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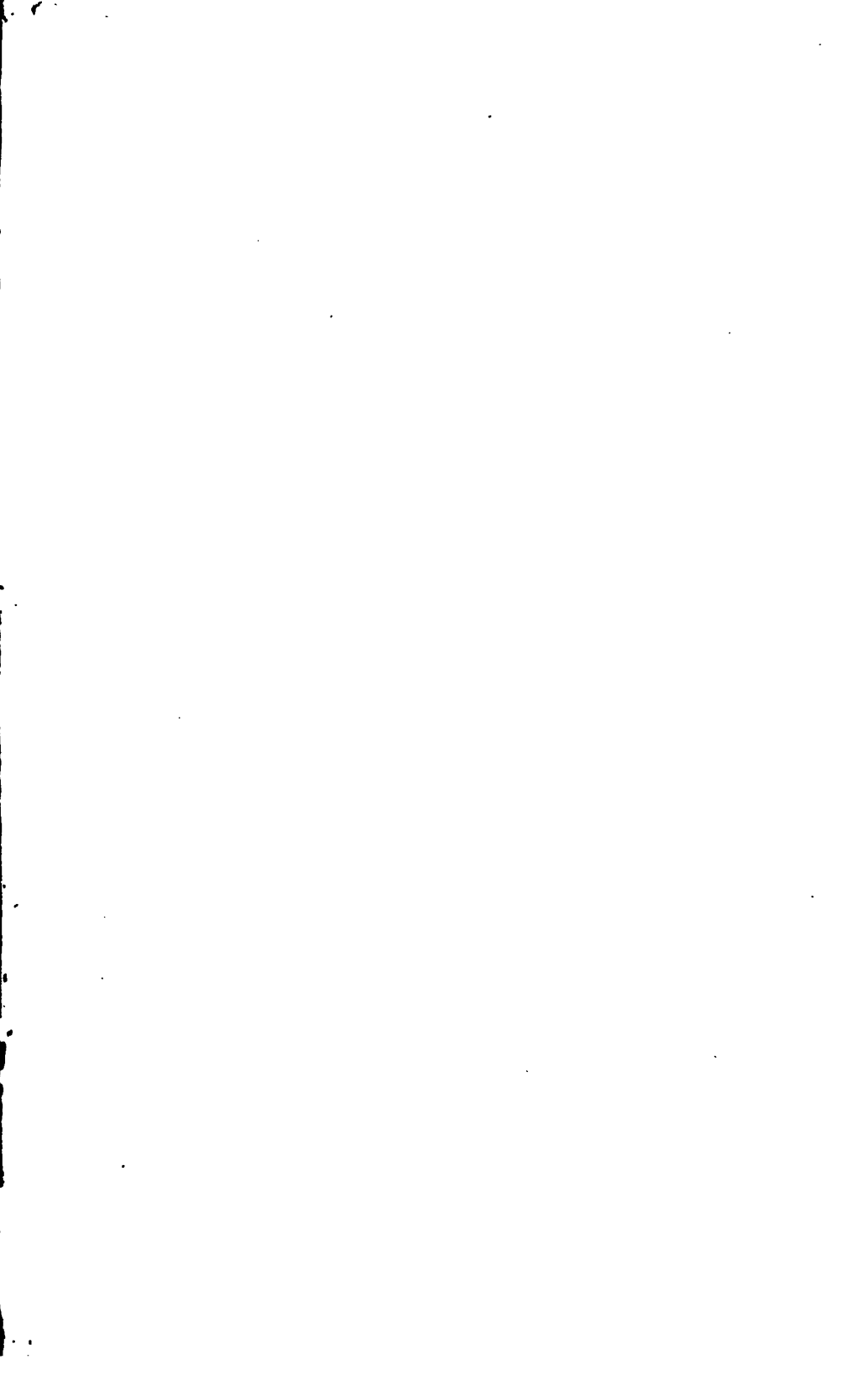
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TO

THE SECOND VOLUME.

THE Committee think it right to record in this place their thanks for the pecuniary assistance which the Society has received from several Noblemen and Gentlemen towards the Biographical Dictionary.

It was never expected by the Committee that there would be at its first appearance a large sale for a work which from its nature must fill many volumes and the publication of which must extend over a considerable time. But other successful works have occupied as long a time in publication as the Biographical Dictionary will probably require, and notwithstanding their bulk and cost have found a large number of purchasers.

These considerations, joined to the universal demand for a complete Biographical Dictionary founded on the best authorities and brought down to the present time, determined the Committee to commence this work notwithstanding the difficulties incident to such an extensive undertaking; and they have the pleasure of stating that the demand for the work has been encouraging and is increasing.

The completeness which they have so far attempted to give to the work is in their opinion one of its great merits; and in this respect it may be advantageously contrasted with another well-known work of great value, the French *Biographie Universelle*. Numerous articles which may seem unimportant or trifling to a reader who merely turns to a book for amusement, are valuable sources of information to the student, whether his researches are devoted to the history of science, literature and the arts, or to the political history of the world.

A work formed on this plan requires a large capital at its outset, but the only pecuniary aid which the Society can give to the Dictionary is the surplus of the income derived from its other works after defraying the ordinary expenses of the Society; and as this was insufficient for the purpose, the Committee have gladly availed themselves of the assistance of the Noblemen and Gentlemen whose names are subjoined.

The first list contains the names of those who have agreed to subscribe annually for three years the sums set opposite to their names; which sums are to be repaid in the event of the sale of the Dictionary enabling the Society to do so. The second list contains the names of those who have assisted the Society by Donations.

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the then generally prevalent opinion that the Egyptians never were a maritime or trading nation; a question on which much uncertainty has been introduced from the indiscriminate application of the epithet "Egyptians" to the aboriginal natives and to the Greek settlers under the Ptolemies. Raynal states in his great work that on this question he implicitly followed the memoir of Ameilhon. In the same year in which the *History of Egyptian Commerce under the Ptolemies* was published, the author was elected a member of the *Académie des Inscriptions*.

He was now recognised as a literary man, and employment flowed in upon him. In 1770 he was appointed editor of the *Journal de Verdun*, and continued in its management till it ceased to be published in 1776. In 1771 he was, upon the death of Bonami, promoted to be librarian to the city of Paris; an office which he continued to fill till the library was presented by the city to the Institute. His appointment of historiographer to the city of Paris appears to have taken place about the same time that he was made chief librarian. In 1779 he established, in conjunction with Roubaud, the "*Journal d'Agriculture, Commerce, Arts, et Finances*," and he took an active part in conducting it till its close in 1783. From 1790 to 1792 he was one of the principal editors of the "*Journal des Savans*." Le Beau, at his death in 1781, had left unfinished his history of the Lower Empire. At the request of his friends in the *Académie*, Ameilhon, whom the dying man had pointed out as the most proper person to continue the work, undertook to complete it. He finished and published the twenty-second volume in 1781; and in 1786 he gave to the world the twenty-third and twenty-fourth volumes, containing the history of the elder Andronicus, his wife, and his three sons. In these volumes he was the first French author who gave an account of the remarkable Oriental expedition of the Catalans: the materials for this part of his narrative he drew chiefly from the Spanish historian, Muntaner, who served in the ranks of the Catalans, and was an eye-witness of the actions he describes.

The revolution interrupted Ameilhon's contributions to periodical literature and his academical labours, and gave a new and unprecedented character to his employment of librarian. Here we must first notice the account given of Ameilhon's proceedings by M. Villenave in the *Supplement to the Biographie Universelle*.

In 1793 Ameilhon was one of the commission on monuments, and a commissioner for the examination of the titles of the nobility. The object of the commission on monuments, appointed by the Convention on the 4th of July, 1793, was to efface or change "all objects sculptured or painted on public monuments, whether civil or religious, which presented any of the attributes of royalty." Among

other tasks it was enjoined to "examine the medals of the kings of France deposited in the National Museum and in the other public collections of Paris, in order to separate and preserve such as were of consequence to the arts and history, and to send the rest to the crucible." M. Villenave says that Ameilhon was one of the most active members of this commission, but mentions no specific act of participation in its transactions. Ameilhon's conduct as a commissioner for examining the titles of the nobility appears from his autograph letters in the possession of M. Villenave. In one of these (dated January 24, 1793) he informs the syndic of the department of Paris that he is "instructed to inform him that the commissioners of examination are ready to transmit to the commissioners of the district about two hundred and seventy volumes which remain to be destroyed." On the 14th of February he sends a list of articles found in the repository of the Orders of the late king, "which ought to be matter for a final burning:" they are one hundred and twenty-eight volumes and thirty-four boxes of loose papers, containing the titles, &c. of the *ci-devant* Order of the Holy Ghost; two volumes of blazonry for the Orders of the king; thirty-four volumes of papers and original titles used in compiling the *Armorial Général* of France; one hundred and sixty-six volumes of Le Laboureur's collections; two volumes of *lettres de noblesse*; fifteen volumes of proofs of eligibility to the orders of St. Lazarus and the military school. Upon these data Mr. Villenave declares that Ameilhon was seized with the contagion of the revolutionary spirit to a lamentable extent.

It would be rather bold, with no further evidence before us, to say that he was not. There was a drunkenness of democracy in the atmosphere of France at the time that intoxicated even the most torpid natures. Ameilhon's two volumes of the "*History of the Lower Empire*," in continuation of Le Beau, had been looked upon as in a great measure a covert satire on the court of Versailles. Philosophical democracy was the fashion among the Parisian literary men of the day. Still it must be observed, in justice to Ameilhon, that in his share in the incrimination of the books mentioned, — a travesty of the *History of Don Quixote*, in which the persons who burned the books were crack-brained, — he appears as no more than the passive instrument of others. Ameilhon had, in 1789, been elected "député suppléant à l'Hotel de Ville par le district de Saint Louis la Culture;" and for one holding such an office to have declined acting upon any committee would have been death. M. Villenave himself has done justice to the exertions of M. Ameilhon at that frenzied period to save important collections in literature and science. He was charged to

collect in central dépôts the libraries of all the suppressed religious houses. Pache allowed only three hours for carrying off the library of St. Victor; at the end of that period the books were to be tossed out of the windows. Ameilhon by his representations obtained with difficulty three days; he immediately placed all kinds of vehicles in requisition, and transported the books to a neighbouring hospital. He transformed several churches into book magazines, and deposited all the confiscated libraries in them. He was thus happy enough to save the libraries of Malesherbes and Lavoisier, and several others, which, when tranquillity was re-established, were restored to their rightful owners. Six or seven years of his life were devoted to the assorting and classification of the books intrusted to his care. He saved the triumphal arch at the gate of St. Denis from destruction; and he had the courage to oppose the mob when it sought to enter the church of the Jesuits, where his books were deposited, under pretext of destroying the fleurs-de-lys. These facts are beyond dispute, and they appear to entitle Ameilhon to have his conduct in taking part in the commissions mentioned above, attributed to his desire, by seeming to swim with the tide, to gain an opportunity of saving as much as possible of France's treasures of art, literature, and science.

When the Institute was organized in 1797, the city of Paris presented its library to that body. Ameilhon was immediately elected librarian to the Arsenal, an appointment which he held till his death. He was nominated a member of the second class of the Institute, in fact a revival of the Académie des Inscriptions, and immediately resumed the investigations which the revolution had interrupted. He also resumed the history of the Lower Empire, which he concluded in three volumes a short time before his death.

The History of the Navigation and Commerce of Egypt under the Ptolemies, and the last five volumes of the History of the Lower Empire begun by Le Beau, are the only books published by Ameilhon. But his contributions to the periodical literature and the academical memoirs of his country were numerous and valuable. The most important are—1. "Remarques critiques sur l'Espèce d'Epreuve judiciaire appelée vulgairement l'Epreuve de l'Eau froide;" in the 37th volume of the Transactions of the Académie des Inscriptions. 2. "Recherches sur l'Exercice du Nageur chez les Anciens, et sur les Avantages qu'ils en retiraient;" in the 38th volume of the same collection. 3. "L'Art du Plongeur chez les Anciens;" in the 40th volume. 4. "Sur le Télescope"—an answer to Dutens' attempt to prove that the ancients had invented the telescope—in the 42d volume. 5. "Sur la Métallurgie, ou l'Art d'exploiter les Mines chez les An-

ciens." 6. "Sur les Couleurs connues des Anciens, et sur les Arts qui peuvent y avoir Rapport;" in the first volume of the "Transactions of the Institute: class of literature and the fine arts." 7. "L'Art du Foulon chez les Anciens;" in the same volume. 8. "Sur différentes Espèces de Spartes;" in the second volume. 9. "Projets sur quelques Changemens qu'on pourrait faire à nos Catalogues de Bibliothèque pour les rendre plus constitutionnels;" same collection. 10. Several articles on Greek MSS. in the notices and extracts from MSS. in the king's library published by the Académie des Belles Lettres. 11. "Eclaircissements sur l'Inscription Grecque du Monument trouvé à Rosette;" published in 1803 by order of the Institute. The third volume of the memoirs of ancient chivalry published under the name of Du Palaye has also been attributed to Ameilhon.

All this author's writings have a character of pains-taking research and deliberate unprejudiced inquiry. As a librarian his industry and obliging disposition rendered him invaluable. He was married for thirty years, and lost his wife a short time before his death. He was of a reserved and distrustful temper, yet full of benevolence. "Nobody," says M. Dacier, "had more philanthropy and sensibility, nobody was less accessible to feelings of hatred, and nobody was less disposed to be the friend of all the world." (Dacier, *Notice Historique sur la Vie et les Ouvrages de M. Ameilhon, in Mémoires de l'Institut de France*, tom. v.; Silvestre, *Notice Biographique de Hubert Pascal Ameilhon, in Mémoires publiés par la Société d'Agriculture du Département de la Seine*, tom. xvi.; Villenave, in the *Supplément à la Biographie Universelle*, v. "Ameilhon.") W. W.

AMEINOCLES (Ἀμεινοκλῆς), a Corinthian who, according to Thucydides, lived about the year B. C. 700. His countrymen were the first among the Greeks who built triremes or ships with three ranks of rowers. Ameinocles, who had gained some celebrity in the art of ship-building, went to Samos and built four triremes for the Samians; thus, next to the Corinthians, the Samians were the first who used triremes. (Thucydides, i. 13.) L. S.

AMEINOCLES (Ἀμεινοκλῆς), a wealthy citizen of Magnesia in Thessaly. In the year B. C. 480, when the greater part of the Persian fleet had been destroyed by a storm near Cape Sepias, he derived great advantages from this calamity, for he possessed a great extent of land about Cape Sepias, and thus came into possession of all the Persian treasures that had been thrown upon the coast. This man, says Herodotus, thus got very rich; but he was in other respects not happy, for by some unfortunate accident he had become the murderer of his own child. (Herodotus, vii. 190.; Plutarch,

De Malignitate Herodoti, p. 871. ed. Frankfurt.) L. S.

AMEIPSIAS (*Ἀμειψίας*), a poet of the old Attic comedy, who lived during the time of the Peloponnesian war, and was a contemporary of Aristophanes, who appears (*Rana*, 14.) to ridicule him for his low wit, by which he endeavoured to make his audience laugh. But his comedies were nevertheless very highly thought of by the Athenians, for in the year B. C. 424 he gained a victory over the Clouds of Aristophanes with a piece called *Connos* (the name of one of the teachers of Socrates), and again in B. C. 415, he was successful against the Birds of Aristophanes in a comedy called *The Merry Fellows* (*Καμφορρά*). Respecting his life we know nothing, except that the scholiast on Aristophanes (*Vesp.* 1164.) conjectures that he was an effeminate person. Besides the names of the two comedies mentioned above, we know those of seven others; but all are lost with the exception of some fragments, which scarcely enable us to form a correct estimate of his merit as a poet. They are collected in A. Meineke, "*Fragmenta Comicorum Græcorum*." See the same author's "Questionum Scenicarum Specimen," ii. 42, &c.; and "*Historia Critica Comicorum Græcorum*," p. 199, &c., where all the passages of ancient writers referring to Ameipsias are given. L. S.

AMELESA'GORAS (*Ἀμελησαγόρας*) of Chalcedon, according to Dionysius of Halicarnassus one of the most ancient Greek historians. Clemens Alexandrinus speaks of an Athenian writer of the history of Attica (*Ἀττικῆς*) of the name of Melesagoras, from whose work Philochorus, Androtion, Hellanicus, Hecataeus, and others derived a great part of their information. Both are called authors of Attids, and are generally supposed to be the same person. A fragment of the Attis is preserved in Antigonius Carystius. Maximus Tyrius speaks of one Melesagoras of Eleusis who lived at Athens as a sage and a prophet, but this appears to be altogether a different person from the historian. It has been conjectured by some critics that the Mnesagoras in Apollodorus and the Ameliagoras in the scholiast on Euripides are only miswritten names for Amelesagoras. (Dionysius Halicarnassensis, *De Thucydidis Characterē*, p. 138. ed. Sylburg; Clemens Alexandrinus, *Stromata*, vi. 629. ed. Sylburg; Antigonius Carystius, *Histor. Mirabil.*, 12.; Maximus Tyrius, *Dissertat.* 38.; Apollodorus, iii. 10. 3.; Scholiast on Euripides, *Alcest.*, 2.; Vossius, *De Historicis Græcis*, p. 22. ed. Westermann; C. and J. Müller, *Fragmenta Historicorum Græcorum*, p. 81.) L. S.

AMELGARD, a French historian of the fifteenth century, of whom little appears to be known. He was a presbyter of Liège, and was admitted to familiar intercourse with

Charles VII., king of France, as he has recorded at the commencement of the life of that prince. He left two historical works, which remain in MS. in the king's library at Paris. They are — 1. "*Historia de rebus a Carolo VII., Francorum rege, et suo tempore in Gallia gestis, Libris quinque*." 2. "*Historiarum de rebus gestis a Ludovico XI. Libri septem*." There are, or were, two copies of these works in the library, both supposed to have been written in the sixteenth century. A considerable number of extracts from the History of Louis XI., illustrative of the history of Liège and other towns in the Low Countries, are given by Martene and Durand in their "*Veterum Scriptorum amplissima Collectio*," tom. iv. p. 742, seq. It is stated in the *Biographie Universelle* that Amelgard was charged by Charles VII. with the work of revising the proceedings against Jeanne or Joan of Arc, and that he drew up "an examination of that work of iniquity." We are not aware of the authority for this statement. (Martene and Durand, *Observatio prævia ad excerpta ex Amelgardii libro*, &c.; *Catalogus Codicum Manuscriptorum Bibliothecæ Regiæ*, Paris, 1744, pars iii. tom. iv. Nos. 5962, 5963.; Le Long, *Bibliothèque Historique de la France*, ed. Paris, 1769, tom. ii. Nos. 17268. 17327.; Jöcher, *Allgem. Gelehrten-Lexicon*; Adelung, *Supplement to Jöcher*.) J. C. M.

AMELIE. [AMALIE.]

AME'LIER. [ANÉ'LIER.]

AMELIN, JEAN DE, the earliest French translator of Livy, was born at Sarlat in Perigord, and served in the army of Henry the Second. He was for some time gentleman-at-arms to Armand de Biron, afterwards the celebrated marshal of France. The king is said to have been highly pleased with a poem in his honour by Amelin, who is believed to have produced many other original compositions of the same nature; but the only one which is known to have been printed is a "*Hymne à la Louange de M. le Duc de Guise*," Paris, 1588. His principal publications were his translations from Livy: that of the "*Conciones*" appeared first (Paris, 1554, 8vo.), and was followed by a complete version of the third Decade (Paris, 1559, fol.), with the "*Arguments*" of Florus, and notes and annotations. Ronsard, in his poems, has devoted a piece of some length to the praise of Amelin's translation, which, he observes, will he trusts incite a thousand others to follow his example, and thus enable the French youth to study the best Greek and Latin authors in their own tongue, without spending all their time in trying to comprehend mere words, "like parrots shut up in a cage." From Ronsard we learn that Amelin was not only a poet, but a philosopher, an orator, and an historian; but no other works of his than those already mentioned have survived to the present day. (La Croix du

Maine and Du Verdier, *Bibliothèques Françaises*, edit. Juvigny, i. 438.; Ronsard, *Œuvres*, Paris, 1623, fol., p. 1269—1271; Article by Weiss in *Biographie Universelle*.)

J. W.

AMELINE, CLAUDE, is remembered more from the circumstance of his having been a friend of Malebranche and partisan of that philosopher's opinions, than from any merits of his own. He was born at Paris, where his father exercised the office of procurator at the Châtelet, about the year 1629. He practised for some time at the bar, but taking a disgust at the world, he entered the congregation of the Oratory. In 1663 he was appointed grand cantor of the church of Paris; but, disliking the office, he exchanged it with Claude Joli for that of archdeacon. He died at Paris in 1706. His published works are—1. "Traité de la Volonté." Paris, 1684, 12mo. 2. "Traité de l'Amour du Souverain bien." Paris, 1699, 12mo. A work entitled "L'Art de vivre heureuse," which was published (in 12mo.) at Paris in 1690, has been attributed to him by some. (Niceron, *Mémoires pour servir à l'Histoire*, &c.)

W. W.

AMELIUS, or AMERIUS (*Ἀμέλιος*, or *Ἀμέριος*), a native of Etruria, whose real name was Gentilianus, instead of which he preferred calling himself Amelius or Amerius. He was at first a pupil of the Stoic Lysimachus; but from the year A. D. 246 down to 270 he lived at Rome as one of the most zealous disciples and followers of Plotinus. Here he was a fellow-pupil of Porphyry, with whom he lived on good terms, and by whom he is praised for his acute judgment. When in A. D. 270 Plotinus was obliged to leave Rome on account of his ill health, Amelius also left Rome, and went to Apamea in Syria, where he died a few years afterwards. From this short stay at Apamea Suidas erroneously calls him an Apamean. Amelius was the author of several works, which were very prolix and tasteless, and were soon after his time neglected and forgotten. In some of his works he vindicated the honour of Plato against the followers of Zoroaster, and in others he defended Plotinus against the charge of having stolen his ideas from Numenius. All his works are now lost, with the exception of a fragment in Eusebius's "Præparatio Evangelica," and a letter to Porphyry which is preserved in Porphyry's life of Plotinus.

There is in the library of St. Mark at Venice a MS. containing a work of one Amelius, *Περὶ τῆς ἰωάννου τοῦ πατρὸς ἡμῶν εὐαγγελίου θεολογίας*, which is probably a work of the Amelius who is the subject of this article; for we know from Eusebius, that, although a pagan, he was acquainted with the Gospel of St. John, and endeavoured to reconcile it with the philosophy of Plato. (Eunapius, *Vita Philosophorum et Sophistarum*, p. 17, &c. ed. Commelin; Suidas, sub voc.

'*Ἀμέλιος*; Porphyrius, *Vita Plotini*; Eusebius, *Præparatio Evangelica*; Brucker, *Historia Critica Philosophia*, ii. 233, &c.)

L. S.

AMELIUS, MARTIN, the son of Georg Amelius, a celebrated professor of jurisprudence in the university of Freyburg in Breisgau, was born on the 30th of October, 1526. He devoted himself, under the guidance of his father, to the study of the law; and as he was a very promising young man, the margrave of Baden invited him to come to Pforzheim, and intrusted his practical training to his chancellor, Oswald Guth, who became so attached to young Amelius for his excellent qualities, that he loved him like his own son. Amelius had scarcely reached his twenty-fifth year, when his prince sent him on an embassy to the imperial court of Vienna, where he gained general esteem. The emperor, Ferdinand I., raised him to the rank of a nobleman, and the university of Vienna honoured him with the diploma of doctor of law. Three years later the margrave of Baden made him his chancellor, and in this position he exerted all his powers to promote the welfare of his country. When the margrave, Charles II., determined to introduce the Lutheran religion into his dominions, and when several eminent theologians were sent to him from various parts of Germany to aid in accomplishing this object, Charles II. formed a consistory and placed Amelius at the head of it. Amelius took a lively interest in the cause of the Reformation, and it was in a great measure owing to his exertion that the work was successfully and quickly completed in Baden in the year 1556. On the death of margrave Charles II., his eldest son was not of age, and Amelius was appointed a member of the regency as well as one of the guardians of the young princes. He availed himself of his power for the purpose of founding the gymnasium of Durlach; for the education of the people, and the formation of able teachers, had for some time been the subject of his attention. During his lifetime Charles II. had been prevailed upon by Amelius to establish a fund at Basel, out of which such young men were to be supported as possessed ability, but were poor, and wished to be educated as teachers. Amelius is especially praised for his patronage of learning and the arts, particularly architecture. He not only induced Charles to erect several fine public edifices, but in the year 1556 he built for his own residence the beautiful castle of Niefernburg. An inscription still extant there expresses his gratitude towards the prince for the numerous favours and honours which he had conferred upon him. They were indeed great, and Amelius must have used all his influence with Charles for the purpose of making as much as possible of his position. The year of his death is uncertain; but as it is stated on his tombstone, that thirty years after his appointment as chancellor, he withdrew from

public affairs to devote the remainder of his days to learning, architecture, and agriculture, it is evident that he must have lived at least to the age of sixty, that is, down to the year 1586. (Adam, *Vita Germanorum Jurisconsultorum*; Sachs, *Badensche Geschichte*, iv. 175, &c.; Pantaleon, *Heldenbuch*, vol. iii.; F. Molter, in Ersch und Gruber's *Allgem. Encyclopädie*, iii. 344.) L. S.

AMELOT, NICHOLAS, or ABRAHAM NICHOLAS, as he is variously named, sieur de la Houssaye, commonly called Amelot de la Houssaye, was born at Orleans in February, 1634. Amelot tells us of himself that his family was ancient, and that he was educated in the university of Paris. This is in a *Déclaration*, inserted in the second edition of his translation of Paolo Sarpi's history of the council of Trent, by way of reply to attacks which the publication of that translation had brought upon him. "I am a good Catholic, and so is all my family, which have been so for more than three hundred years . . . But having been brought up and educated in the Gallican church, and in the university of Paris, of which I have the honour to be a member, I believe and shall always believe what they believe and teach, touching matters of discipline and of ecclesiastical jurisdiction." We learn from himself also, in the preface to his history of the Venetian government, and in the article "St. André, N. P." in his "Mémoires Historiques, Politiques, et Littéraires," that he went in 1669 as secretary to the President Nicholas Prunier St. André, ambassador from France to Venice, and stayed at Venice in that capacity for three years. Amelot speaks of this embassy in the article "St. André" in his *Mémoires*. The most important event during the embassy, according to Amelot, was an advantage gained by M. St. André over the Marquis de Fuentes, Spanish ambassador at Venice, in that contest for precedence which had for some time been carried on between French and Spanish ambassadors at every court. After his return from Venice in 1671, Amelot appears to have obtained no further political employment, and to have devoted himself to literature as a means, and, as it proved to him in the end, a very insufficient means, of subsistence.

The very little more that is known of Amelot's life may be told in the way of a running commentary on a list of his works and translations. The following list is arranged chronologically. It contains one or two works not mentioned in Nicéron's list. The list in Quérard's "La France Littéraire" is singularly deficient.

1. "Abrégé du Procès fait aux Juifs de Metz avec plusieurs Arrêts du Parlement." 12mo. Paris, 1670. 2. "Relation du Conclave de 1670 pour l'Élection de Clément X." 12mo. Paris, 1676. 3. "Histoire du Gou-

vernement de Venise." 12mo. Paris, 1676. The materials for this work, Amelot says in the preface, were "ambassadors' letters and papers which have been communicated to me; the ancient annals of the republic, whence I have drawn my examples and my facts; and, above all, the information which I have been able to procure at the fountain-head, during the three years that I have had the honour of being employed at Venice, which is, indeed, the origin of a work to which otherwise I should never have directed myself." The publication of this history gave offence to the senate of Venice, which disliked the mysteries of its government being laid open, and which, as we gather from a "Mémoire pour servir à la Défense de l'Histoire du Gouvernement de Venise," appended to the supplement to the history published by Amelot the year after, remonstrated with the French government, and endeavoured to get the work suppressed. But in this they do not appear to have succeeded. 4. "Supplément à l'Histoire du Gouvernement de Venise." 12mo. Paris, 1677. This is an abridged translation of Paolo Sarpi's history of the dispute between Pope Paul V. and the republic of Venice (*Storia delle Cose passate tra Paolo V. e la Repubblica de Venezia*), together with a collection of documents concerning the dispute. 5. "Examen de la Liberté originaire de Venise, traduite de l'Italien, avec une Harangue de Louis Hélian, Ambassadeur de France contre les Venétiens, traduite du Latin, et des Remarques historiques." 12mo. Ratisbon, 1677. The first part is a translation of a celebrated tract entitled "Squittino della Liberta Veneta," which had been rigorously suppressed at Venice, and which had been attributed to several eminent persons; among others, to Don Alfonso de la Cueva, the Spanish ambassador at Venice, who organised in 1618 that formidable conspiracy against the Venetian government to which English literature owes Otway's tragedy of "Venice Preserved." Amelot dedicated this publication to the Emperor Leopold I., and in his dedication attributes the original tract to Alfonso de la Cueva. He informs the emperor also that his reason for appending Louis Hélian's speech, in which, at the diet of Augsburg in 1510, he had conjured all the powers of Europe to unite themselves against their common enemy, the Turks, was to aid the object of European peace, for which the congress of Nimègue was then sitting. 6. "Suite de l'Histoire du Gouvernement de Venise, où l'Histoire des Uscoques, traduite de l'Italien de Minucio Minucci, archevêque de Zara, et de Fra Paolo Sarpi." 12mo. Paris, 1680. This work completes a series on Venetian history. Amelot says in the preface, that in publishing a tale which redounds to the glory of Venice, and in translating from the works of two so eminent

Venetians as Minucio Minucci and Paolo Sarpi, he hopes to show that he has no design of systematically decrying Venice; and he adds that he has an intention of translating all Sarpi's works into French. The four last-mentioned works were reprinted together in three vols. 12mo., Amsterdam, 1695; and there is another edition, 1705. It appears from a mention of Amelot in Bayle's "Nouvelles de la République des Lettres" for July, 1684 (tome i. p. 460.), that he had been in the Bastille for something which he had written. There is no mention of this in any of Amelot's prefaces; but Bayle's statement is unequivocal, and it may be conjectured from the nature of the publication, and from the pains taken in his next to conciliate the Venetian government, that this misfortune may have been brought upon him by the "Examen de la Liberté originaire de Venise." 7. "Mémoires pour la Minorité de Louis XIV." 12mo. Villefranche, 1680. This is said by Nicéron to be merely a *réchauffé* of the "Mémoires du Duc de la Rochefoucauld," with Amelot's usual contribution of historical and political notes. 8. "Tibère, Discours politiques sur Tacite, par le Sieur de la Mothe Josseval." 4to. Amsterdam et Paris, 1683. Amelot's reasons for adopting this pseudonym, under which he also published in the same year his translation of the history of the council of Trent, are unknown. It does not appear to have been designed to conceal the author, and certainly had not that effect. A second edition of the Tibère in 1684 has Amelot's name on the title-page. This work is a running commentary on the first six books of the *Annals* of Tacitus, which are occupied with the reign of Tiberius; hence the name of Tibère. It is a work of much industry, Amelot's object being to illustrate all passages having in any degree the character of general political remarks by parallel passages taken chiefly from Tacitus himself, with occasional help from Philip de Commines and Machiavelli. Amelot does not lay claim to the merit of originality: "the design and plan of the book are such," he says in the preface, "that it may be said that it is all mine, and yet that none of it is mine." 9. "Histoire du Concile de Trente, de Fra Paolo Sarpi, Théologien du Sénat de Venise, traduite par le Sieur de la Mothe Josseval avec des Remarques historiques, politiques, et morales." 4to. Amsterdam et Paris, 1683. Though published under a pseudonym, this translation was known from the first to be Amelot's. Published at a time when the controversy between Rome and the Gallican church was raging, it offended the advocates of the papal power; and, as we learn from the "Déclaration" in the second edition which has been already quoted, the monks presented three memorials to the minister for its suppression. But Amelot now had the

government and almost the whole nation on his side; and in the national excitement for the liberty of the Gallican church, a work opposed in tendency to the assumptions of papal power was warmly received, and found a large sale. (*Chaufepié, Nouveau Dictionnaire*, &c. art. "Amelot.") Nicéron says that Amelot made his translations from a Latin version, and that it is very incorrect. It was severely criticised in a letter published in the "Nouvelles de la République des Lettres" for October, 1685. Amelot replied in the same publication for December, and assuming the Abbé de St. Réal to be the author, made a violent attack on him. This brought a rejoinder from the abbé, who denied having written the first letter, but adopted the criticisms. This correspondence is printed in "Œuvres de M. l'Abbé de St. Réal," 3 tom. La Haye, 1726, tom. iii. pp. 186—201. The writer of the first letter was M. Simon, the celebrated biblical critic, who has included it in his "Lettres Critiques, &c." 12mo. Basle, 1699. Amelot's translation has been superseded by that of Courayer, in 3 vols. 4to. 10. "Le Prince de Machiavel, revu par le traducteur, avec des Remarques politiques et historiques." 12mo., Paris, 1683. Amelot's preface, in which he defends Machiavelli from the charges of atheism, and of confounding moral distinctions, has been criticised with unfair severity by Voltaire in his preface to Frederic King of Prussia's "Examen du Prince." "The best, perhaps, that is to be said for Amelot is, that he translated Machiavelli's 'Prince,' and vindicated its maxims, rather with a design to make his book sell than to convince. He talks a great deal of state policy in his dedication; but a man who had been secretary to an embassy, and did not know the secret of keeping out of poverty, could know little, methinks, of state policy." (*Œuvres de Voltaire*, tom. xlvii. p. 473. ed. 1785.) 11. "L'Homme de Coeur, traduit de l'Espagnol de Balthasar Gracian." 12mo. Paris, 1684. 12. "Traité des Bénéfices, traduit de l'Italien de Fra Paolo Sarpi par M. l'Abbé de St. Marc, Académicien de la Crusca." 12mo. Paris, 1685. Here Amelot adopts another pseudonym, without any known reason. 13. "La Morale de Tacite, extraite de ses Annales et Histoires. Premier Essai, de la Flatterie." 12mo. Paris, 1686. In an introduction to this little work, Amelot passed in review all the translators and commentators of Tacitus, and handled very severely Perrot d'Ablandcourt's translation. This called forth a pamphlet from M. Fermont d'Ablandcourt, nephew of Perrot, entitled "M. Perrot d'Ablandcourt vengé, ou Amelot de la Houssaye convaincu de ne pas parler François et d'expliquer mal le Latin," in which Amelot was challenged to produce a better translation than D'Ablandcourt. Amelot accepted the challenge, and in 1690 appeared, 14. "Tacite, avec des Notes

politiques et historiques; première Partie contenant les premiers six Livres de ses Annales." 4to. Paris, 1690. A new edition of this was published at Amsterdam, with a continuation by F. Bruys, who calls himself in the title-page C.D.G., in ten vols. 12mo., the continuation occupying the last six volumes. 15. "Homilies théologiques et morales de feu M. Palafox sur la Passion de Jésus Christ" 12mo. Paris, 1691. 16. "Préliminaires des Traités faits entre les Rois de France et tous les Princes de l'Europe depuis le Règne de Charles VII." 2 toms. 12mo. Paris, 1692. This was written for an introduction to a collection of treaties which was being prepared by M. Leonard, an eminent bookseller in Paris, and which appeared the next year in six vols. 4to. It consists of an historical discourse on the treaties, and a chronological catalogue of them. Amelot afterwards enlarged it, and it was published, so enlarged, under the new name of "Observations historiques et politiques sur les Traités des Princes," in the second volume of Bernard's "Recueil des Traités de Paix." La Haye, 1700. 17. "Les Lettres du Cardinal d'Ossat, une nouvelle Edition avec des Notes historiques et politiques." 2 vols. 4to. Paris, 1697. This was reproduced at Amsterdam in 1708, in 5 vols. 12mo., with additional notes by Amelot. This seems to have been the last work published by Amelot himself. He died on the 8th of December, 1706. It is said of him in Moreri's Dictionary that "his was the lot of all honest authors, namely, that instead of being rich, he was in want, and if it had not been for the assistance of an abbé, distinguished as much by virtue and learning as by birth, he would have fallen into the greatest misery." This abbé, it appears from the dedication by the editor of Amelot's edition of Rochefoucauld's "Reflections," was M. Baltazar Henri de Fourcy, abbé commendataire de l'Abbaie Royale de St. Vandrille, who, we learn from the same dedication, kept Amelot in his house and supported him. Amelot was buried in the cemetery of St. Gervais.

The following three works were published posthumously:—18. "Réflexions, Sentences, et Maximes Morales mises en nouvel Ordre avec des Notes politiques et historiques." 12mo. Paris, 1714. These are Rochefoucauld's reflections arranged according to subjects, and the similar reflections of "a lady illustrious for talent," incorporated with them. 19. "Mémoires historiques, politiques, et littéraires." 2 tom. 12mo. Paris, 1722. This is a collection of long and short articles, on no principle of selection, arranged alphabetically, but carried by Amelot no further than the letter F. There is a later edition in 3 vols. Amsterdam, 1737, where another hand has carried on the work to the letter L. 20. "Mémoires pour servir à l'Histoire de

la République des Provinces Unies et des Pays-Bas contenant les Vies des Princes d'Orange, de Barneveldt, d'Aarsens, et de Grotius, par Aubery du Mouriez, donnés avec des Notes politiques, historiques, et critiques, par Amelot de la Houssaye." 2 vols. 12mo. Londres, 1754. This is mentioned by Quérard by the title "Histoire de Guillaume de Nassau, Fondateur de la République des Provinces Unies et des Pays Bas, et d'Isabelle sa Femme, &c.," which is a second title to the first volume. It is doubted by Barbier whether Amelot really contributed much to this edition, and whether the appearance of his name on the title-page was not a bookseller's trick.

Amelot had the character of being an accurate, but not always elegant translator, and of being well versed in history and moral and political science. Baillet says of him as a translator, that "though his style is not so pure or flowing or polished as might be, it has strength and is well-sustained, and these small faults are amply atoned for by his accuracy, fidelity, and soundness of judgment." (*Jugemens de Savans*, &c. tom. ii. p. 405. 4to. Amst. 1725.) There is a similar criticism in Nicéron. Voltaire says of Amelot, in his list of writers of the reign of Louis XIV., prefixed to the "Siècle de Louis XIV.," that "his translations with political notes and his histories are very good; his memoirs, arranged alphabetically, very faulty. He is the first writer who has made the government of Venice known." Amelot's account of the government of Venice is still one of the best original sources of information on the subject, and as such is quoted by M. Sismondi. The chief characteristic and the merit of Amelot's many labours lay in his directing the attention of France to history and political and moral science, chiefly by translations of the works of approved writers on these subjects, as Tacitus, Sarpi, Machiavelli, and Gracian.

There is an English translation of Amelot's "History of the Government of Venice," 8vo. London, 1677. His notes were pressed into the service of an English translation of Sarpi's treatise on benefices, bearing the title "A Treatise of Ecclesiastical Benefices and Revenues, &c., written originally by the learned Father Paul, &c., translated by Tobias Jenkins, Esq., late Member of Parliament and Lord Mayor of York, and illustrated with Notes by him, and from the ingenious Amelot de la Houssaye," 3d edition, 8vo. Westminster, 1736. His preface to Machiavelli's "Prince" is printed in an English version in Farnsworth's translation of Machiavelli, vol. i. p. 496. (Chaufepié, *Nouveau Dictionnaire Historique*, which contains the best account of Amelot; Moreri, *Dictionnaire Historique*, ed. 1759; Nicéron, *Mémoires pour servir à l'Histoire des Hommes illustres de la République des Lettres*, xxxv. 120.; Quérard,

La France Littéraire; Barbier, *Dictionnaire des Ouvrages Anonymes et Pseudonymes* (see indexes); Le Long, *Bibliothèque Historique*, iii. No. 38282.; Saxius, *Onomast.* v. 305.; Morhofius, *Polyhist. Lit.* i. 225.; Fabricius, *Hist. Bibl. Fabr.* iv. 194.) W. D. C.

AMELOT, SEBASTIEN-MICHEL, born at Angers in 1741 of an ancient family, became bishop of Vannes in 1775. On the breaking out of the revolution he was one of the most determined of those ecclesiastics who refused to take the oaths to the constitution; and, after having been summoned to the bar of the Constituent Assembly, he emigrated into Switzerland, and afterwards crossed to England. He was one of the thirteen bishops who, in 1801, refused to obey the recommendation addressed to the French emigrant bishops by Pius VII., that they should promote the restoration of peace to the church by resigning their sees. In 1817, however, Amelot gave in, at the request of the king, his resignation, which he had declined to give to the head of the church. He died at Paris in 1829. (*Biographie Universelle, Suppl.*) W. S.

AMELOTTE or AMELOTE, DENYS, a French ecclesiastic of the seventeenth century, born A.D. 1606 at Saintes in Saintonge. He was ordained priest A.D. 1632, and some time afterwards took the degree of doctor of divinity. He formed an intimacy with the priests of the congregation of the Oratory, and subsequently became a member of that body. According to Nicéron, he joined them in the year 1650; but if we may trust the accuracy of Le Long (*Bibliothèque Française*), he is styled priest of the Oratory in the title-page to his *Life of Condren*, which was published several years before 1650.

Amelotte had been a pupil of Condren, who was second superior general of the priests of the Oratory in France, and had received from him such an account of the sentiments of Du Verger de Hauranne, abbot of St. Cyran, and others of the Jansenists, as gave him a great dislike to them; though his own views on the subject of predestination and grace were not far remote from theirs, for he was a follower of St. Thomas of Aquino. In his life of Condren he made some remarks on Du Verger de Hauranne, which gave great offence to the friends of that ecclesiastic. It has been stated that this caused the members of the society of Port Royal to attack Amelotte in a work entitled "*Idée générale de l'Esprit et du Livre du Père Amelotte*," 4to. Paris, 1661, written by Nicole; but this work was designed as a reply to a publication of Amelotte's on the Jansenist controversy, entitled "*Défense des Constitutions de Innocent X. et d'Alexandre VII.*," &c., which appeared A.D. 1660. Nicole treated Amelotte very severely, indulging in personal reflections; and in order to make these more effective, paid a visit to

Amelotte, under pretence of consulting him on some case of conscience, that he might observe the grimaces and other peculiarities of manner which characterised him. Another reply to Amelotte was published by Noël de la Lane. Amelotte retaliated the abuse of Nicole in the dedication of his translation of the New Testament, addressed to Perefixe, archbishop of Paris, in which he described the Jansenists as "blind rebels," and charged them with "rage, imposture, and calumny." His irritation had probably been increased by a report which the members of Port Royal had circulated throughout Paris, that he had surreptitiously obtained a manuscript copy of the version which they were preparing, and had used it in making or correcting his own. They even pointed out the channel by which the copy was obtained; and Father Simon, a friend of Amelotte, admits that the similarity of the two versions in several places gave countenance to the charge. Amelotte prevented them by his influence from obtaining a licence to publish their version at Paris. It was published at Mons, and is known as De Sacy's version. When the Jansenist disputes had been brought to a close, Arnould, one of the most eminent of the society of Port Royal, applied to Amelotte to suppress his preface, which Amelotte agreed to do, if the "*Idée, &c.*" of Nicole were suppressed also; but as Nicole was not willing to consent to this, though he promised that the work should not be reprinted, Amelotte allowed the preface to remain. It was however replaced by another, when a second edition of the version was published after Amelotte's death.

Amelotte was superior of the house of the congregation of the Oratory, Rue St. Honoré, Paris, and assistant to the superior general of the congregation. He was the theological adviser of the Chancellor Seguier, whom he had prevailed on to withhold his licence from the Port Royal New Testament. Amelotte, in the latter part of his life, was anxious to obtain the bishopric of Sarlat in Perigord, but did not succeed. He complained to his friends of this failure, which he ascribed to the neglect of persons of influence whom he had done much to oblige. He died at Paris, 7th October, 1678, aged seventy-two, according to Nicéron. Le Long, in a note to his "*Bibliothèque Historique de la France*," places his death in 1675.

Amelotte was the author of several works, of which the following are the most important:—1. "*Vie de Charles de Condren, second Supérieur Général de la Congregation de l'Oratoire de Jesus*," 4to. Paris, 1643. This work came to a second edition, enlarged by the author, 8vo. Paris, 1657. 2. "*Vie de Sœur Marguerite du Saint Sacrement, Carmélite du Monastère de Beaune*," 8vo. Paris, 1655. Amelotte wrote this at the request of the queen-mother, Anne of

Austria, to whom it was dedicated. It was published without his name, but is said on the title-page to be by a priest of the Oratory.

3. "Défense des Constitutions d'Innocent X. et d'Alexander VII., et des Decrets de l'Assemblée du Clergé, contre la Doctrine de Jansenius," &c. This work was to consist of three parts, but only the first part appeared (4to. Paris, 1660); it was accompanied by a treatise on the duty of subscribing the bulls of the popes and the decrees of the French bishops. This was the work which drew upon Amelotte the attack of Nicole.

4. "Le Nouveau Testament, traduit en François, avec des Notes sur les principales Difficultés," &c. 3 vols. 8vo. Paris, 1666, 1667, and 1670. This version, which is from the Clementine edition of the Vulgate, is described by Simon as worthy of being reprinted. Apparently the notes were regarded by him as constituting its chief value; for he admits that the text needed revision, as it was marked by several faults, some of them rather gross ones, especially as it regarded the criticism of the text. Amelotte was anxious to render the style of his version more polished than the style of those which had preceded it; and for this purpose submitted it to the revision of M. Courart, a Protestant, who, though ignorant of the learned languages, was eminent for his mastery of the French. The suspicion that the author availed himself of the version of the Port Royalists in making or correcting his own has been noticed. Amelotte's version was republished twice, if not three times, in the author's lifetime, but without the notes: it has been reprinted many times since. A second edition, with the notes, and with a new dedication to Harlay, successor of Péréfixe in the archbishopric of Paris, was published A. D. 1688, in two vols. 4to. The other works of Amelotte are religious, and comprehend two lives of Jesus Christ; one in Latin, and one in French, harmonised from the four Gospels in the Latin version and in his own French version. "Le petit Office du Saint Enfant Jesus," enumerated by Nicéron among the works of Amelotte, appears to have been written by Marguerite du Saint Sacrement, whose life Amelotte wrote, and was merely edited by him. (Le Long, *Bibliothèque de la France*, iv. 370. edition by Favret de Fontette, Paris, 1775; Richard Simon, *Bibliothèque Critique*; Nicéron, *Mémoires*, &c.) J. C. M.

AMELUNGHI, GIROLAMO, a native of Pisa, nicknamed "the Hunchback" ("Il Gobbo di Pisa,") lived in the middle part of the sixteenth century. He is known as a poet in the burlesque style, and has been considered the inventor of that kind of poem styled by the Italians *Eroicomico*, in which afterwards Tassoni in his "*Secchia rapita*," and Bracciolini in his "*Schernò degli Dei*," distinguished themselves. Amelunghi's poem is entitled "*La Gigantea*," in which the author describes in serio-comic strains, the war

of the giants against Jupiter and the other gods. It was first printed, according to Zeno and Haym, in 1547, and was reprinted in 1566, together with another poem of the same sort, entitled "*La Nanea*," or the war of the pygmies with the giants, the author of which is not known, though the poem bears the name of F. Aminta. Amelunghi, who in the title of his "*Gigantea*," concealed himself under the name of Forabosco, is said to have borrowed his poem almost entirely from one written by a certain Betto Arrighi, which does not seem to have ever been published. However this may be, the "*Gigantea*" was applauded; and it went through more than one edition; and Amelunghi, who wrote other burlesque verses, some of which are found in various collections, enjoyed a sort of reputation in his lifetime. Professor Rosini, in his historical novel "*Luisa Strozzi*," introduces Amelunghi as a kind of buffoon, and ridicules his poetry. In the "*Canti Carnascialeschi*," Florence, 1559, is inserted a facetious canto by Amelunghi, entitled "*Gli Scolari, or the Students*." (Mazzuchelli, *Scrittori d'Italia*; Crescimbeni, *Istoria della volgar Poesia*.)

A. V.

AMENDOLA, FERRANTE, an historical painter of Naples, where he was born in 1664. He was a scholar of the celebrated Solimena, in whose style he painted for some time, but he afterwards imitated that of Luca Giordano. Amendola painted many works at Naples, but his best are two altar-pieces in the church of the Madonna di Monte Virgine: one representing the wife of the Count Ruggiero carrying the image of the Virgin to the mount; the other, the consecration of the church: he painted also the cupola of the same church. Dominici says that Amendola's chief merit consisted in a practical facility in colouring, and that he completely failed in his attempt to imitate the masterly manner of Giordano, especially in the draperies. In the royal gallery of Munich there was in 1835, according to Dr. Nagler, in his Dictionary of Artists, a very clever picture of a quack doctor's shop by Amendola: but it is not in the catalogue of the royal gallery of 1833, nor is the name of Amendola in the catalogue of 1838 of the pictures in the Pinakothek, the new gallery. Amendola died at Naples in 1724. (Dominici, *Vite di Pittori*, &c. *Napolitani*.)

R. N. W.

AMENOPHIS or AMMENOPHIS (*Ἀμενῳφισ*), a name common to several of the early kings of Egypt. The earliest of the name is the third king of the eighteenth dynasty, and after this time the name occurs frequently. For instance, the eighth and sixteenth kings of the eighteenth dynasty; the third, seventh, and sixteenth of the nineteenth dynasty, bear the name Amenophis. The name has of late years acquired celebrity from the fact that it occurs not only in the

lists of the Egyptian kings in Manetho, but also on several of the ancient monuments of Egypt, and from the fact that we possess portraits of at least one king of this name. The second and third require a more particular notice.

AMENOPHIS II. (Amenoph or Amenothph) is usually considered to be the same as the Memnon, the son of Aurora, and king of the Ethiopians, who is so mysteriously introduced in the Greek stories about Troy, and whose statue was believed to emit sounds at the moment when the sun rose. He was a son of Tuthmosis III. In his reign Lower Egypt was again disturbed by the Shepherds (Hycsos), who had been obliged to quit the country by his father about the year B.C. 1530. Amenophis did not succeed in expelling them finally till after the lapse of thirteen years. When this was accomplished, he turned his thoughts towards the completion of the works which his father had left unfinished. He also made some additions to the great edifice of Karnak, and began the small temple at Amada in Nubia, which was completed by his son and successor Tuthmosis IV. He is said to have reigned thirty-one years. His tomb, which is still extant at Thebes, is in the best style of Egyptian art, both as to architecture and sculpture. His name occurs also on a temple near Apollinopolis Parva, on another at Eileithyas (El Kab), and on a third at Elephantine.

AMENOPHIS III., a son of Tuthmosis IV., and grandson of Amenophis II. According to Sir G. Wilkinson he reigned at first in common with his brother, who bore the same name. Both had been educated by their mother, who reigned during their minority, and afterwards both had equal authority. One of the brothers died, and the survivor is said to have destroyed nearly all the monuments on which the name of his brother was recorded. The two brothers during their common reign had commenced the temple at Luksor, and that on the Libyan side of the river with two sitting colossi was finished before the death of one of them. They had also built or repaired stations on the road to the emerald mines, and promoted the welfare of their country in many respects. The reign of Amenophis is calculated to fall about two hundred years before the Trojan war. Some believe that it was this king's statue at Thebes which was so celebrated for uttering musical sounds. This statue is still extant, and the legs are covered to the height of eight or nine feet with Greek and Latin inscriptions, which attest the vocal powers of this Memnon, or Phamenoth as he is called. One of these inscriptions, which consists of six Greek elegiac verses, records that Sabina, the wife of the Emperor Hadrian, heard the vocal sounds. Strabo also (Cassab. 806.) says that he visited the colossus in company with

Ælius Gallus, and heard the sounds. An explanation of this phenomenon is suggested by Wilkinson, "Topography of Thebes," p. 37. One inscription states that the statue was overthrown by Cambyzes. It consists of gritstone, and, although in a sitting attitude, it is about sixty feet high. There are several statues of this king now in the British Museum, viz. No. 21., a sitting figure; Nos. 37. 57. and 88., sitting figures with tigers' heads. Rosellini, in his plates, has given a portrait of Amenophis III. from a painting in his tomb at Thebes, but it does not resemble the statue of Amenophis in the British Museum. He was the founder of the palace at Karnak, and he is said to have built more in Ethiopia than any other of the Egyptian kings. The colossal bust in the British Museum commonly called the Memnon is the bust of Rameses the Great. (Georg. Syncellus, p. 130, &c. ed. Dindorf; Sir G. Wilkinson, *Materia Hieroglyphica*, part ii.; S. Sharpe, *The early History of Egypt*, p. 64, &c.; *Egyptian Antiquities*, in *Library of Entertaining Knowledge*, i. 258, &c. For the general chronology of the kings of Egypt the reader may also consult *Die Alte Aegyptische Zeitrechnung*, von R. Raak.)

AMENTA, NICCOLO', born at Naples in 1659, studied law, and afterwards practised as an advocate; he also applied himself to literature, and wrote several comedies in prose, which were much esteemed; besides *Capitoli*, *Rime*, and other small poems, and several philological works on the Italian language:—1. "Della Lingua nobile d'Italia e del modo di leggiadramente scrivere in essa non che di perfettamente parlare, *Parti II.*" Naples, 1723. 2. "Il Torto, e'l Diritto del non si può, esaminato da Ferrante Longobardi, colle osservazioni di Nicolò Amenta Avvocato Napoletano." Naples, 1717 and 1728. This work consists of Amenta's observations and strictures upon a celebrated treatise on language, by the Jesuit Daniele Bartoli, entitled "Il Torto e'l Diritto del non si può," published at Rome in 1668, under the fictitious name of Ferrante Longobardi. 3. A letter in defence of Muratori's work "Della Perfetta Poesia Italiana," against several critics. 4. "De' rapporti di Parnaso Parte Prima." Naples, 1710. This work is an imitation of Boccacini's "Ragguagli di Parnaso," with this difference, however, that Boccacini introduces political discussions in his work, while Amenta, more true to his title, confines himself to literary disquisitions and criticism. 5. "Vita di Lionardo Napoletano," inserted in vol. ii. of the "Vite degli Arcadi illustri." Rome, 1710, and reprinted at Venice the same year, with additions. 6. "Vita di Monsignor Scipione Pasquale Cosentino," at the head of the edition of Cosentino's works, edited by Amenta, Venice, 1701—1703. Amenta was considered one of the most correct and elegant

Italian writers of his age. He died in 1719. (Mazzuchelli, *Scrittori d'Italia*.) A. V.

AMENTAS (Ἀμύντας), an ancient Greek surgeon of whose life and date nothing is known, except that he must have lived in or before the second century after Christ, as he is mentioned by Galen (*De Fasciis*, cap. lviii. lxi. lxxxix., tom. xii. p. 486, 487, 493. ed. Chart.) as the inventor of some ingenious bandages, one for a fracture of the ossa nasi, another for straightening a nose inclined to either side, and a third for a broken rib, &c. One fragment of the works of a surgeon named Amyntas (of which name Amentas may very possibly be a corruption) is inserted by Oribasius in his great work, "Collecta Medicinalia," lib. xlviii. cap. 30., in the fourth volume of Angelo Mai's collection of "Classici Auctores e Vaticanis Codicibus," Rome, 8vo. p. 99.; and some others are to be found in the manuscript collection of Greek surgical authors by Nicetas. (Fabricius, *Bibliotheca Græca*, tom. xii. p. 778. ed. vet.) Sprengel suggests (*Hist. de la Méd.* tom. i. p. 467.) that he is probably the same person (mentioned in the scholiast to Theocritus, *Idyll.* xvii. v. 128.) who entered into a conspiracy against Ptolemy Philadelphus with Chrysippus of Rhodes and Arsinoë, the daughter of Lysimachus, and who was put to death upon the discovery of the plot, about B. C. 264.

W. A. G.

AMERBACH, BASIL, a son of Boniface Amerbach, was born at Basil in 1534, studied jurisprudence at that city and at Bologna, and on his return to Switzerland in 1562, succeeded his father in the professorship at the university of Basil, of which, like his father, he was five times rector, and to which, at his death in 1591, he left a sum for the purpose of founding a new class called the "classis Amerbachiana." He published nothing, but left several of his manuscripts to the university library. He was married, and had one son, named Bonifacius, by whose death the male line of the Amerbachs was extinguished. His sister, Faustina, who was first married to Ulric Iselin, a distinguished professor of jurisprudence at Basil, was the ancestress of the wide-spread and powerful family of the Iselins of that city, and, after her first husband's death, became the fourth wife of the famous printer, Herbst, or, as he is more generally called, Oporinus. (*Iselische Historische Lexikon*, i. 353.) T. W.

AMERBACH, BONIFACE, the third and youngest son of Johann Amerbach, the printer of Basil, was born in that city in the year 1495, and received an excellent education, partly from John Conon, a native of Nürnberg, who had travelled in Italy, and whom Johann Amerbach retained as a private tutor for his sons. By his skill in Hebrew, which is highly spoken of by Erasmus, who

at the same time acknowledges himself no proficient in that language, he was enabled to be of much service in the correction of the edition of the works of St. Jerome, which his two brothers and himself corrected in obedience to the dying wishes of their father. His connection with this work brought him into intimacy with Erasmus, who esteemed him highly. In 1513 he took his degrees as master of arts and philosophy at the university of Basil, and then removed to Freiburg to study law under Ulric Zasius, whom he was the means of introducing to the friendship of Erasmus, as may be seen in the correspondence between those two scholars, which abounds in compliments to Amerbach, as well as very fulsome ones to each other. He afterwards travelled in Italy and France, and took his degree of doctor of laws at Avignon, but finally returned to his native town, from which no subsequent offers, though he had several of an attractive kind from Italy, could tempt him. He taught civil law at the university of Basil from 1525 onwards for about twenty years, and died there in 1562, in the sixty-seventh year of his age. He was in easy circumstances, both from the family property, which centred in him owing to the death of his elder brothers, and from that brought him by his wife; and this enabled him to act a generous part, when, by Erasmus's will in 1536, he was appointed executor in conjunction with Froben and Episcopius, the two eminent printers of Basil, and also residuary legatee. Finding that Erasmus had neglected to mention in his will some poor scholars who had reason to expect a remembrance, he supplied the want himself, and also furnished the funds necessary for the carrying out of some perpetual charities, with the condition that the donations should be always made in Erasmus's name, which they are to this day. Instead of receiving anything under the will, Amerbach was thus a considerable loser. Amerbach is said by Melchior Adam to have remained attached, during all his life, to the Catholic religion; while a statement is made in the Basil Historical Lexicon, which was published by some of his descendants, to the effect that he conformed, after a slight hesitation, to the changes introduced by the Reformers in Basil.

Amerbach wrote very little. Gesner, in the Appendix to his "Bibliotheca," published in 1555, mentions him as the author of a letter on the city of Basil, inserted in Sebastian Munster's "Cosmography," which occupies little more than one folio page, and adds that he had written dissertations, *περί ἐπισκευῆς καὶ τοῦ ἐπισκοπῆς, καὶ περὶ τοῦ ἐκκλησιαστικοῦ καὶ ἀκουστικοῦ* "on moderation" and "on voluntary and involuntary action," (probably legal dissertations in the Latin language, though with a Greek title,) which, Gesner adds, "he will some time publish, God willing." The same notice was repeated without alteration in the edition of

Gesner published in 1583, one-and-twenty years after Amerbach's death. Erasmus, in one of his letters, speaks of his Latin style as nearly equal to that of Politian. (Pantaleon, *Prosopographia*, Basil, 1565-6, ii. 264, &c.; Boissardus, *Bibliotheca sive Thesaurus Virtutis et Gloria*, xi. 80, 81. (with a portrait); Melchior Adamus, *Vita Germanorum Jurisconsultorum*, p. 152. (The lives by Boissard and Adam are taken almost entirely from Pantaleon); Erasmus, *Opera Omnia*, edit. of Le Clerc, iii. 1249, 1289, &c.; Gesner, *Appendix, Bibliotheca*, edit. of 1555, p. 19., *Bibliotheca*, edit. of 1583, p. 123.; *Iselische Historische Lexikon*, i. 353.) T. W.

AMERBACH, ELIAS NICHOLAS, an eminent musician of the sixteenth century, was organist of St. Thomas's church in Leipzig in the year 1571. He says that he completed his education in a foreign country, probably in Flanders, which at that time abounded with accomplished musicians. His memory has been principally preserved by his "Tablature for the Organ," a work which also contains several motets, galliards, passomezzi, &c. The preface furnishes an explanation of the tablature, and contains directions for playing on the organ. In addition to his own compositions, Amerbach has inserted in this work others by Baptista, Heinz, Scandel, Orlando di Lasso, and Vento. Little more is known of him; but his musical attainments seem to have been thought highly of by his contemporary countrymen. In the Poemata of Gregorius Bersmann the following passage occurs:—

"Hoc satis est: satis est Eliae dicere nomen:
Quod superest, ipsum nempe loquetur opus."

(Gerber, *Lexicon der Tonkünstler*.) E. T.

AMERBACH, JOHANN, an early printer of great repute for the typographical correctness of his editions. He was born at Reudlingen in Swabia, studied at Paris under Jean de Laperrière or Lapidanus, the prior of the Sorbonne, who had the honour of first inviting printers to that city, and took the degree of master of arts. Amerbach carried on the trade, or rather in his case the profession, of printing, at Basil, from 1481 till 1515, in which year he died. His chief publications were the works of St. Ambrose, issued in 1492, and those of St. Augustine, in 1506, the latter the first edition of the collected works of that author, and a conspicuous undertaking. "The magnitude of the expense deterred the printers," says Erasmus, in a prefatory epistle to an edition of Augustine of the date of 1529. "The first who ventured on this great undertaking was John Amerbach, a man of singular piety, amply endowed with wealth, but still more with the stores of intellect, whom neither the immense expense of the work, the difficulty of procuring copies from all quarters, the fatigue of collating them, the necessary attention to other affairs, nor any other

motive could deter from the endeavour of making all Augustine common to all. This man was not led by the love of gain, but by a sincere piety, the spirit of which breathes in all his prefaces, and a desire to revive the original fathers of the church, whom he grieved to see become almost obsolete." Unfortunately Amerbach was unable to procure good manuscripts for his edition, and its critical value is therefore, after all his exertions, very small. The type in which it was printed was novel, and is still known among foreign printers by the name of the St. Augustine.

Amerbach was desirous of publishing a collection of the works of St. Jerome, and had his three sons, Bruno, Basil, and Boniface, all youths of great abilities, carefully instructed in the Latin, Greek, and Hebrew languages, in order that they might be fit to correct the press, a circumstance which calls forth from Maittaire a burst of admiration, and an indignant exclamation at the degeneracy of the printers of his own time, rather more than a hundred years ago. All three became not only excellent scholars, for which we have the testimony of Erasmus, but so enthusiastic in favour of Jerome, that they spared neither their wealth nor their health for his sake. The good old man, at his decease in 1515, recommended the edition to their care, with an injunction to apply what property he left towards it. The edition was issued in the course of the ten years from 1516 to 1526, from the press of Froben, whom Amerbach had first invited to Basil. (Letter on Basil by Boniface Amerbach in Munsterus, *Cosmographia Universalis*, lib. vi.; Erasmus, *Opera Omnia*, edition of Le Clerc, iii. 1249, &c.; Maittaire, *Annales Typographici*, tom. i. pars i. 37-42., where all the original authorities are referred to.) T. W.

AMERGIN or AMERGHIN (Latinized AMERGINUS), surnamed Glungeal, "the white-kneed," one of the leaders in the Milesian expedition, which occupies so prominent a place in the ancient history of Ireland, and is said by O'Halloran (the substance of whose narrative we give) to have occurred A.M. 2735 or B.C. 1266. O'Flaherty places it in A.M. 2934 or B.C. 1016. Amergin was the son of Gollamh or Gollamh, surnamed Milo Spaineach, or the "Spanish hero," Latinized Milesius, by his second wife Scota, daughter of Pharaoh, king of Egypt, in which country Amergin was born. He was made archpriest of the Milesians while they were in Spain some time after A.M. 2706. On the first landing of the Milesians in Kerry, Amergin was despatched to the three Danacan (supposed to be Damnonian) princes, who then ruled Ireland, requiring them to submit to the invaders; but on their remonstrating against the unfairness of so sudden an invasion, it was agreed that the Milesians should withdraw to their ships

then lying in Inbher Sceine (so called because Amergin's wife Sceine or Sgenea was drowned there), now known as Bantry Bay, and set sail; and that they should not return until the Danaans had had time to assemble their forces. After suffering much from a storm, in which five of the eight sons of Milesius perished, which the ancient records ascribe to the magical powers of the Danaans, the Milesians landed again and defeated the Danaans. They suffered, however, severely in the engagement, and lost among other persons Scota, Amergin's mother. His father had died long before in Spain. Scota was buried in Glen-Scota, near Tralee, to which this circumstance has given name.

In the struggle for the conquest of Ireland Amergin highly distinguished himself, and in the decisive battle of Tailten or Taltan, in Meath, he, with his two surviving brothers, slew the three Danaan princes, who were also brothers. The legend of this conflict bears an obviously close resemblance to that of the Horatii and the Curiatii in the early history of Rome. This battle secured Ireland to the sons of Milesius: two of whom, Heremon and Heber Fion, divided the kingdom between them, while Amergin continued to be archpriest and chief of the literati. O'Flaherty makes Heremon sovereign of the whole kingdom, and gives to Heber Fion the rank of tanist or heir apparent. Heber Fion fell soon after (A.M. 2737, B.C. 1264) in battle against his brother Heremon, but his partisans continued the struggle; and in a battle between Heremon and them (A.M. 2739, B.C. 1262) at Bile-tene, in East Meath, Amergin was slain. O'Flaherty makes him fall by the hand of Heremon, and places his death A.M. 2937, B.C. 1013; but O'Halloran does not even say on which side he was engaged.

In an Irish poem concerning Irish authors, by G. Comde O'Cormac, or O'Cormaic, quoted by O'Flaherty, Amergin is thus described:—"Amergin of the white knees, the first author of Ireland; historian, judge, poet, philosopher." O'Flaherty quotes a supposed fragment of Amergin's poetry, which he renders into Latin thus: "Aris præpositus fit doctor, aptior armis." In the "Leabhar Gabhaltus," or Ghabhaltus, i.e. "Book of Conquests," or "of Invasions," a compilation made in the fourteenth century from older documents then existing, and in another book of the same name composed in the beginning of the seventeenth century, are preserved three poems said to be written by Amergin; and in the Sebright collection of Irish MSS. in Trinity College, Dublin, is preserved a small tract on the qualifications of a bard; in the third line of which the author describes himself as "Amergin Glungel, of hoary head and gray beard." These works are described by Mr. O'Reilly in the *Transactions of the Ibero-Celtic*

Society for 1820, vol. i. part 1. p. 13, 14. Mr. O'Reilly considers them to be of great antiquity, but not the genuine productions of Amergin, whose existence he refers to the same period as O'Flaherty. Two of these supposed poems of Amergin are published with an ancient glossary subjoined to the first poem in Hardiman's "Irish Minstrelsy," vol. ii. pp. 347, seq. This editor affirms the genuineness of these remains, and refers Amergin to about the same period before Christ as O'Flaherty.

In the obscurity which envelopes the early history of Ireland it is impossible to judge whether Amergin was a real or fictitious personage, and how much of his history is founded in truth; but the chronology of the foregoing notice may be rejected with little hesitation. The Milesian or Scottish conquest of Ireland, which may be regarded as a real historical event, belongs, there is reason to believe, to a very much later date. (O'Flaherty, *Ogygia*, translated by Hely; O'Halloran, *General History of Ireland*; Sir James Ware; *History and Antiquities of Ireland*, by Harris; Thomas Moore, *History of Ireland*, in Lardner's *Cabinet Cyclopædia*; O'Reilly, *Transactions of the Ibero-Celtic Society for 1820*.) J. C. M.

AMERGIN, MAC-AMALGAIDH or AMALGAIDH, lived about the middle of the sixth century after Christ, and was chief poet to Dermot, king of Ireland, who reigned from A.D. 538 to 559, according to O'Halloran's "General History of Ireland," or from A.D. 544 to 565, according to O'Reilly. Amergin was the original author of the "Dinn Seanchas" (or Seanchais or Senachas), or "History of noted Places in Ireland," a work which has been enlarged by additions of a subsequent period, some of them as late as the eleventh century. (Sir James Ware's *History of the Writers of Ireland*, by Harris; O'Reilly, *Transactions of the Ibero-Celtic Society for 1820*.) J. C. M.

AMERGIN, MAC-AMALGAIDH, an Irish writer of the latter part of the seventh century. He lived in the time of Finghin, king of Munster, who reigned, according to O'Reilly, from A.D. 662 to 696. He was the author of a tract on the privileges and punishments of the different ranks in society, a copy of which is extant among the Sebright MSS. in Trinity College, Dublin. (O'Reilly, *Transactions of the Ibero-Celtic Society for 1820*.) J. C. M.

AMERIGHI, or MORIGI, MICHEL-ANGELO. [CARAVAGGIO.]

AMERIGÒ VESPUCCI. [VESPUCCI.] AMEROTIUS or AMEROTTUS, HADRIANUS, a grammarian of the sixteenth century, was born at Soissons and died in the year 1560. His works are—1. "De Dialectis diversis Declinationum Græcaricarum ex Corintho et aliis" ("Of the different Dialects of the Greek Declensions, selected from Co-

rinthus and others"). Paris, 1534, 8vo. 2. "De Dialectis Græcorum ex Corintho aliisque Grammaticis collectis" ("Of the Dialects of the Greeks," &c.). Paris, 1536, 8vo. Adelung conjectures, with much probability of truth, that this may be another edition of the preceding work. 3. "Compendium Græcæ Grammaticæ, perspicua Brevitate complexens quicquid est Octo Partium Orationis" ("A Compendium of Greek Grammar," &c.). 4to., supposed to have been printed at Paris about 1520. Montfaucon, in his "Bibliotheca Manuscriptorum," mentions another work entitled "De Arithmetica" as deposited, in manuscript, in the library of the Vatican at Rome. (Jöcher, *Allgemeines Gelehrten-Lexicon*; Adelung, *Supplement* to Jöcher.)

J. W. J.

AMERPACH, VITUS or VEIT, a learned German of the sixteenth century, of whose life little is known, the scattered facts respecting it not having been collected by any special biographer. De Thou, in mentioning his death in the year 1557, adds that he was seventy years of age, which would make the date of his birth about 1487, while in reality he was born nearly twenty years later. This is ascertained from the prefatory epistle to Amerpach's poems, dated 1550, in which he mentions that about thirty years before he had made some proficiency in music and poetry, when a boy of fourteen at school at Ingolstadt. The time of his birth, therefore, was about 1506; the place, as may be collected from his styling himself Vendingensis, was Wendingen in Bavaria. His name is written by himself, in all of his works that we have seen, Amerpachius, though other writers have frequently changed the p into a b. It was first assumed by his father, the family name having formerly been Trolmann, as we learn from an epitaph by Vitus on his brother George—

"In patre mutatum cognomen vulgus avitum
Quod Trolmannus erat, fecit Amerpachius."

After going to school at Ingolstadt, he studied philosophy, law, and theology at the university of Wittenberg, where it is said that he adopted Protestant opinions, which he afterwards abandoned. If so, he was free from the usual bitterness of those who have changed their views on those subjects; for in his poems, though there is a eulogistic epitaph on Ecceius, the opponent of Luther, and a desire is expressed for concord in religion, no ill feeling is shown towards the Protestant party. He married at Wittenberg, returned to Bavaria, and became professor of philosophy at Ingolstadt, where he continued for the rest of his life. On his death, in 1557, he was succeeded in his professorship by his son George, who was also a Latin poet.

Amerpach is universally spoken of as one of the most learned men of his time. His

works are numerous, if we include among them his translations and annotations; if otherwise, they are only five:—1. "Antiparadoxa cum duabus Orationibus de Laudibus Patriæ et de Rationibus Studiorum," Strassburg, 1541, 8vo. ("Antiparadoxes, with two Orations in praise of his Country, and on the Arrangement of Studies.") 2. "De Anima," Wittenberg, 1542, 4to., a treatise on the Soul, reprinted at Lyon, 1555, 8vo., and at Basil in 1567, and also at the same place, without date, in conjunction with the similar treatises of Vives, Melanchthon, and Conrad Gesner. 3. "Libri Sex de Philosophia Naturali," Basil, said in Gesner's *Bibliotheca* to be printed in 1548, but in the edition at the British Museum dated in the preface 1549. In the title-page to this work it is stated that in it "a way is paved and a gate is opened to the understanding, not only of the treatises of Aristotle upon natural philosophy, but those of more recent writers, and so of the things themselves;" and in the preface Amerpach mentions that in some parts of the work he has dissented, not only from the opinions of Aristotle's interpreters, but from those of the philosopher himself, and that on subjects not of minor importance, but relating to the sum total of his philosophy. 4. "Ad Andream Alciatum Epistola de Furto per Lancelm et Licium concepto," Basil, 1548, a letter to Alciatus, the juriconsult, on a peculiar mode of searching for stolen property among the Romans. 5. "Variorum Carminum Viti Amerpachii nonnullorumque aliorum Liber," Basil, 1550, 8vo. This collection of "various poems of Amerpach and of some other persons" comprises several epitaphs and epigrams, and may therefore be supposed to include the work "Epigrammata et Epitaphia," mentioned in Gesner, with the same date, place of printing, and printer's name, Oporinus. In a preface, written in very smooth and Ciceronian Latin, the author refers with much complacency to his early efforts in poetry, but his verse will hardly be found equal to his prose; and in the "Deliciæ Poetarum Germanorum," selected by Gruter, a single leaf only is devoted to Vitus Amerpach, while his son George occupies several. The poems abound in biographical hints respecting the author. These are all the original productions of Amerpach; the remainder of his works consist of commentaries on the three books of Cicero "De Officiis;" a paraphrase of Cicero's oration for Archias; a translation of and commentary on the poems of Pythagoras and Phocylides; a commentary on Pontanus on Meteors; a commentary on Horace's Art of Poetry; an edition of the Constitutions of Charlemagne on ecclesiastical and civil affairs, with explanatory notes; expositions of the poems of Ovid, called "Tristia" and "Epistolæ ex Ponto;" expositions of the "Partitiones Oratoriæ" of Cicero; enarrations or explanatory commen-

tarious on Cicero's oration for Milo, and on his book entitled "Topica;" an edition of Donatus on the eight parts of speech for the use of schools; enarrations on the familiar letters of Cicero; a translation of some orations of Isocrates and Demosthenes; of the oration of St. Chrysostom on Providence; of Epiphanius on the Catholic Faith, and of Suidas on the Priesthood of Jesus Christ; and enarrations on some orations of Cicero. These works are given in chronological order on the authority of Gesner's Bibliotheca, with some insertions from Adelung's Supplement to Jöcher. The date of the first is 1539, and of the last 1554. (Conrad Gesner, *Bibliotheca*, edition of 1583, p. 818.; *Iaelische Historische Lexikon*, i. 353.; Adelung, *Supplement* to Jöcher's *Gelehrten Lexico*, i. 722.; *Poems and other Works of Amerpach*.)

T. W.

AMERSFOORDT, JAKOB, was born at Amsterdam on the 24th of November, 1786. Before the age of twelve he lost his father, but the assistance of the friends of the family enabled him to pursue his studies, first in the Latin school at Amsterdam, then at the Athenæum of that city, and afterwards at the university of Leyden. By a Latin oration at the school, he obtained at the age of nineteen the notice and friendship of Jeronimo de Bosch. At the Athenæum he wrote a history of that institution for the Students' Literary Society, and was one of the founders of a Students' Oriental Society for the cultivation of Oriental literature, to which he was strongly attached. After taking a doctor's degree at Leyden, he obtained the professorship of Oriental literature at the Athenæum of Harderwyk in 1816, but only held it for two years, that institution being broken up in 1818 on account of the paucity of students. He succeeded, after a period of gloomy prospects, in obtaining the professorship of theology at the Athenæum of Franeker, and was rector magnificus there from October, 1821, to June, 1823. He was appointed librarian, and spent much of his time in preparing, in conjunction with his brother Henricus, who was appointed his assistant for that purpose, a new catalogue of the library, which was intended to be printed. In the midst of these occupations, while paying a visit to Leyden, to be present at the celebration of the two hundred and fiftieth anniversary of the raising of the siege, he was attacked by illness, and died in that city on the 23d of October, 1824. Amersfoordt was a man of high promise, but his own fastidiousness in composition, and the incessant occupation of his time at Franeker by his duties as librarian, which in his speech as rector magnificus he alludes to as replete with difficulties, prevented him from publishing much. His works are—1. "Dissertatio Philologica de variis Lectionibus Holmesianis Locorum quorundam Pentateuchi Mosaiici," Leyden, 1815, 4to.; a

valuable dissertation on some passages in the Pentateuch, in Holmes's Oxford edition of the Septuagint, composed by Amersfoordt on the occasion of his applying for the doctor's degree. 2. "Oratio de Studio Literarum Arabicarum variis post renatam in Europa Doctrinam statibus itidem variato," Harderwyk, 1816, 4to.; an oration on the vicissitudes of the study of Arabic literature since the revival of letters. 3. "Oratio de Religionis Christianæ Popularitate," Leeuwarden, 1818, 4to. An oration on the popularity of the Christian religion, or its adaptation to be generally received. This is reprinted in the "Annales Academiæ Groninganiæ" for 1817-18. At the time of his death he was preparing for the press an "Oratio de certo in naturali quoque Theologia agnoscendo," or on the power of obtaining certitude in the inquiries of natural theology, which he proposed to enlarge by very copious notes: it has not yet been published. Amersfoordt had two younger brothers, one of whom, Henricus, who survived him, is the author of several works. (*Life* by J. W. de Crane in *Algemeene Konst-en Letter-Bode*, Haarlem, 1824, ii. 394-399.; J. A. Philipse, *Narratio eorum quæ, ipso Rectore Franequæ, acciderunt*, in *Annales Academiæ Groninganiæ*, 1825, p. 10-16.)

T. W.

AMERSFOORT, EVERT VAN, a Dutch painter of the early part of the seventeenth century, mentioned by Van Mander, who simply informs us that he was one of the scholars of Frans Floris. (Van Mander, *Het Leven der Schilders*.)

R. N. W.

AMERVAL, AMERNAL, or perhaps more properly D'AMERVAL, ELOY D', was born at Bethune, according to some towards the end of the fourteenth century, according to others about the beginning of the sixteenth. This latter supposition cannot be correct, as his work was printed as early as the year 1508. Nothing more is stated of him than that he was master of the choristers in his native city. He was the author of a singular work entitled "La grande Dyablerie qui traicte comment Sathan fait Demonstration à Lucifer de tous les Maulx que les Mondains font selon leurs Estatz, Vocations et Mestiers: et comment il les tire à Dampnation," &c. De Bure, in his Bibliography, has placed this work erroneously in the class "Demonomania;" it is a poem on moral theology, in two books, containing altogether two hundred and sixty-nine chapters, and written in the form of a dialogue. There are three editions in the royal library of the British Museum, all printed at Paris: one, by Alain Lotrian, 8vo., without date; a second, by Michel le Noir, 8vo., without date; and a third, by Michel le Noir, fol., printed in the year 1508. Dr. Dibdin gives extracts from this poem in his "Bibliographical Decameron," vol. i. p. 219, &c. (*La Croix du Maine* and Du Verdier, *Les Bibliothèques Françaises*,

edit. Rigoley de Juvigny; Brunet, *Manuel du Libraire*, art. "D'Amerval;" Adelung, *Supplement* to Jöcher's *Allgemeinen Gelehrten-Lexico*; *Biographie Universelle*.) J. W. J.

AMES, FISHER, the son of Nathaniel Ames, was born at Dedham, Massachusetts, on the 9th of April, 1758. At the age of seven he lost his father, whose widow was left with a large family in straitened circumstances. Fisher, the youngest son, was sent to Harvard College at the age of twelve, and after remaining there four years, during which he studied hard, he took his degree and quitted college with a high reputation for his attainments. His wish was to enter the legal profession, but for several years the urgent necessity of providing for his maintenance compelled him to act as teacher in a school. At length, in 1781, he was enabled to enter on the practice of the law. The display of his ability as a speaker, and the notice he attracted by political contributions to the public journals, combined to procure for him, in 1788, a seat in the Massachusetts convention for ratifying the constitution. During its proceedings he attracted particular attention by a speech on biennial elections; and in due course he became a member of the House of Representatives in the State Legislature. In this position his talents were soon so widely known, that he was sent from the district of Suffolk as their first representative to the Congress of the United States. In this situation he remained for eight years, the whole period of the presidency of Washington, of whose measures he was an ardent supporter. As a speaker he was soon acknowledged as second to none in the Congress, and as a practical man of business his services were most valuable; in matters of finance, especially, the solidity of his judgment gave great weight to his opinion. He was always a thorough advocate for British connection, and entertained the utmost horror of the excesses of the French revolution. The height of his fame was attained by his speech on the British treaty in 1795, which produced a powerful impression. At the time of its delivery he had been suffering for several months under an illness which had greatly reduced his strength, and he attended the long debate without the hope of taking part in it; but when the time came for the vote, his feeling of the vital importance of the question would not suffer him to be silent. He rose and delivered a speech which left all his best efforts far behind in comprehensiveness, elegance, and power. The effect it produced was such that a member on the opposition side moved an adjournment of the vote, "that they might not be influenced by a sensibility which their cooler judgment would condemn." The exhaustion of this effort, in his then weakly state, did irreparable injury to the health of the speaker.

On Washington's retirement, Fisher Ames also quitted public life, and retired to Dedham, where he both occupied a farm and practised his profession, until increasing debility obliged him to give it up. At this period also he resumed political essay-writing, especially in a series called "Lessons from History," directed against the principles of revolutionary France. On the death of Washington, he was appointed to deliver a funeral oration before the legislature of Massachusetts, a task in which he hardly acquitted himself so well as on less formal occasions. In 1804 he was elected president of Harvard College, but declined the honour on account of ill health. He continued in an increasing state of debility until the 4th of July, 1808, when he died, completely worn out. His remains were carried to Boston, and honoured with a public funeral.

In 1809, "The Works of Fisher Ames" were published in 1 vol. 8vo., with a portrait, and a life prefixed, by Dr. Kirkland, president of Harvard College, and one of his most intimate personal friends. The works consist entirely of his speeches and letters, collected from the journals of the day. The peculiar interest attached to these speeches has, in the course of years, much diminished; but enough remains to show the character of Ames' eloquence,—solidity of thought, with perhaps an exuberance of illustration. Fisher Ames is still considered one of the first of American orators. A volume of his "Essays on the Influence of Democracy" was reprinted in London, 1835, 8vo., but its merits seem to us hardly sufficient to sustain the reputation which the author has among his own countrymen. (*Life*, by Dr. Kirkland, prefixed to *The Works of Fisher Ames*, Boston, 1809, 8vo.; *Encyclopædia Americana*, edited by Lieber and Wigglesworth, i. 212.; Marshall, *Life of Washington* (London edit. 1807, 4to.), v. 172. 207, &c.) J. W.

AMES, JOSEPH, captain in the navy in the service of the commonwealth, was born at Yarmouth, March 5. 1619. He entered the navy at an early age, and was in several engagements between the fleets of the English and Dutch. In one of these, the action of July 31. 1653, in which the Dutch received a signal defeat, and their admiral, Van Tromp, was killed, Ames so distinguished himself that the parliament presented to him a gold medal engraved by Simon, inscribed "For eminent service in saving y^e Triumph, fired in fight w. y^e Dutch, in July, 1653." When he left the naval service is not exactly known; but his grandson, the antiquary, believed it was about 1673. He then retired to Yarmouth, where he died December 1. 1695. Captain Ames was a dissenter, and was connected with a Presbyterian congregation at Yarmouth. He married twice, and had a large family, of whom six survived him; the eldest was John, father of the antiquary.

(Gough's *Memoirs of Joseph Ames, F.S.A.*, prefixed to the *Typographical Antiquities*.)

J. T. S.

AMES, JOSEPH, the author of the earliest extensive work on the history of British typography, was descended from a Norfolk family which has produced other distinguished members, and was born at Great Yarmouth on the 23d of January, 1688-9. His father, who died when Joseph was about twelve years old, appears to have been master of a vessel trading between Yarmouth and London, and to have finally settled in London, where he placed his son at a little grammar-school in Wapping. At the age of fifteen, Ames was apprenticed to a plane-maker in King Street or Queen Street, near Guildhall; and after serving his time to that business, he removed to Wapping, near the Hermitage, where, until the time of his death, he carried on the business of ship-chandler, or ironmonger, according to another account. It is curious to observe the variations of contemporary writers upon this point, and difficult, if not impossible, now to get at the truth. Gough observes, that it was said that after the expiration of his apprenticeship Ames took up his freedom, and became a liveryman of the Joiners' Company; but he adds that, on inquiry both at Joiners' Hall and at the Chamberlain's Office, it does not appear that he ever took up his freedom. Horace Walpole, in his "Catalogue of Engravers," styles Ames a shipchandler; Rowe Mores, in a note on p. 85. of his "Dissertation upon English Typographical Founders and Foundries," says he was a plane-iron maker, and lived at the Hermitage; the Reverend W. Cole, who says that he was well acquainted with Ames, and several times went to see him, states that "he lived in a strange street or lane in Wapping, where he was by trade a patten-maker, and kept a shop there;" and Gough says that his letters were directed to him as an ironmonger. Walpole's account is perhaps the most probable, since the miscellaneous character of a shipchandler's business might give rise to various statements as to his occupation. In 1714 Ames married a daughter of William Wrayford, a merchant of London; and by her he had six children, of whom but one, a daughter, survived him. His wife died in 1734.

Ames's taste for antiquities early discovered itself, and was fostered by his intercourse with the Reverend John Russel, preacher at St. John's, Wapping, and the Reverend John Lewis, the historian of the Isle of Thanet, who was introduced to Ames by Russel. Another of his friends who encouraged this inclination was Peter (afterwards Sir Peter) Thompson, a Hamburg merchant, and member of parliament for St. Albans, with whom Ames formed an acquaintance when attending the lectures of

Desaguliers, some time before the year 1720. At least as early as 1730, Lewis, who had himself collected notes on the subject, suggested to Ames the compilation of a history of printing in England; but he then declined to undertake such a work, because Palmer, a printer, was engaged upon one of similar character, and because he deemed himself incompetent to such an undertaking. Palmer's work, which is entitled "The general History of Printing, from its first Invention in the City of Mentz to its first Progress and Propagation through the most celebrated Cities in Europe," was published in 1732, and fell so far short of the expectations of Ames, Lewis, and the public, that Ames was induced to devote himself to the undertaking, in which he was greatly assisted by his friends, and by access to the libraries of Lord Orford, Sir Hans Sloane, Anstis, and others. After several years of diligent research, he published, in 1749, in a quarto volume of about six hundred pages, his "Typographical Antiquities; being an historical Account of Printing in England, with some Memoirs of our ancient Printers, and a Register of the Books printed by them, from the year MCCCCLXXI to MDC; with an Appendix concerning Printing in Scotland and Ireland to the same time." Ames confesses, in his preface, his incompetence for so great a task, but observes, "though it is not so perfect a work as I could wish, yet, such as it is, I now submit it to the public, and hope, when they consider in what obscurity and confusion printing in its infancy was involved, they will acknowledge that I have at least cleared away the rubbish, and furnished materials towards a more perfect structure." Imperfect as the work is, it is no small testimony to its accuracy that it has been used as a foundation by later and more erudite writers. Dibdin observes that, "considering that it was the first book upon the dry and difficult subject upon which it treats, it has unquestionably great merit, and was attended with this good effect; namely, to stimulate similar researches in others, and thereby to bring to light valuable and long-forgotten information relating to the state of ancient English literature." "Every impartial living antiquary," he proceeds to say, "whatever may be his opinion of the literary attainments of the author, must cheerfully acknowledge his obligations to Ames's work, in a manner as full and satisfactory as appears to have marked the public testimonies of its worth recorded in the journals of the day." Herbert published a greatly extended and improved edition of the "Typographical Antiquities," in 3 vols. 4to., in 1785, 1786, and 1790; and the work has been still further enlarged by Dibdin, whose edition forms four handsome volumes, quarto, which were published in 1810, 1812, 1816, and 1819, respectively. To each of these editions is

prefixed a life of Ames, by Gough, founded partly upon notes collected by Sir Peter Thompson, which, after his death, came into the hands of Herbert.

While the "Typographical Antiquities" was preparing for publication, Ames issued, together with the prospectus of that work, a "Catalogue of English Printers, from 1471 to 1600," printed in four quarto pages. He also published, in 1748, a thin octavo volume, entitled "A Catalogue of English Heads; or, an account of about two thousand prints, describing what is peculiar on each; as the name, title, or office of the person; the habit, posture, age, or time when done; the name of the painter, graver, scraper, &c.; and some remarkable particulars relating to their lives." This work is a kind of index to the extensive collection of English portraits formed by Mr. John Nicholls, or Nickolls, F.R.S. and F.S.A., of Ware in Hertfordshire, a member of the society of Friends, which filled four folio and six quarto volumes. The arrangement of the "Catalogue" is alphabetical, but is very imperfectly carried out, "prints of the same person occurring," observes Cole, "in various pages of the same letter," while some persons are entered under their family name, and others under their titles of honour. To remedy this imperfection, Cole compiled, in 1764, an alphabetical index to the work, which occupies folios 69. to 151. of the thirty-third volume of his MS. collections, now in the library of the British Museum. The engraved plates of Lord Pembroke's collection of coins having been published without any letter-press description, and being, from their arrangement, inconvenient to consult, Ames printed and distributed among his friends, "An Index to Lord Pembroke's Coins;" but Gough states that it supplied an imperfect remedy for the inconvenience which it was intended to meet. The last literary production of Ames was the "Parentalia; or, Memoirs of the family of the Wrens," which is believed to have been written by him, although it professes, on the title-page, to be compiled by Christopher Wren, son of the architect, and published by Stephen Wren, grandson of Sir Christopher, "with the care of Joseph Ames." This work appeared in 1750, in one folio volume.

Ames was elected a fellow of the Society of Antiquaries on the 3d of March, 1736; and in 1741 he was made secretary to the society, which office he held till his death; the Rev. W. Norris being, in 1754, associated with him. He was also a member of the Royal Society, and enjoyed the particular friendship of the president, Sir Hans Sloane, who made him one of the trustees under his will. He died at the age of seventy-one, October 7. 1759, and was buried in a stone coffin, in the churchyard of St. George in the East. His collections of coins,

natural curiosities, inscriptions, and antiquities were sold by auction, February 20. and 21. 1760; and his library of books, manuscripts, and prints, was disposed of in like manner on May 5. and following days. Gough enumerates several valuable works, with MS. notes by Ames, which formed part of this collection. Among those most immediately connected with his great work is a very extensive collection of title-pages, and an interleaved copy of the "Typographical Antiquities," with MS. notes. This copy afterwards belonged to Herbert, who enriched it with many additions; and after repeatedly changing hands, it was purchased by Dibdin for 50*l.*: it is now in the library of the British Museum. Besides the work itself, this interesting volume contains the original prospectus, and a corrected copy of the "Catalogue of English Printers." In the same depository (*Additional MSS.* 5151.) is a folio volume of original papers, used by Ames in the compilation of his work, which was bought at the sale of Tutet's library in 1786.

The literary talents of Ames were not of a high order, although he does not deserve the character given him by Rowe Mores, in the work before alluded to, of "an arrant blunderer." Even this writer, who was evidently prejudiced against him, in consequence, it is reported, of a dispute with the Society of Antiquaries, says that he "was unlearned, yet useful;" but he complains of his habit of tearing out the title-pages and portraits of authors from old books. Cole also regarded him with some dislike, apparently because he was, which he thought "very unaccountable," "an Independent or Anabaptist, with a great spice of Deism mixed with it." He says that he often thought it a reproach to the Society of Antiquaries to have so ignorant a person for secretary; and he even asserts that Ames could not spell, much less write English, and that therefore he must have been assisted in preparing his "Typographical Antiquities" for the press. He nevertheless adds that Ames "was a little friendly and good-tempered man, and one of great industry and application in collecting various old printed books, old prints, and other curiosities in the natural as well as artificial way; and this turn of mind it was which recommended him to the society." (Gough's *Memoir*, in Dibdin's edition of the *Typographical Antiquities*; Cole's *MSS.* (in British Museum), xxx. 175, 176, &c.) J. T. S.

AMES, NATHANIEL, was a descendant from William Ames, an English divine, author of "Medulla Theologicæ." He was born in 1708, and practised as a physician at Dedham, a town nine miles from Boston, in New England. He inherited from his father a taste for astronomy, which led him to undertake the publication of an almanack suited to the Americans. This work was very popular, and was continued by him for

forty successive years. He died at Dedham in 1763, at the age of fifty-seven. He had two wives, both named Fisher, and left behind him a numerous issue, the youngest of whom became well known as a supporter of Washington in Congress. [AMES, FISHER.] (Allen, *American Biographical and Historical Dictionary*, p. 37.) J. W.

AMES, WILLIAM, one of the most zealous propagators of Quakerism in Holland in the middle of the seventeenth century. Before he became a Quaker, he had been first an officer and then a Baptist preacher. (Tschirner's continuation of Schröckh's *Christliche Kirchengeschichte seit der Reformation*, ix. 357.) P. S.

AMES, WILLIAM, D.D., was born in the county of Norfolk in the year 1576, and studied at Christ's College, Cambridge, under William Perkins, who was a Puritan, and one of the earliest Protestant writers on practical theology or Christian ethics. Ames followed both the opinions and the studies of his tutor. In the year 1610 he was obliged to leave the university on account of non-conformity, the master of his college having in vain endeavoured to overcome his scruples against wearing the surplice, by quoting the text, "Put on the armour of light," which, the divine said, meant the white surplice. The immediate occasion of his expulsion was his preaching at St. Mary's against playing at cards and dice. After leaving Cambridge, Ames was still persecuted by Archbishop Bancroft, and fled to Holland. Here he became minister of the English church at the Hague, but soon left that post in order to fill the chair of theology in the university of Franeker, where he remained twelve years. At the end of that time he accepted the pastorate of the English church at Rotterdam. This removal is attributed by his biographers to his ill health, as well as to his desire to be more actively engaged in preaching. His health still being bad, he soon determined to leave Rotterdam for New England; but while preparing for the voyage, he was seized with a fresh attack of asthma, which ended his life in November, 1633. His wife and children sailed for New England in the following spring, taking with them his library, which was of great value. His son, William, returned to England in 1646, and in 1648 became minister of Wrentham and Froston in Suffolk, whence he was ejected by the Act of Uniformity in 1662. He died at Wrentham in 1689, aged sixty-six. His only published work is a sermon on 1 John, ii. 20., which he preached at St. Paul's before the Lord Mayor on the 5th of November, 1651. (Palmer's *Nonconformist's Memorial*, ii. 443.)

Dr. Ames was one of the most learned and eminent divines of the seventeenth century. During the early part of his residence in Holland, he obtained much reputation by

his controversial writings, especially against the Arminians. He was present at the synod of Dort, and is said to have made frequent reports of its debates to the ambassador of James I. To his abilities as professor of theology we have the following testimony from one of his opponents in an ecclesiastical dispute:—"He was generally held to be a man fitted to be a professor of divinity in the schools, and that his gift was rather doctoral than pastoral; and when he left his profession in the university, it was generally disliked of all learned men, so far as I could hear; throughout these countries none that approved him therein. Such also as were supposed to be occasion of his removal were much blamed for it." (Paget's *Answer to Best and Davenport*, p. 27., quoted in Hanbury's *Historical Memorials*, i. 533.) The same writer says of Ames, "He hath written divers worthy and learned treatises of much good use for the church of God, and many do justly rejoice and give thanks for his labours." Of these treatises the most important are the following:—1. "Medulla Theologicæ," 1623; a system of theology on strictly Calvinistic principles. 2. "Explicatio utriusque Epistolæ S. Petri," 1625. 3. "De Incarnatione Verbi," 1626. 4. "De Conscientia et ejus Jure, vel Casibus," 1630. This work was for a long time held in the highest esteem, both in England and, more especially, on the Continent. It was frequently reprinted, and it was translated into German under the following title: "Vom Rechte des Gewissens," Nürnberg, 1654. It was the first important work on practical theology, after Perkins's "Anatomia sacra Humanæ Conscientiæ," which had been published since the Reformation. It may be regarded as forming a supplement to the author's "Medulla Theologicæ." The work consists of an individual application of the principles of Christian morality to the resolution of an immense variety of supposed cases of conscience, such as those which arise out of the relations of man to God, to governments, whether temporal or spiritual, to social institutions and customs, and to his fellow-men as individuals. This work appears to have been of great service to Baxter in the composition of his "Christian Directory." 5. "Christianæ Catecheseos Sciographia," 1635. 6. "Lectiones in omnes Psalmos Davidis," 1635. Of Dr. Ames's numerous controversial works the best and most important are his attack on Bellarmine, entitled "Bellarminus enervatus," 1627, and his "Fresh Suit against Human Ceremonies in God's Worship," 1633, the perusal of which was the chief cause of Baxter's adoption of Puritan opinions. Orme speaks of the "Fresh Suit" as "one of the most able works of the period on the subject on which it treats. This work enters very fully into all the great points relating to the exercise of human authority in

the things of God, and the introduction of human customs and ceremonies into divine worship; and though not professedly an answer to Hooker's *Ecclesiastical Polity*, embraces everything of importance in that noted work." (*Life of Baxter*, p. 19. note.) The author proceeds throughout upon the principle of appealing to the Bible as the sole authority in the matter. He published, in 1610, a statement of the views of the English Puritans, under the title of "*Puritanismus Anglicanus*;" but he was not the author of that work; he only translated it into Latin, and wrote a preface to it. The English original, which was written by W. Bradshaw, was not published till 1641.

With reference to church government, Dr. Ames was an Independent; his theological opinions were Calvinistic. His Latin works were published at Amsterdam in 1658, in five volumes. (*Middleton's Biographia Evangelica*, iii. 45.; *Brook's Lives of the Puritans*, ii. 405.; *Mosheim's Ecclesiastical History*, iii. 420. edit. Murdock and Soames; *Schröckh's Christliche Kirchengeschichte seit der Reformation*, v. 162.) P. S.

AMESTRIS. [AMASTRIS.]

AMFREVILLE, LE MARQUIS D', a French naval commander of the reign of Louis XIV. He was descended from one of the first families of Normandy, and was originally intended for the land service, but soon exchanged it for the navy, which he entered in 1646. He served under D'Estrées on board the admiral's own ship, in 1673, in three actions with Prince Rupert and De Ruyter. In 1676, when he had become captain of the *Suffisant*, of sixty-four guns, he took part under Duquesne in the battle during which De Ruyter was mortally wounded. In the following years, D'Amfreville fought several desperate actions in the Mediterranean against the corsairs of Barbary, often with signal success; and after the second bombardment of Algiers by the French, in 1683, he was appointed to receive the Christian captives of all nations who were to be set free by the terms of the convention. On this occasion a number of the English slaves, when on board, declared that their liberation was due, not to the French, but to the fear the Algerines had of the King of England: on which D'Amfreville put them ashore again, and informed the pirates that his master did not "take the liberty" to extend his protection to the English, and that he left it to the Algerines to show the respect in which they held the King of England. The consequence was, that the English were reduced to slavery once more; a severe, but, if the story be true, not entirely undeserved punishment for their inopportune display of national pride.

D'Amfreville was engaged both by sea and land in the expedition against Genoa in 1684, where he was severely wounded. In 1690 he was made "lieutenant-general des

armées navales," and intrusted with the command of a flotilla of thirty-five vessels laden with troops for the service of James II. in Ireland, whom he landed in safety; after which he brought back his flotilla without loss, notwithstanding the vigilance of the English cruisers. At the battle of La Hogue, 29th May, 1692, he had the command of the vanguard, and fought with such determined bravery that he is said to have attracted the particular notice of Admiral Russell. D'Amfreville's ship, *Le Merveilleux*, was one of the twelve which were forced ashore on that disastrous day for the French marine, and which were eventually burnt. The marquis was severely wounded in the action, and only survived until the 2d of November following, when he died at Brest. His two brothers both commanded ships at La Hogue. One of them, the Chevalier d'Amfreville, was drowned by the sinking of his vessel, *Le Fougueux*, in the bay of Vigo, on the 11th December, 1697, at the end of an obstinate but useless action with a superior English force. (*Quincy, Histoire Militaire du Règne de Louis le Grand*, ii. 91. 118. 315. iii. 393.; *Hennequin, Biographie Maritime*, i. 345—350. *Voltaire, Siècle de Louis XIV.*, Paris, 1784, i. 410.) J. W.

AMHERST, JEFFREY, first Baron Amherst of Montreal, was the second son of Jeffrey Amherst, Esq., a barrister of Gray's Inn, and the representative of a very old Kentish family, then settled at Riverhead, near Sevenoaks. He was born January 29. 1717, and early devoted himself to the profession of arms, having an ensign's commission in the Guards in 1731, when he was fourteen years old. About ten years later he acted as aide-de-camp to General (afterwards Lord) Ligonier, with whom he was present at the battles of Rocoux, Dettingen, and Fontenoy, the last of which was fought in May, 1745. He was subsequently made aide-de-camp to the Duke of Cumberland, and was present with him at the engagements of Laffeldt or Lauffeld and Hastenbeck. He continued on the staff of the Duke of Cumberland until 1756, when he was appointed colonel of the 15th regiment of foot; and in 1758 he was appointed to the American service, and sailed from Portsmouth on the 16th of March, as major-general in command of the troops by which, in the summer of that year, the important conquest of Louisbourg, in which Wolfe eminently distinguished himself, was achieved. On the 30th of September in the same year, Amherst was appointed commander-in-chief of all the forces in America, in the room of General Abercrombie, and was at the same time made colonel of the 60th regiment, an appointment which usually went with the chief command. The reduction of Louisbourg, and of the whole island of Cape Breton, with its dependencies, was followed, in the same and the succeeding cam-

paigms, by several other victories on the part of the British troops, among which were those of Fort du Quesne, Niagara, Ticonderoga, Crown Point, and Quebec. In 1760 Montreal surrendered to the British forces. Newfoundland having been taken by the French, Amherst projected an expedition for its recovery, the command of which he intrusted to his younger brother William, who was then a lieutenant-colonel, but subsequently became major-general; he succeeded in taking all the garrisons of the enemy, and recovering the island.

The war in North America being ended, Amherst went to New York, where he was received with the honours due to his important services. The thanks of the British House of Commons were transmitted to him, and he was, in 1761, created knight of the Bath, being one of the first upon whom George III. conferred that honour. He continued to hold the command in America until the latter end of 1763, when he resigned, and returned to England, where he was graciously received by the king, and was appointed governor of Virginia. In 1768 some misunderstanding appears to have arisen between Amherst and the king, and on the 21st of September in that year he was dismissed from all his employments. In the memoir which appeared in the "Gentleman's Magazine," soon after his death, it is stated that this event took place in consequence of a personal dispute with the *late king*, which, being written in the reign of George III., would seem to apply to his predecessor. It is however added, that "by the mere effect of public discussion in the newspapers, he surmounted all difficulties, and in November following was admitted to court, and received redoubled honours." Another account attributes Amherst's temporary disgrace to "his attachment to the great commoner of that day who was then out of place." The first office conferred on him after his restoration to royal favour was that of colonel of the 3d foot, which he received on the 7th of November; and about the same time he was re-appointed colonel of the 60th or Royal American regiment, which had been held by General Gage, who succeeded him as commander-in-chief of the American forces. Amherst was also, in October, 1770, made governor of Guernsey, with its dependencies. In October, 1772, he became lieutenant-general of the ordnance, which office he held until Earl Howe was appointed to it, when he was made colonel of the second troop of horse-guards, a commission subsequently changed, in consequence of alterations in that corps, to the colonelcy of the second regiment of horse-guards. In the same year, 1772, Amherst was sworn a member of the privy council, and in May, 1776, he was created Baron Amherst of Holmesdale in the county of Kent. Two

years later he was made general and commander-in-chief of the English army; but Chalmers states that, although before his promotion in 1778 he had no higher appointment in the army than that of eldest lieutenant-general on the English staff, he had officiated as commander-in-chief ever since 1772. In 1779 he was made colonel of the second troop of horse grenadier guards; but in 1782, in consequence of the change of ministry, the command of the army and the lieutenant-generalship of the ordnance were put into other hands. As Lord Amherst had no children to inherit his title, he received, in 1788, a second patent of peerage, as Baron Amherst of Montreal in Kent, with remainder to his nephew, William Pitt Amherst, son of the major-general William Amherst above noticed.

On January 22d, 1793, upon occasion of a re-establishment of the staff, Amherst was again made commander-in-chief, he being promoted over the heads of General Conway, the Duke of Gloucester, Sir George Howard, the Duke of Argyll, the Honourable John Fitzwilliam, and Sir Charles Montague, all of whom, as his seniors, had a prior claim to the office. He was again removed, February 10, 1795, to make way for the Duke of York, and on this occasion an earldom and the rank of field-marshal were offered to, but declined by him. The rank of field-marshal was however accepted by Amherst on the 30th of July, 1796. Owing to increasing age and infirmities, he retired to his seat, called Montreal, near Sevenoaks, where he died on the 3d of August, 1797, in his eighty-first year. His remains were interred in the family vault in Sevenoaks church.

Lord Amherst was twice married; first to the daughter of Thomas Dalyson, Esq., who died in 1765, and secondly, in 1767, to Elizabeth, eldest daughter of General George Cary, and grand-daughter of the sixth Viscount Falkland, who survived him. He had no issue by either wife, and was succeeded by his nephew, since created Earl Amherst. The personal qualities of Lord Amherst were highly estimable: as a commander, he was a firm disciplinarian, but ever the soldier's friend; a man of strict economy and sobriety, and ready at all times to hear and redress the complaints of those under his command. The "Gentleman's Magazine" observes that his name "was as much dreaded by the enemies of Great Britain as it was revered by his countrymen;" and that "the honour of the nation whose battles he fought seemed to be the predominant principle throughout his military career."

Two of Lord Amherst's younger brothers distinguished themselves in the public service: John, who was in the navy, attained the rank of admiral of the blue, and died February 12th, 1778; and William, who was

born in 1732, served with honour in the army under the command of his brother, in North America, and died May 13th, 1781. He was colonel of the 32d regiment of foot, lieutenant-general in the army, aide-de-camp to the king, lieutenant-governor of Portsmouth, and of St. John's, Newfoundland, and adjutant-general of His Majesty's forces. A pillar was erected at Montreal in Kent, to commemorate an unexpected meeting of the three brothers in 1764, "after a six years' glorious war, in which the three were successfully engaged in various climes, seasons, and services." (*Gentleman's Magazine* for September, 1797; *Annual Necrology* for 1797-8; Chalmers's *Biographical Dictionary*; Collins's *Peerage*.) J. T. S.

AMHURST, NICHOLAS, was a native of Marden in Kent. The date of his birth is not recorded, but in the memoir of him in Chalmers's "Biographical Dictionary," it is observed that "by a passage in his 'Terræ Filius' it would appear to be about 1706." As no more precise reference is given, it is not easy to find the passage alluded to; but the date is probably several years too late, as he became a pupil at Merchant Taylors' school, in London, in 1713, and was elected from it to St. John's College, Oxford, in June, 1716. Wilson, under the date 1717, states that in the space of a few months, while at college, Amhurst published—1. "An Epistle from a Student at Oxford to the Chevalier, occasioned by his Removal over the Alps, and the Discovery of the Swedish Conspiracy." 2. "A congratulatory Epistle to Mr. Addison on his being made Secretary of State." 3. "A Translation of Addison's 'Resurrection'" (which poem was published in the "*Musæ Anglicanæ*"), and of some verses cited by him in his Dissertation on the Latin poets. These three pieces were, it is stated, published separately at London in 8vo. 4. In 1718, according to the same authority, Amhurst displayed his enmity to the high church clergy in a poem entitled "Protestant Popery, or the Convocation," in five cantos, which is a satire directed against all the writers who had opposed Bishop Hoadley in the Bangorian controversy; and he subsequently discovered this temper more fully in (5.) "A Congratulatory Epistle from His Holiness the Pope to the Rev. Dr. Snape, faithfully translated from the Latin Original into English Verse." In June, 1719, Amhurst was expelled from college, apparently upon a charge of libertinism, irregularity, and insulting behaviour to the president; but, according to his own account, because of the liberality of his sentiments on religious and political subjects. In the dedication of his "Poems" to Dr. Delaune, president of St. John's College, a production which, according to Cibber, abounds with mirth and pleasantry, and in which he rallies the president with very pungent irony, he intimates that

his expulsion was for "loving foreign turnips and Presbyterian bishops," for "ingratitude to his benefactor, that spotless martyr, Sir William Laud;" for "believing that steeples and organs are not necessary to salvation;" "for preaching without orders and praying without a commission;" for "lampooning priestcraft and petticoat-craft;" for "not lampooning the government and the revolution;" and for "prying into secret history;" and he complains that his persecutors instigated his creditors in the university to take him at a disadvantage. In the forty-fifth number of his "*Terræ Filius*," Amhurst gives a more serious account of the causes of his expulsion. Four out of the fourteen fellows present on the occasion dissented from the measure, and were, according to Amhurst, subsequently persecuted for their adherence to his cause.

Amhurst's resentment was violent and lasting. In 1721 he displayed it by the publication, in fifty semi-weekly numbers, of a periodical intended to satirize the learning and discipline of the university of Oxford, and to libel the characters of some of its principal members. The title of this work, (6.) "*Terræ Filius*," was suggested by an ancient custom of the university, according to which, on certain festive occasions, a person to whom that name was given mounted the rostrum and delivered a merry oration, interspersed with secret history, railery, and sarcasm, according to the matter supplied by passing events. The work displays much wit, interspersed with personal abuse; and with all its malignity and exaggeration, it contains some curious anecdotes respecting the principles, manners, and conduct of several members of the university during the early part of the reign of George I. In a second edition of this work, published in 1726, in two volumes, 12mo., together with "Remarks upon a late Book entitled 'University Education,' by R. Newton, D.D., Principal of Hart Hall," there is a letter addressed to Dr. Mather, vice-chancellor of Oxford, respecting his prohibition of the book in the university. 7. Amhurst also published, in 1724, "*Oculus Britannie*, an heroi-panegyric Poem on the University of Oxford," which, like the "*Terræ Filius*," appeared anonymously.

After leaving Oxford, Amhurst settled in London, and became a writer by profession. His principal literary undertaking was the political paper called "*The Craftsman*," of which he became "standing author," according to Wilson, about 1729 or 1730. He conducted it for several years, during which it was more read than any other publication of the kind. It reached a sale of ten or twelve thousand copies, and had a considerable effect in rousing the popular indignation against Walpole's administration. This influence was in a great measure owing to the

assistance of Lord Bolingbroke, Mr. Pulteney, and other leading members of the opposition ; but the papers by Amhurst are allowed to display ability and spirit, and to have contributed materially to the reputation of the publication. He was arrested, or rather surrendered himself on hearing that a warrant was issued against him, in consequence of the publication in the "Craftsman" of July 2. 1737, of an ironical letter in the name of Colley Cibber, which was written to ridicule the act which had been recently passed for the licensing of plays, and in which Cibber was made to propose himself to the lord chamberlain as superintendent of the old plays, which, it was urged, stood as much in need of correction as the new ones. In support of this position several passages were cited from Shakspeare and other poets relating to kings, queens, princes, and ministers of state, which the writer asserted were unfit to be brought on the stage. The offence imputed to Amhurst in reference to this letter was, that he was "suspected to be the author of a paper suspected to be a libel ;" but as proofs were wanting, it was proposed to release him on bail, which he refused to procure. He was consequently remanded into custody ; but the ministry at length dropped the prosecution, and set Amhurst at liberty, leaving the question as to his obligation to give bail undecided.

The political services of Amhurst were overlooked by the party to which he had devoted himself, when, early in the year 1742, they came into office ; and his early death, which took place at Twickenham, on the 27th of April in that year, is attributed, in a great measure, to the effect of this neglect. Davies, in his review of Lord Chesterfield's "Characters," p. 42—44., has some severe remarks upon this subject. Amhurst was, he observes, "the able associate of Bolingbroke and Pulteney, in writing the celebrated weekly paper called 'The Craftsman.' His abilities were unquestionable : he had almost as much wit, learning, and various knowledge as his two partners ; and when those great masters chose not to appear in public themselves, he supplied their places so well, that his essays were often ascribed to them." Yet, notwithstanding these services, Pulteney, who could easily have given him a comfortable income, left him unprovided for, and, it is added, "he died, it is supposed, of a broken heart, and was buried at the charge of his honest printer, Richard Franklin." Ralph, in his "Case of Authors, by Profession or Trade, stated," p. 32., expresses himself in like manner ; and Kippis, while he considers that Amhurst was probably one of those imprudent and extravagant men whose irregularities, in spite of their talents, bring them into general disesteem and neglect, does not attempt to excuse the ingratitude of his employers.

Besides the works above mentioned, Amhurst published the following :— 8. "An Epistle from the Princess Sobieski to the Chevalier de St. George," 8vo. 1719. 9. "A Letter from a Student in Grub Street to a Reverend High Priest and Head of a College in Oxford (Dr. Delaune), containing an account of a malicious design to blacken him and several of his friends ; to which are added four scurrilous epigrams upon one Dr. Crassus (Dr. Thompson)," 8vo. 1720. 10. "An Epistle (with a petition in it) to Sir John Blount, Bart., one of the Directors of the South Sea Company." This poem, which was published in 1720, and forms a pamphlet of fifteen printed pages, satirizes the usual style of dedications to great men, written for the sake of obtaining money or preferment, touches on the effects of the South Sea scheme, and petitions for leave to subscribe at the next opportunity, in order that the author might thereby make a fortune. 11. "Poems on several Occasions," dedicated to Dr. Delaune, 8vo. 1720. These were reprinted in 1723, with the addition of "The Test of Love." 12. "The British General ; a Poem sacred to the Memory of His Grace John, Duke of Marlborough," 8vo. pp. 35, with a dedication to William, Earl Cadogan. 13. "The Conspiracy," inscribed to Earl Cadogan, folio, 1723. 14. "Miscellanies," on a variety of subjects, sacred and profane. These, which were principally written at the university, are, according to Cibber's account, partly originals and partly paraphrases, imitations, and translations ; and they consist of tales, epigrams, epistles, love-verses, elegies, and satires ; beginning with a beautiful paraphrase on the Mosaic account of the creation, and ending with a humorous tale upon the discovery of the instrument called a bottle-screw. 15. "Strephon's Revenge: a satire on the Oxford Toasts." 16. "An Argument against Excises, in several Essays lately published in 'The Craftsman,' and now collected together ;" and, 17. A "Second Part" of the same. These pamphlets, which were published in 1733, bear the fictitious name of Caleb D'Anvers, which was also used in "The Craftsman ;" but they are attributed to Amhurst in the catalogue of the British Museum library. 18. On the same authority may be added a pamphlet called "The Twickenham Hotch-Potch," or "a Sequel to the Beggar's Opera," published in 1728, under the same name. 19. An advertisement appeared at the end of the reprint of "Terre Filius," announcing the intended publication of the following work by the same author, but the writer is not aware whether it ever made its appearance : "Essays on the Vices and Follies of the Times ; consisting of select papers, formerly published in Pasquin and the London Journal ; in which several castrations are restored, and several interpolations are retrenched, which were

omitted and added, without the author's knowledge in their first publication; of which some account shall be given in a general preface." (Wilson's *History of Merchant Taylors' School*; Cibber's *Lives of the Poets of Great Britain and Ireland*, v. 335—338.; Kippis's *Biographia Britannica*; Chalmers's *Biographical Dictionary*.) J. T. S.

AMICI, TOMMASO, an old Italian sculptor of the fifteenth century. In 1495 he made, together with F. Mabila de Mazo, the altar of San Nicolo in the cathedral of Cremona, which we learn from the following inscription upon the two lateral columns on each side of the altar:—"MCCCCLXXXV. Tho. Amico et F. Mabila de Mazo fecit."

Malvasia mentions an ANTONIO FEDERICO AMICI, a painter of Bologna, and the scholar of Cesare Gennari. (Cicognara, *Storia della Scultura*; Malvasia, *Felsina Pittrice*.)

R. N. W.

AMICO, ANTONINO, a Sicilian priest, and official historiographer to Philip IV. of Spain, died in 1641, having published several historical works of some value, and leaving many others in manuscript. His printed works are the following:—1. "Sacrae Domus Templi, sive Militum Templariorum, Notitiæ et Tabularia." Palermo, 1636, fol. 2. "Dissertatio de Urbis Syracusarum Archiepiscopatu." Naples, 1640, 4to.; and in the "Thesaurus Antiquitatum Siciliæ," tom. ii. Leyden, 1723. 3. "Series Ammiratorum Siciliæ." Palermo, 1640, 4to. 4. "De Messanensis Prioratus Militum Sancti Joannis Origine." Palermo, 1640. 5. A history of the Sicilian viceroys, written in Spanish, and entitled "Chronologia de los Virreyes que han governado el Regno de Sicilia." Palermo, 1640, 1687, 4to.

AMICO, BARTOLOMMEO, a native of southern Italy, was born in 1562, became a Jesuit, was a professor and prefect of studies in the university of Naples, and died there in 1649. His principal work was an elaborate commentary on Aristotle, "In Universam Aristotelis Philosophiam Notæ et Disputationes," in seven volumes folio, published successively at Naples from 1623 to 1648. Other works of his, in philosophy, divinity, and casuistry, are enumerated by Mazzuchelli.

AMICO, BERNARDINO, a native of Gallipoli, in the kingdom of Naples, was prior of the Franciscans at Jerusalem in 1596. He published a description of sacred buildings in the holy city, "Trattato delle Pianta e Immagini de' Sacri Edificj in Gierusalemme." Rome, 1609; Florence, with engravings by Callot, 1620, small folio.

AMICO, FILIPPO, born at Milazzo in Sicily in 1654, published "Riflessioni sulla Città di Milazzo." Catania, 1700, 4to.

AMICO, FRANCESCO, an Italian Jesuit, was born at Cosenza in 1578; and, after having been professor of theology at Aquila, at Naples, and at Gratz in Styria, was made

prefect of studies at Vienna. He died at Gratz in 1651. He is the author of a scholastic "Cursus Theologiæ," printed, in nine volumes folio, at various places, from 1630 to 1650; reprinted also at Douay in eight volumes, and at Antwerp in nine volumes, 1650.

AMICO, STEFANO, of Palermo, a monk of Monte Casino, died in 1662. He published, under the anagrammatic name of Fanesto Musica, a volume of Latin poems, called "Sacra Lyra." Palermo, 1650, 12mo. (Mazzuchelli, *Scrittori d'Italia*; Coronelli, *Biblioteca Universale*, iii. 231.) W. S.

AMICO, MASTRO. [ASPERTINI.]

AMICO, RAIMONDO, a Dominican monk, born at the end of the sixteenth century at Noto in Sicily, published "Motetti à 1, 2, 3, 4 Voci: Op. 1^{ma} e Op. 2^a." Messina, 1621. (Gerber, *Lexicon der Tonkünstler*.) E. T.

AMICO, VITO MARIA, born at Catania in 1693 of a noble family, entered the Benedictine order in the monastery of S. Nicola delle Arene at Catania, and was afterwards made professor of history in the university of his native town. He applied himself especially to the study of the antiquities and also of the church history of Sicily, and he published, together with Mongitore, a new edition of the "Sicilia Sacra" of Rocco Pirro, with various additions, especially notices of the Benedictine monasteries in Sicily. This edition, which was printed at Venice in 1733, but with the name Palermo, in two volumes folio, having proved very incorrect, Amico republished at Catania in the same year the part which he had contributed to the work, with fresh additions: "Siciliæ Sacrae Libri quarti integra pars secunda, reliquas Abbatiarum Ord. S. Benedicti, quæ in Roccho Piro desiderantur, Notitiæ complectens. Auctore G. T. D. P. D. Vito Maria Amico a Catana Benedictino Casinensi. Accessit Supplementum ad Notitiæ S. Martini de Scalas, S. Joannis de Eremitis Panormi, et S. Placidi de Colono Messanensi. Editio secunda correctior, variis Documentis ac Diplomatiis aucta. Catana, 1733, fol." Amico wrote next, "Catana illustrata, sive sacra et civilis Urbis Catanae Historia. Catana, 1741," fol. This was followed by three more volumes, the last of which appeared in 1746. He also published comments and strictures upon the first ten books of Fazello's Chronicle of Sicily: "Fratris Thomæ Fazelli Siculi Prædic. Ord. de Rebus Siculis Decas prima, criticis Animadversionibus atque Auctario abe T. D. D. Vito M. Amico et Statella a Catana Benedictino Casinensi Priore in publica Catanensi Academia Civilis Historiæ Professore, illustrata. Catana, 1749." His next work was "Lexicon Topographicum Siculum," 6 vols. 4to. Palermo, 1757. Amico was made prior of his convent in 1733, and abbot in 1747. Charles, king of the Two Sicilies, appointed him historiographer of

Sicily in 1751. He died in 1762. (Mazzuchelli, *Scrittori d'Italia*; Tipaldo, *Biografia degli Italiani illustri del Secolo XVIII.*) A. V.

AMICO'NI. [AMIGO'NI.]

AMIC'US, DIOME'DES, was a physician of Placentia in Parma in the sixteenth and seventeenth centuries. He has left the following works, founded chiefly on those of Hippocrates, Galen, and the old Latin writers, but containing some original observations:—

1. "Tractatus tres exactissimi . . . Primus de Morbis omnibus communibus generatim, Secundus de Peste, Tertius de Variolis, Morbillis, et Scoptulis." Venice, 1599, 4to. The first and third of these were printed together in 1596, with the appendix "De causâ præsentis tempestatis," which is also added to the complete work. 2. "De Morbis Sporadicis." Venice, 1605 and 1607, 4to.; in which he treats, not of those diseases which are now usually called sporadic, and which are examples of affections occurring singly, instead of in the form of epidemics, in which they commonly appear, but of all those which are peculiar to the individual whom they affect; which are *proper*, and so distinguished from the common diseases which he had discussed in his former treatise. (Mazzuchelli, *Scrittori d'Italia*; Amicus' Works.) J. P.

AMIDANO, POMPO'NIO, an Italian painter of the sixteenth century, and a native of Parma. He was one of the most successful scholars of Parmegiano; a painting by him in the church of the Madonna del Quartiere has been mistaken by good judges for a work of his master. According to Lanzi, this is the most beautiful picture in Parma. There are also paintings by Amidano in San Michelino, and in the church of the Trinità. Orlandi says that many of Amidano's works were purchased by Ultramontanists; from which we may infer, that as the name of Amidano is in very few, if in any at all, of the northern catalogues of collections of pictures, the majority of his works that have found their way into these collections are attributed to Parmegiano, of whose works specimens are very numerous in the northern collections. Amidano was living in 1595. (Orlandi, *Abecedario Pittorico*; Lanzi, *Storia Pittorica*, &c.)

R. N. W.

AMIENS, BONAVENTURA D', a Capuchin monk of Amiens, who towards the end of the sixteenth century obtained a reputation in Picardy for his pictures of religious subjects. Bonaventura was the master of Quentin Varin, a celebrated painter of Amiens, whom he taught perspective. (Dairé, *Tableau Historique des Sciences*, &c. de la Province de Picardie; Füssli, *Allgemeines Künstler-Lexicon*.) R. N. W.

AMIGA'ZZI, GIOVA'NNI BATTISTA, a clever Italian painter of Verona, and the scholar of Claudio Ridolfi, whose style he imitated, and whose pictures he copied with

such exactness that it was nearly impossible to distinguish the copy from the original. Amigazzi painted many pictures at Verona in churches and in private houses. He painted some excellent lunettes on the ceilings in the church della Mesericordia, and in the chapel of the Madonna in the church of San Francesco di Paola. In the church of San Carlo also at Verona there is an excellent copy by Amigazzi, from the picture by Paul Veronese, of Christ supping with Simon the Pharisee, and Mary Magdalen anointing his feet. (Dal Pozzo, *Vite de' Pittori Veronesi*; Lanzi, *Storia Pittorica*, &c.) R. N. W.

AMIGO'NI, JA'COPO (called also Amiconi), a celebrated Italian painter of the seventeenth century, was born at Venice in 1675. He was a painter of much reputation in his day, in Venice, in Munich, in London, and in Madrid; but according to later critics his merits were not very great. After he had acquired a reputation in Venice, he went to Munich and entered the service of the elector of Bavaria, for whom he painted in the palace at Schleissheim some ceilings in fresco, and other works. In the metropolitan church at Munich there are two altar-pieces by him; and there are others in other churches of Bavaria. After remaining a few years at Munich, Amigoni came in 1729 to London, where he was much patronised. He painted a staircase for Lord Tankerville in his house in St. James's Square, since destroyed, in which were represented the stories of Achilles, Telemachus, and Tiresias. When the work was completed, Amigoni demanded only 90*l.*, the amount he had paid for workmen, scaffoldings, &c., saying that he was otherwise satisfied with the opportunity of showing what he could do. Lord Tankerville, however, presented him with 200*l.* more. He next painted a staircase at Powis-house, in Great Ormond Street, which he decorated with the story of Holophernes, and dressed the characters in the Roman costume. He painted also a picture of Shakspeare and the Muses over the orchestra of the then new theatre at Covent Garden. He was also much employed in portrait painting; he was paid sixty guineas for a whole-length. The Duke of Lorraine, afterwards emperor of Germany, who was then in London, sat to Amigoni; also the Queen of George II., and three of the princesses. In 1736, he visited Paris, with the celebrated singer Farinelli, and returned again to London. In 1739, he returned to Venice, having amassed 5000*l.* during his ten years' stay in this country. His best picture at Venice is a Visitation at the PP. di San Filippo. In 1747, he went to Spain, and was appointed court painter to Ferdinand VI.: there are paintings by him at the palace of Aranjuez; at the Oratorio del Salvador, at Madrid; at the theatre of Buenretiro; and at the palace of San

Ildefonso. He died at Madrid in 1752. Two of Amigoni's daughters, both married, were living at Madrid in 1773; one of them, Signora Castellini, painted portraits in crayons.

Walpole makes the following critique upon Amigoni's style:—"His manner was a still fainter imitation of that nerveless master Sebastian Ricci, and as void of the glow of life as the Neapolitan Solimena; so little attention do the modern Venetian painters pay to Titian, Tintoret, and Paul Veronese, even in Venice. Amiconi's women are mere chalk, as if he had only painted from ladies who paint themselves. Nor was this his worst defect; his figures are so entirely without expression, that his historical compositions seem to represent a set of actors in a tragedy, ranged in attitudes against the curtain draws up. His Marc Antonys are as free from passion as his Scipios. Yet novelty was propitious to Amiconi, and for a few years he had great business." This may be too severe, but Lanzi is not very much more favourable. He painted also small conversation pieces, in the style of some of the Flemish masters, but of very inferior execution; yet Lanzi prefers these small pictures to his large ones. The musician Farinelli had in his house at Bologna many pictures by Amigoni, in all of which the Farinelli was portrayed, either being received, or applauded, or rewarded by some European prince.

Amigoni engraved some plates for his amusement, and instructed Joseph Wagner in the art, who engraved many of his pictures. The engravings after Amigoni are very numerous; Heineken mentions 127, amongst which are the following portraits: Pope Benedict XIV., by or for C. N. D. Beauvais; Peter the Great, by J. Wagner; the Empress Anne, and the Empress Elizabeth Petrovna, of Russia, also by J. Wagner; and Queen Caroline of England, by G. Vertue. (*Zanetti, Della Pittura Veneziana, &c.*; Lanzi, *Storia Pittorica, &c.*; Heineken, *Dictionnaire des Artistes, &c.*; Walpole, *Anecdotes of Painting in England*; Bermudez, *Diccionario Historico, &c.*) R. N. W.

AMIGONI, OTTA'VIO, an Italian painter of the seventeenth century. He was born at Brescia in 1605, and was the scholar of Antonio Gandino. He painted in oil and in fresco, and executed many works in various churches of Brescia in the style of Paul Veronese. His best were those painted in the church del Carmine in company with Bernardino Gandino. He died in 1661. (*Orlandi, Abecedario Pittorico*) R. N. W.

AM'IK OF BOKH'ARA, a Persian poet who flourished under the munificent reign of Sultan Sanjar of Persia during the first half of the twelfth century. He was the author of a romance in verse, on the loves of Yûsuf and Zulaikha (i. e. of the patriarch Joseph and Potiphar's wife), a favourite theme with the Persian poets. According to Daulatshâh,

this poem is so worded that it may be read in two different metres. We are not aware that any copy of it is now in existence. Am'ik is said to have excelled more particularly in the composition of elegies, one of which is preserved by Daulatshâh. It happened that when the poet was far advanced in age, and blind, Sultan Sanjar was bereaved of a favourite daughter, by name Mâhi Mulk (the moon of the empire). The numerous poets who thronged his court presented Sanjar with their effusions of condolence on the occasion; but none of them was deemed worthy of any notice from the king. At last he resolved to send for the aged poet of Bokhâra, that he might compose an elegy worthy of the subject. Am'ik at that time was unable to perform the journey, but he sent through his son the following simple lines, which in the king's opinion excelled all the elaborate compositions of the rest, and which, being brief, we may here insert:—

"At the season when the rose blossoms in the midst of the garden,
The blooming rose is gone, and hidden in the dust:
At the time when the plants drink moisture from the cloud,
Sapless remains the narcissus in the midst of the parterre."

It may be mentioned that the princess Mâhi Mulk died in the season of spring; hence the appropriate allusion in the above lines. The period of Am'ik's death is uncertain; his patron, Sanjar, died, according to Daulatshâh, in A. H. 551 (A. D. 1156.) The long reign of this prince is distinguished in the annals of Persia by the number of eminent writers whom he cherished. (Daulatshâh's *Persian Poets*.) D. F.

AMILCAR. [HAMILCAR.]
AMIN-UD-DIN OF NAZALABA'D, a Persian poet who flourished in the first half of the fifteenth century. Daulatshâh does not mention the period either of his birth or death, only he seems to have been dead when the biographer wrote his notice of him. He was a man of wit, and the author of several works in verse, the titles of which may be seen in Daulatshâh, or Von Hammer's lives of the Persian poets. It may be proper to observe that Von Hammer calls him "Emir-eddin of Mensilabâd," probably from his having the title of Amir prefixed to his real name. Still the appellation of Emir-eddin would be a novelty in Moslem nomenclature, as Mansilabâd would be, with respect to the name of a town or village. We are not aware whether any of the poet's works be yet extant, or brought to Europe. (Daulatshâh's *Persian Poets*.) D. F.

AMIOT, or AMYOT, JOSEPH, a Jesuit missionary to China, was born at Toulon in 1718. At the close of 1750 he arrived at Macao in company with two Portuguese missionaries, sent also by the Jesuits, and the brethren of that order already established at Peking presented a petition to the reigning

emperor, Kéén-Loong, to the effect that the new comers were well acquainted with mathematics, music, and medicine, and might be found useful to the empire. A persecution against the Christians was going on at the time, but the reply of the emperor to this representation was favourable, and he directed the missionaries to be conveyed to Peking at the public expense. Amiot gives an interesting account of the journey in a letter inserted in the collection entitled "*Lettres édifiantes et curieuses*," from which these particulars are taken. On arriving at the capital, where an underhand sort of toleration was extended to the missionaries at the very time that their religion was proscribed elsewhere, he applied himself to the study of the Chinese, and afterwards of the Manchoo-Tartar language and literature, in both of which he made great proficiency. From that time he appears to have acted rather as a missionary of learning than of religion. While his name scarcely figures at all in the "*Lettres édifiantes*," not a year seems to have passed without his despatching to Europe some information on the history and manners of the Chinese and Tartars, to the illustration of which he contributed more than any other writer of the eighteenth century. He remained at Peking for forty-three years, during which time the order to which he belonged was dissolved, and more than one vigorous persecution was directed against the Christians in China. At the time of Lord Macartney's embassy in 1793, Amiot (for though his name is not mentioned by Staunton, the person described by him can be no other) wrote a letter to the ambassador on his arrival in Peking "expressive of the most fervent wishes for his success, and offering every assistance that his experience could supply," but he was then so infirm as not to be able to wait on Lord Macartney. In the following year, 1794, he died at Peking, at the age of seventy-six.

The works of Amiot are as follows:—1. *Eloge de la Ville de Moukden*, Paris, 1770, 8vo. ("The Praises of the City of Mookden,") a Chinese and Tartar poem, originally composed in those languages by the emperor, Kéén Loong, and not only translated by Amiot, but illustrated with copious historical and geographical notes, descriptive of the city and country of Mookden, the capital of the Manchoo Tartars, the last conquerors of China. The poem is singular, not only as the production of an imperial author, but as being the first ever composed in the Manchoo-Tartar language. In its French shape it appears to have attracted little attention, though honoured with the warm praises of Voltaire. Some of the beauties for which he admired it may not have been the property of the original author, for the translation is exceedingly florid, and even unfaithful. 2. "*Art Militaire des Chinois*," Paris, 1772,

4to., a collection of Chinese treatises on the military art, five in number, comprising the instructions of Yoong-ching, emperor of China, the father of Kéén-Loong, to his troops, the "thirteen rules" of the general Sun-Tsze, the memoirs of Woo-Tsze, an ancient general, the principles of the art of war by Say-Ma, and extracts from a military treatise, entitled "Loo-Taou." This collection, which comprises much curious matter, is illustrated with numerous plates of military evolutions. 3. "*Lettre de Peking sur le Génie de la Langue Chinoise*," Brussels, 1773, 4to. This dissertation on the genius of the Chinese language was occasioned by a supposed discovery made by Tuberville Needham, who had noticed that some characters, supposed to be Egyptian, on a bust of Isis, in the museum at Turin, bore a resemblance to some that he found in a Chinese dictionary at the Vatican. His notion that they were identical was supported by the concurrence of a Chinese, who held at that period a situation in the Vatican library, but contested by De Guignes, the eminent Chinese scholar of Paris, though it was in favour of a theory of his own, of an ancient connection between the Chinese and Egyptians. To decide the question, the Royal Society of London, of which Needham was a member, sent off a copy of the inscription, and a dissertation of Needham's upon it, to the Jesuits at Peking, with a request for their opinion, and Amiot, in reply, drew up this letter, which, after being submitted to his colleagues, was forwarded to London, where an analysis of it by Dr. Morton, of the British Museum, was published in the fifty-ninth volume of the *Philosophical Transactions* for 1770. The letter was afterwards printed in its original language and in full at Brussels, accompanied by the numerous plates of Chinese characters, with English explanations, which had been engraved at the expense of the Royal Society. The opinion of Amiot was decidedly against the supposed discovery of Needham, and his arguments were so strong that Needham himself admitted their validity, and the whole affair in consequence dropped. The chief value of the dissertation consisted in the views which it developed of the origin and nature of the Chinese language, which, though not new, were well and forcibly stated and illustrated by a variety of examples. These views are the same as are still generally prevalent. "I define the Chinese characters," says Amiot, "such as I conceive them in their origin,—as images and symbols which address the mind through the eyes, images for sensible and symbols for spiritual objects, both of which are unconnected with any sound, and may be read in any language." He had probably never conceived the idea that the limited number of sounds of which the Chinese spoken language consists, may at one

time have been represented each by a distinct character, and that at a subsequent period, in order to avoid in writing the constant confusion to which the Chinese, from this paucity of sounds, are liable in speech, a sign or hieroglyphic may have been added to each representative of sound to limit it to a particular meaning. In the same manner, if in English we adopted an arbitrary sign to denote the sound which we now represent by the letters "spring," we might afterwards find it convenient to affix to it a rude representation of a man leaping, when it meant "to leap;" of water gushing out when it meant "a fountain;" of a clock or other symbol of time, when it signified "season," &c.: an hypothesis which will, we believe, be found to explain most of the phenomena observed in the Chinese language. Amiot did not affix his name to this letter, which is, however, known to be his. The author is designated in the work as "the reverend Father * * * of the company of Jesus." 4. "Dictionnaire Tartare-Mantchou François." 3 vols. 4to. Paris, 1789-90. This Manchoo-Tartar dictionary, the first and only one of that language yet published, was translated by Amiot, somewhat carelessly, from a Tartar dictionary, with explanations in Chinese. Instead of endeavouring to find French equivalents for the Tartar words which he gives, he seems to have contented himself with translating the vague and circumlocutory Chinese explanations which he found before him; and the effect is by no means satisfactory. It is singular that in translating a dictionary he should have incurred the charge of too close a conformity to his original, the very opposite of that to which he is most usually liable. This work was edited by Langle's, who in his preface takes great credit to himself for having decomposed the "syllabary" used by the Manchoes into an alphabet of its constituent letters, but who has nevertheless left the arrangement of the words in the dictionary in a state of unnecessary and perplexing confusion. The whole book is spoken of by Gabelentz as abounding in "essential faults." Langle's afterwards published in 1807 a work called "Alphabet Manchou," with the view of promoting the study of the language; but it seems to have made very little progress. Its literature consists entirely of translations from the Chinese, which were highly recommended by Amiot and other Jesuit writers, as facilitating the study of the originals, but the representations of Abel Remusat, in his "Recherches sur les Langues Tartares," tend to show that they are almost useless from their extreme servility; and the study of the language has been checked in consequence. The original manuscript of this dictionary by Amiot was purchased by Lord Kingsborough at Langle's sale, and presented by him to the Asiatic Society of London, of

whose curious library it now forms a portion. It is valuable from containing the Chinese explanations from which the French translation was made; and both the French and the Chinese are written with the utmost neatness. 5. "Hymne Tartare-Mandchou, chanté a l'occasion de la Conquête de Kin-tchouen," ("A Manchoo-Tartar Hymn, sung on occasion of the Conquest of Keen-chuen,") translated with notes by Amiot, and published by Langle's. Paris, 1792, 8vo.

In addition to these separate works, Father Amiot is the author of a very large portion of the collection entitled "Mémoires concernant l'Histoire, les Sciences, &c. des Chinois," or "Memoirs concerning the History, the Sciences, the Arts, Manners, and Customs of the Chinese, by the Missionaries of Peking," 16 vols. and a supplement, 4to. Paris, 1776-1814, the fifteenth volume of which was published as early as 1791. His contributions comprise an elaborate defence of the more remote chronology of the Chinese against the objections of his colleague, Father Cibot, and the learned De Guignes; a series of remarks on the work of Pauw on the Egyptians and Chinese, "Recherches sur les Egyptiens et les Chinois," which was then attracting more attention than it deserved; a great number of biographical sketches of the most distinguished personages in Chinese history; a learned dissertation on Chinese music, which occupies nearly the whole of a quarto volume, and some copies of which were struck off separately; a life of Confucius, occupying the whole of a quarto volume; a history of the nations anciently tributary to China; a chronological abridgment of the Chinese annals; and a view of the doctrines and history of the sect of Laou-Tsze. A Manchoo-Tartar grammar, given in the twelfth volume as an important work by Amiot, and the first of the language ever published, has since been found to be an imperfect translation of one by Father Gerbillon, which had been published in Latin in Thevenot's collection of voyages about a century before, a circumstance of which Amiot was probably not aware. In addition to these, which are all works of some length, and to the letter on the Chinese language, and the translations of Chinese works in the art of war, which are both reprinted in the "Mémoires," this collection comprises a great number of minor contributions by Amiot on different subjects, and especially on the history of China during his own time, the submission of the Tourgouth Tartars, the exploits of Akwei, &c. Amiot, if he collected the whole of this information, must have possessed great activity and an inquiring mind; but less ambitious labours would in many cases have proved more useful. A faithful translation of some of the authorities to which he referred would have been more fruitful in results than the inferences,

however ingenious, that he drew from sources to which scarcely any one had access but himself. It may indeed be doubted whether in some cases he did not prefer the office of a commentator and critic, from conscious inability to fulfil the more humble duties of a faithful translator. It has been shown by the first living Chinese scholar, Stanislas Julien, in his recent translation of Laou-Tsze, that the opinion that the Chinese were familiar with the notion of a Trinity some centuries before Christ, founded by Amiot on a passage in that philosopher, was based on an erroneous translation of the passage, which, rightly rendered, contains nothing to support it; and Amiot, though never so entirely deviating from his original as Cibot, is fond of mixing up Chinese commentaries with texts, and his own ideas with both, to a degree which has rendered recent inquirers cautious of making use of his writings. In his historical statements he may be observed to show a decided leaning to the Chinese. (Sir G. Staunton, *Embassy from the King of Great Britain to the Emperor of China*, ii. 161.; Sir G. Staunton the younger, *Miscellaneous Notices relating to China*, 2d edit. p. 80.; Gabelentz, *E'lémens de la Grammaire Mandchoue*, p. 10, &c.; Abel Remusat, *Récherches sur les Langues Tartares*, i. 97.; *Lettres Edifiantes et Curieuses*, xxviii. 158, &c.; *Mémoires concernant l'Histoire, &c. des Chinois* (the 15th vol. of which contains a portrait of Amiot), and all the *Works of Amiot* quoted.) T. W.

'A'MIR IBN HAFS, ABU'-L-YOKTA'N THE BLACK, was one of the earliest Arabic historians, having died in A. H. 170 (A. D. 786-7). He gave in several works the history and genealogies of the Temím and Ayyád tribes. His writings seem to have been lost at an early date, since we find him quoted only in very ancient historians. (*Fihrist*, vol. i. MS. of Paris, No. 874.) A. S.

AMIRDOLVAT, an Armenian physician of the fifteenth century, was a native of Amasia, a city of Anatolia. He was well versed in the oriental languages, and visited various countries of the East in order to perfect himself in the medical sciences; finally he came to Constantinople, whence he went to Philippopolis, where he seems to have settled. In 1476 he composed a work on medicine in the Armenian language, to which he gave the title "Ankidatz anbed" ("Useless for the Ignorant"). This work forms two volumes folio, and contains the general principles of physiology in five parts: pathology, semeiotics, hygiene and therapeutics. The second volume is devoted entirely to *Materia Medica*, on which he treats in alphabetical order. Amirdolvat was of opinion that all diseases were based either upon cold or warmth: he consequently divided his therapeutics into two parts, in the first of which he explains the treatment of those diseases

the basis of which is cold (general debility and nervous diseases), and in the second he enters on the treatment of the warm diseases (inflammatory diseases). Amirdolvat also wrote two treatises on the preparation of certain articles of diet, which in some instances may be noxious to health, and in others innoxious. He frequently quotes Greek, Arabic, Assyrian, and Armenian authorities. (*Storia Letteraria di Armenia*, p. 143.) A. S.

AMISTRIS. [AMASTRIS.]

AMLETH, a prince of Jutland about the second century before Christ, according to Saxo Grammaticus, who relates his adventures at great length. By Saxo's account he was the son of Horvendill, a feudatory prince of Jutland, who had married Gerutha, the daughter of Roric, his superior lord, the fifteenth king of Denmark from Danus. Fengo, the brother of Horvendill, inflamed with envy, treacherously murdered him, and, persuading Gerutha that he had done the deed because her husband meditated putting her to death, succeeded to her bed and to the principedom. Amleth, afraid of sharing his father's fate, counterfeited madness, and Saxo relates a number of stories to show with what remarkable sagacity he gave his speeches and actions the appearance of insanity, while in reality they were full of meaning. A courtier of Fengo's suggested a plan of ascertaining if the madness were assumed, by admitting Amleth to an interview with his mother, and he offered to play the spy on their meeting, concealed from both. Fengo consented, and the courtier hid himself in the straw on the floor of Gerutha's apartment. Amleth, suspicious of treachery, when he met his mother began crowing like a cock, and jumping idiotically about the room, till he jumped on the unhappy spy, who, being thus detected, paid for his officiousness with his death. Amleth then addressed his mother on the enormity of her marriage with his father's murderer, aroused her to repentance, and made her the confidant of his intended revenge. Fengo, still disquieted with suspicion, but afraid of provoking Gerutha, conceived the plan of sending Amleth on a mission to England, in company with two of his courtiers, who carried with them letters cut in wood (*litteras ligno insculptas*), requesting the king of England to take Amleth's life. On the voyage, Amleth got possession of the letters, and substituted others, requesting the king to put his companions to death, but to grant to himself his daughter in marriage. The altered instructions were obeyed, and after a year's time Amleth unexpectedly made his re-appearance at the court of Jutland, where he had long been supposed to be dead. At a feast which was given in honour of his return he kept himself sober, while he took care to make all the nobles drunk; and while they lay about, he loosened a curtain made

by his mother which hung above the hall, and letting it fall on their prostrate bodies, fastened it tight by pegs to the ground, and set the building on fire. He then hastened to the bedchamber of Fengo, who had retired at an earlier period of the evening, aroused him from sleep, informed him of the destruction of all the courtiers, and told him he came to take revenge for the murder of his father. After slaying Fengo, he at first concealed himself; but finding that the usurper's death was not much lamented, he made a speech to the people, unfolding to them the whole of the course he had taken, and was elected to the throne of his father.

This is only the first part of the story of Amleth in Saxo. It is added, that on his returning to England, the king of that country, desirous of revenging the death of Fengo, persuaded him to go on an embassy to a certain Hermutruda, queen of Scotland, to ask her hand in marriage for the king, well aware that Hermutruda, averse to a wedded life, was in the habit of cutting off the head of any one who dared to bring proposals. The scheme signally failed, for Hermutruda, struck with admiration at the wisdom and the good looks of Amleth, made him a speech to persuade him to woo her in person instead of by proxy, and concluded it by rushing to embrace him. This novel mode of courtship subdued Amleth, who returned to England with a second wife, not much, it is to be supposed, to the satisfaction of the king, whose daughter he had already married. In a battle which ensued Amleth was defeated; but with his usual wisdom he resorted, on the next day, to the expedient of propping up the bodies of all of his party who had been slain the day before, and thus presenting an appearance of undiminished strength to the enemy. The English took to flight, and their king was slain, after which Amleth returned to Jutland with both of his wives. Not long after, he was slain in battle by Vigleth, the successor of Roric, who complained that Amleth had taken possession of his father Horvendill's principedom without soliciting the permission of his superior lord. The faithless Hermutruda, who had urged Amleth to the combat, transferred her affections to the victor.

This story, which is accompanied in Saxo with a number of ridiculous incidents not necessary to mention, bears about it all the evidence of being derived from some ancient poem or fictitious narrative. The circumstance that some of the sayings of Amleth recorded by Saxo as evincing deep sagacity are exceedingly flat in his Latin narrative, while, if translated into Icelandic, they contain a play upon words, points to an Icelandic saga as the probable source of his statements. But this original saga (if it ever existed) is now lost. "With regard to the Amleth of Saxo," says Torfæus, an Icelander by birth, whose book on the kings of Den-

mark was published in 1702, "when I was a boy I often heard the story of Amloð related in Iceland by old women, and such sort of people, and even in that tender age only looked upon it as a fiction. But after I was grown up and had read it as set forth and adorned by the eloquence of Saxo, I laid aside my first notions about it as puerile. I continually entreated all my friends to look out for this history for me in every direction, and they often expressed their regret to me in letters at not being able to succeed. At last, some years ago, I obtained it, and found it not at all worth reading, being a silly old woman's story, and recently put together, stating among other things that Amloð was not a Dane, but a Spaniard. It is plain that it was written after the time of Tamerlane (about 1400), because some of his actions are inserted." P. E. Müller, in his "Critical Researches on the Sources of Saxo," mentions that there are two Icelandic stories, one the Amloða Saga, a free translation of Saxo's narrative; the other, Amboles Saga, a more extravagant tale, with the same main outlines. It is evident that if Müller is correct in his statement of the existence of two sagas, that of "Ambole" must be the one mentioned by Torfæus. A copy of this story, which has never yet found its way into print, is in a collection of Icelandic manuscripts, purchased of Finn Magnusson in 1837 for the British Museum, and forms part of volume 11,158 of the "additional manuscripts" of that repository. It is divided into forty chapters, and occupies a hundred and one rather closely-written quarto pages. The name of the hero is given as Amlooda on the last page, but elsewhere as Amboles; the scene is laid in Spain and Southern Europe; and the names of the other characters are Solomon, Gamaliel, &c. This saga seems to deserve the contempt with which Torfæus treats it.

Johannes Magnus, in his history of Sweden, mentions Horvendill, Feugo (not Fengo), and Amleth, whom he represents as having successively usurped the crown of Denmark, in opposition to Roric, or Roderic, whom their rebellion drove into Sweden. In a quotation from a poet named Snæbiorn given in a sort of Icelandic "Gradus ad Parnasum," called "Skalda," affixed to Snorrio Sturleson's "Edda," the sea is called "Amloth's mill," which is an allusion to one of the prince's witty sayings recorded in Saxo. Torfæus mentions that in Iceland in his time the word "Amloð" was still used to signify a simpleton, a circumstance which may admit of two interpretations: that the name was given to the prince because he was a simpleton, or that simpletons were so called from their resemblance to him. That such a person as Amleth existed seems to be also supported by national tradition. Saxo mentions that there was in his time (about 1200) in Jutland "a field distinguished by the

burial and the name of Amleth" ; and Pontanus, whose history of Denmark was published in 1631, in recording his defeat by Vigleth, states that it took place "in campo Amlethi dicto" ("in the spot called Amleth's field"). On the other hand it is seen how little reliance can be placed upon a tradition of this sort, by the ease with which one seems to have crept into existence about "Hamlet's garden." A place bearing this name is now shown to travellers in the vicinity of Elsinore as the spot upon which Hamlet's father was murdered. Saxo states that Fengo murdered his brother, but does not mention where, in what manner, or under what circumstances. Belleforest, from whose spiritless and garbled version of Saxo, Shakspeare borrowed the first materials of his immortal drama of Hamlet, takes the liberty of adding that Fengo slew Horvendill at a banquet; so that in all probability the incident of the murder in the garden was first introduced in the English play, and the tradition has crept into existence since that play became known in Denmark, which was certainly within the last hundred years.

Whatever may be thought of Saxo's story, his chronology must of course be rejected. Torfæus, who endeavoured to fix the dates of the ancient history of Denmark on the authority of the Icelandic sagas, transferred the reign of Roric, or, as he calls him, Hrærec Slongvanbaug, from the second century before Christ to the sixth century after. Dahmann, the most recent investigator of ancient Danish history, seems inclined to admit the possible existence of a Hamlet, on the ground that Eginhard, the contemporary chronicler of Charlemagne, who is supposed to have died about the year 840, confirms the existence of independent princes of Jutland. Holberg, Baden, and Petersen, and most of the other recent historians of Denmark, regard the whole story as baseless, while Müller thinks it must have had some foundation. (Saxo Grammaticus, *Historia Danica*, edit. of P. E. Müller and Velschow, i. 135—161.; P. E. Müller, *Critisk Undersøgelse af Danmarks og Norges Sagnhistorie, eller om Troværdigheden af Saxos og Snorres Kilder*, p. 42—44.; Joannes Magnus, *De omnibus Gothorum Sveonumque Regibus*, p. 95, 96.; Pontanus, *Rerum Danicarum Historia*, p. 19, 20.; Pontoppidan, *Gesta et Vestigia Danorum extra Daniam*, ii. 22—24.; Torfæus, *Series Dynastiarum Danicæ*, p. 238, 302.; Dahlmann, *Geschichte von Dänemark*, i. 19.; P. E. Müller, *Sagabibliothek med Anmærkninger*, iii. 480.; Sir J. Carr, *A Northern Summer*, p. 89.)

T. W.

AMLING, CARL GUSTAV, a celebrated German designer and engraver of the seventeenth century; Heineken terms him a painter also. He was born at Nürnberg in 1751, and after he had made himself master of drawing and engraving in his native place,

he left it for Munich, where his ability procured him the notice of the Elector of Bavaria, Maximilian II., who at his own cost sent Amling to Paris, that he might perfect himself in his art. Amling studied in Paris with F. de Poilly, one of the most able engravers of his time, and acquired much of that artist's style of execution, although he never equalled him. Upon his return to Munich he was appointed court engraver to the Elector, and he passed the remainder of his life in that capital. He died, according to Doppelmayr, in his fiftieth year, in 1701, with the reputation of the best engraver of Germany of his time; Heineken, however, mentions two plates by Amling which are dated 1702.

Amling's prints are numerous, and are generally marked "C. G. ab Amling sculp. Monachii." Heineken has given a long list of his works. He engraved many portraits, several of which were drawn from life by himself. He engraved in a large size the portraits of the various members of the reigning electoral family of Bavaria, which are among his best works. His historical pieces are inferior to his portraits. Of Amling's historical prints, the most interesting are twenty-two plates engraved from the tapestries in the palace at Munich, after the designs of Pietro Candido; they were not published, but were engraved and printed for the Elector, who gave the prints as a mark of favour to those of his friends whom he wished to distinguish. J. A. Zimmermann also engraved some plates from these tapestries. Amling's plates consist of thirteen, representing the histories of the Emperor Otho, Louis of Bavaria, and Otho of Wittelsbach; the Four Seasons; Day and Night; and the months September, October, and December. Sandrart speaks of the works of Amling with great praise. Amling engraved several plates for Sandrart's "Deutsche Academie," among them the frontispiece to the first volume; but it is a plate of very little merit. His style is cold and silvery, and wants effect; and although many of his portraits have great merit, his historical pieces are flat, feebly and sometimes incorrectly drawn, are deficient in expression, and unfinished in the extremities; his works are, however, much valued by some collectors. (Doppelmayr, *Historische Nachricht von den Nürnbergischen Mathematicis und Künstlern*; Heineken, *Dictionnaire des Artistes*, &c.) R. N. W.

AMMAN, JOHANN, was the son of Johann Conrad Amman, and was born at Schaffhausen in 1707. He studied medicine and took his doctor's degree at Leyden in 1729, when he published an inaugural dissertation, "De Venis in Corpore bibulis," which is often ascribed to his father. But very soon afterwards he gave up medicine that he might devote himself to natural history, and especially to botany, which had

been the favourite study of his youth. He became curator of the botanical part of Sir Hans Sloane's museum, and, at his recommendation, was elected a fellow of the Royal Society of London. In 1733 he was appointed professor of botany and a member of the Academy of Sciences at Petersburg, and he resided there, occupying himself entirely with natural history, till his death in 1742. An extensive library of botanical works, which he had collected, was purchased after his death, and incorporated with that of the Petersburg Academy of Sciences.

J. Amman's chief work was "*Stirpium rariorum in Imperio Rutheno sponte provenientium Icones et Descriptiones*," Petersburg, 1739, 4to. It contains descriptions and thirty-five plates of those of the rare plants of Russia, which were not mentioned in the "*Centuriæ*" of Buxbaum. The descriptions are drawn up partly from the observations made in Siberia by Daniel Gottlieb Messerschmidt and Johann Georg Gmelin, and partly from Amman's own examinations of the plants whose seeds had been collected by them in Siberia, and by Hainzelmann in Tartary, and which had grown in the garden of the academy at Petersburg. Many short notices are also given from the diary kept by Messerschmidt in his travels. [MESSERSCHMIDT, D. G.] The plates are well engraved from drawings made, for the most part, from the living plants in Kamtschatka. Sprengel has given a list of the plants which are described for the first time in this work. Amman's other writings are papers on botany and natural history in the "*Commentarii Academiæ Scientiarum Petropolitane*," t. viii. —xiii., the titles of which are given by Richter. (Richter, *Geschichte der Medicin in Russland*, iii. 268.; Sprengel, *Geschichte der Botanik*, ii. 198.; J. Amman, *Works*.) J. P.

AMMAN, JOHANN CONRAD, was born at Schaffhausen. About the year 1690 he settled at Amsterdam, having left Schaffhausen soon after he had been induced by the members of some religious sect to which he belonged to decline a medical professorship which was offered to him. He practised medicine for several years in Holland, and gained a very high reputation for teaching the deaf and dumb to speak; an art in which he far surpassed all his predecessors, and for his attainment in which he deserves much more credit than is commonly awarded to him. The year and place of his death are unknown.

Amman's chief predecessors in teaching the dumb were Petrus Pontius, Franciscus Mercurius Van Helmont, Dr. John Wallis, and William Holder, whose systems, so far as they are known, will be mentioned in their several biographies; but he was unacquainted with their writings, and his whole system was of his own discovery or invention. He first published his account of it in a little

work entitled "*Surdus loquens, dat is wijskonstige beschrywinge op wat wyze man doof geborens sal kunnen leeren spreken*," Haarlem, 1692, 8vo., which was afterwards repeatedly published in Latin, French, and German, and was translated into English by Dr. Daniel Foot in 1694. The most numerous editions were in Latin, with the title "*Dissertatio de Loquela*," and from one of these, published in 12mo. at Amsterdam in 1700, the following account is taken of the system which the author followed in practice, and of the principles on which it was founded, both of which are interesting as well in a philological as in a medical view.

In the first chapter he treats briefly of speech and voice in general, and of the simple non-sonorous breathing. He supposed the voice to result from the vibrations of the whole larynx, produced by the conflict of the contracting muscles and the elastic cartilages, and propagated thence to the head and chest; and he points out this vibration as a character which the deaf must learn by feeling the larynx, in order that, before being taught anything else, they may know how to distinguish between vocal speech and that which is merely whispered. He enters also on a discussion of the origin of speech and of the various languages, the obscurity of which contrasts strongly with his clearness and simplicity in speaking of matters of fact or practice; and he describes briefly the organs of speech.

In the second chapter Amman treats of the nature of letters, and explains the modes of forming them. "Letters," he says, "as they are enunciated, are the voice or breath, or both together, variously shaped by the organs destined to speech." He speaks especially of German letters, which alone, as the most simple and definite in their pronunciation, he taught his patients, and had considered in the first edition of his work; but in the later editions he draws many illustrations from other European languages. He classifies all letters according to the appearances which are presented to the eye or touch in pronouncing them, rather than according to their sound or their philological import; and in this view he says it is essential to consider the semi-vowels and consonants in their simplest form by dissociating them from the vowels which are added to them in calling them by their names: *p*, for example, must be regarded simply, not as *pe*; *f* not as *ef*; and this, he adds, should be made clear in teaching languages as well to those who can hear as to those who are deaf. In the same view he says that each class of letters—vowels, semi-vowels, and consonants—may best be resolved into three divisions, accordingly as they are formed at the throat, the palate, or the teeth.

The vowels he divides into simple or uniform (*a, e, i, j, y, o, u, w*), and mixed, in

which two together are sounded as one, (*ä, ø, œ*); and he shows accurately how each of these, and each in its several modifications, is sounded. Of diphthongs he says little, because his purpose was to speak of letters not grammatically, but according to the sounds they imply; but he regarded those only as genuine diphthongs which are formed by "the pronunciation of two, or rarely three, vowels, successively and more quickly than usual," yet distinctly; and he calls it ill spelling when in some languages diphthongs are written for sounds, in which one or both of the vowels composing them are unheard.

Amman calls those letters semi-vowels which resemble the vowels in that their sound can be prolonged at pleasure, but differ from them in the greater modification which the voice is made to undergo in its passage. His first division of them is the nasal, in which the voice is forced to pass through the nose, either by the closure of the lips, as in *m*, or by the tip of the tongue being placed near the teeth, as in *n*, or by the back of the tongue being raised to the palate, as in *ñ* before *g, k, and q*. The second division of the semi-vowels is the oral, in which the voice passes through the mouth constrainedly by the sides of the tongue, as in *l*, or with oscillations or intermissions, as in *r*.

The consonants are "formed by the air or non-sonorous breath, in the various modifications of which all their force and difference consist;" but to avoid a seemingly unnecessary innovation, Amman included in this class several letters which he thought ought rather to be called semi-vowels, as the French *z, v, and j*, the English *th*, &c. Including these, he divides consonants into single and double; the former being either sibilant or explosive. The sibilant are such as, like the vowels and semi-vowels, can be prolonged at will; *h* (the simplest of all consonants), *ch, s, sch, f, or ph*, the Dutch *g*, the Dutch and French *z*, the French *j*, and the *v* of nearly all tongues. The explosive consonants are such as are formed by the non-sonorous air, prevented from passing through the nose, accumulated in some part of the oral passage, and suddenly discharged, as *k, t, p*, the French *g* after *a, o*, or *u*, *d*, the English *th*, and *b*. The distinction of double consonants, such as *xx*, the German *z* before *e* and *i*, the Italian *c* before *e* and *i*, &c., he says, is altogether unnatural; they are each two letters, into which it was always necessary in his teaching to resolve them.

In the third chapter of his work Amman shows how this knowledge of letters was applied in his practice. In all his deaf and dumb patients he required a somewhat quick and docile mind and well-formed organs of speech. The best age was between eight and fifteen years. He first taught his patients to vocalise, and to distinguish between voice and a mere whisper or gesture of the mouth, by putting their hands on his throat when he

spoke, and then making them imitate him. He continued this till they could manage their own voices, and could perceive when he uttered the lowest sounds. He next taught them to pronounce a vowel, by putting his mouth in the necessary position, with some exaggeration, and making them imitate it and vocalise; and after this, making them practise before a glass, that they might exercise their unused muscles to the due action; for, he says, speech is not acquired as a necessary consequence of hearing or seeing letters sounded, but by a constant practice of the art of using certain muscles as others use them. At the same time also that he taught his patients to pronounce letters, he used to write them down, that they might gain a knowledge of the import of each, and might repeat them and learn the differences between them in his absence. Thus continuing patiently, rarely setting more than two or three letters to be learned in a day, and still frequently making his pupils feel his larynx and close their nostrils, that each vowel might be sounded with a full tone, he used to pass on to the semi-vowels, and from these to the consonants, teaching each in the same manner, both as to the mode of pronouncing it, its form in writing, its general import, &c. When all the letters were learned singly, they were next combined in words written on paper, which the pupils learned to pronounce by first pronouncing each letter separately in its simple proper form, and then making the sound of each follow rapidly on that of the preceding. He next gradually taught his patients to read; and lastly, he instructed them in the meaning and uses of the words they read and spoke.

The patience necessary for the successful practice of his art was more, Amman says, than would be believed; and the hindrances to learning were in different patients very various: yet his success, for which there is the evidence of others as well as himself, was so great, that in the first ten years of his practice he dismissed only two patients uncured, and many learned within two months both to read and to pronounce several words, as well as to understand clearly what was said to them. He did not limit his practice to the dumb, but treated all kinds of impediments of the speech, applying to them generally the same system of teaching the exact method of pronouncing simple sounds. In some cases where the uvula was too long, he used to cut off a portion of it; an operation which has of late been introduced as a novelty for the cure of stammering, but which is probably useless, except in such cases as those in which Amman employed it.

In estimating the merits of Amman's work, it must be borne in mind that it was written, not as a philological essay, but to communicate the practical art of teaching the dumb to speak. For this purpose it was very suc-

cessful: many learned the art, and practised it with the same advantage, while the systems of Wallis and the other predecessors of Amman found few imitators, in consequence of their comparative difficulty and obscurity. But as a work on philology its merits are also very great. The whole subject is treated, though not extensively, yet with a remarkable clearness and simplicity; many relations of different letters are pointed out, which were before unobserved; and the mode in which letters are severally pronounced is in many instances more correctly shown. But besides this, Amman first pointed out that main distinction of consonants into the continuous and the explosive, which is still regarded as the foundation of one of the few natural divisions of letters. He first pointed out the distinction, still retained, of the nasal and oral consonants and semi-vowels; and he discerned the imperfection of the common division of vowels and consonants which rested on the former being supposed to be alone sounded in the larynx. For all this it is clear that he deserves a better fate than to be passed over in a few lines, as he is in all the medical biographical works.

Besides the "Surdus Loquens," J. C. Amman wrote the following works:—1. "Disputatio inauguralis sistens sęgrum Peripneumonia laborantem." Basle, 1687, 4to. 2. A translation of Mercurius van Helmont's "Spirit of Diseases," with the title "Observationes circa Hominem et ejus Morbos." Amsterdam, 1692, 8vo. 3. A translation into Dutch of the same author's "Alphabeti vere naturalis Hebraici Delineatio." Amsterdam, 1697, 12mo. 4. An edition of "Cælius Aurelianus, de Morbis acutis Libri III.," with notes by himself, and additional notes and Lexicon Cælium by Almeloveen. Amsterdam, 4to. 1704, 1722, &c. (Haller, *Bibliotheca Anatomica et Medicina Practicæ*; J. C. Amman, *Dissertatio de Loquela*.) J. P.

AMMAN, JOHANN JACOB, was born near the lake of Zürich in 1586, and is said to have been a distinguished surgeon. He travelled for a long time in Turkey, Syria, and Egypt, and died in 1658 in Switzerland. An account of part of his travels was published at Zürich in 1678, with the title "Reise ins gelobte Land." Haller mentions, as the most interesting medical or botanical fact in the book, that he speaks of drinking coffee in all the taverns as early as the year 1612. (*Biographie Médicale*; Haller, *Bibliotheca Britannica*, i. 600.)

Another person of the same name is the author of a "Disputatio medica de Decubitu." Tübingen, 1700 and 1701, 4to. And Haller (*Bibliotheca Med. Prac.* iii. 182.) mentions a J. AMMAN, who must be different from all the preceding, the author of two essays: 1. "De Inflammatione Lateris, seu Pleuritide." Basle, 1665, 4to. 2. "Gründlicher Bericht von der Pest," Schaffhausen,

1677, 8vo., which relates chiefly to an epidemic in 1629, and of which Haller gives a brief analysis. There was also a GEORG CHRISTOPHER AMMAN, of Ratishon, not mentioned by Haller or other medical bibliographers, who wrote—1. "Exercitatio medica Casum practicum exponens," Jena, 1656, 4to., and, 2. "Äcknois 'Iarpuh' de Sanguificatione læsa," Jena, 1659, 4to.; unimportant works, of which there are copies in the library of the British Museum. J. P.

A'MMAN or AMMON, JOST, a celebrated designer and engraver, and a painter, of the sixteenth century, was born at Zürich in 1539. Of his youth nothing is known. In 1560 he established himself at Nürnberg, where he acquired a great reputation as an engraver on copper and on wood, and as a painter on glass; and in 1577 he gave up his right of burghership in the city of Zürich. Amman's being born at Zürich and domiciliated at Nürnberg, and his putting Zürich after his name to some of his prints, and Nürnberg to others, led Papillon to speak of two artists of this name.

Nearly all the writers who notice Amman speak of him as a painter, yet they mention none of his works. Sandrart and Doppelmayr speak only of his painting on glass; and his name is not in the catalogues of any of the principal collections of Germany, nor is he mentioned in Ebel's description of Switzerland (Anleitung, &c.). Dr. Nagler, however, states that Amman's oil paintings are highly valued, but that they are scarce. He is chiefly known as a designer, and his drawings with the pen upon wood and upon paper are very numerous. He was remarkably industrious. George Keller, a painter of Frankfurt, who studied with Amman four years, told Sandrart that during the period that he was with him, Amman made drawings enough to have filled a great waggon. In Amman's time few books were published without illustrations, and he was very much employed by booksellers, especially by Siegmund Feyerabend at Frankfurt, who published the majority of Amman's works. Although there are about a thousand woodcuts attributed to this artist, Bartsch and Zani have doubted whether he ever cut any of them himself in the wood. Bartsch supposes also that many of the etchings attributed to Amman are the work of Stephen Hermann. Amman surpassed every artist who preceded him in the number of his designs, but many of his works were published after his death. He died at Nürnberg in 1591, in the fifty-third year of his age.

Amman's works consist chiefly of woodcuts, but there are many also in copper; they are, however, inferior to the woodcuts. His figures are well proportioned, and generally well drawn; his animals also, of which he has designed many, are drawn with spirit: in all his designs, he paid a greater attention

to nature than the generality of the artists of his time; his works on costume are for this reason valuable to the artist. Strutt remarks of Amman, "If patience and assiduity of themselves could complete an artist, I know of no one more likely to have attained to a superior degree of excellence than Jost Amman. The multitude of designs which he made, and the number of plates which he engraved, are almost incredible. . . . Much merit he certainly possessed as an engraver; but not equal to what one might have expected from the labour he evidently must have bestowed upon his profession. . . . His manner of engraving is neat and decided; but if his strokes are more regular than was usual with the engravers on wood of his time, it is to be feared that as much as he gained by the pains he took with this part of his execution, he lost in freedom and spirit." Amman tried his hand also at writing; he wrote a book on poetry, painting, and sculpture, (*Dicht-Mahler- und Bildhauer-Kunst*), published at Frankfurt in 1578; and later, under the title "*Artis Pingendi Enchiridion*," ("The Manual of Painting"). The following are some of Amman's principal works:—1. "*Πανωπλία*, omnium liberalium mechanicarum et sedentariarum Artium Genera continens. Accesserunt Imagines. Edit. per Hartman Schopperum. Francof. 1564:" a very rare book. It was published in the same place again in 1574, under the following title: 2. "*De omnibus illiberalibus sive mechanicis Artibus*, Autore Hartmanno Schoppo, Verso elegiaco conscriptus;" it was published again in 1588. It contains 115 figures cut in wood, representing the principal arts and trades of the time; Amman is said to have drawn himself as the engraver. The same plates were used for the book of Hans Sachs, "*Eigentliche Beschreibung aller Stände auf Erden*," printed at Frankfurt in 1568 and 1574. The greater portion of the portraits of the kings of France, from Pharamond to Henri III., "*Effigies Regum Francorum omnium*, &c.," published by Virgilius Solis in 1576, at Nürnberg; on copper, those by Amman are etched, those by Solis engraved. 3. "*Icones Livianæ*, &c.," published at Frankfurt in 1572, 1573; it contains 103 illustrations of Livy's Roman History; other plates were added to the number, and they were published in the same place in 1573, with a German translation of Livy, and also at Strassburg in 1631: the first print is a portrait of Siegmund Feyerabend on wood. The books of Pliny the elder, under the title 4. "*Caji Plinii Secundi de Weltberühmten alten Philosophen Naturkündigers Bücher und Schriften; mit schönen neuen Figuren geziert*," Frankfurt, 1584, in fol., on wood. 5. The clerical and monastic costumes of the Roman church, "*Cleri totius Romanæ Ecclesiæ subjecti, seu Pontificiorum Ordinum omnium omnino utriusque Sexus habitus*, &c.," published by

Feyerabend at Frankfurt in 1564; and in German in 1585, 1599, and in 1661: it contains 103 figures on wood. 6. 120 plates, illustrating female costume, under the title "*Gynæceum, sive Theatrum Mulierum*, &c.," Frankfurt, 1586, on wood. 7. A set of twelve illustrious women, beginning with Eve, "*Eva die Gebererin*," on copper. 8. "*The Dance of Death*" ("*Der Todten Tantz*"), 1587, 49 plates, on wood. Amman designed and engraved many other works, of all subjects; Scripture history, allegory, natural history, hunting, sporting, military costume, heraldry, perspective, &c. He engraved also many portraits, among them one of Hans Sachs. (Doppelmayer, *Historische Nachricht*, &c.; Heineken, *Dictionnaire des Artistes*, &c.; Bartsch, *Le Peintre Graveur*; Füssli, *Allgemeines Künstler Lexicon*, Nachtrag, 1824; Strutt, *Dictionary of Engravers*; Nagler, *Neues Allgemeines Künstler Lexicon*.)

R. N. W.

AMMANA'TI, GIOVANNI DI, a clever Italian artist of Siena of the fourteenth century. He was Capomaestro of the artists who were employed in 1331 and the following years in the construction and embellishment of the stalls of the choir in the cathedral of Orvieto, and was distinguished for his taste and skill in inlaying. (Della Valle, *Istoria del Duomo d'Orvieto*.)

R. N. W.

AMMANA'TI [PICCOLOMINI].

AMMANN, PAUL, was born at Breslau in 1634. He studied medicine at Leipzig, and there, after travelling through Holland and England, received his doctor's diploma in 1662. In 1674 he was appointed professor of botany, and in 1682 professor of physiology, at Leipzig, where he died in 1691. His writings are very numerous on both medicine and botany, but he did not contribute much to the progress of science; for, though he wrote with energy against the common fault of his contemporaries of neglecting experience and deciding difficulties in medicine by the authority of the ancients, yet he gives few signs of having himself laboured in the field of observation.

The following are Paul Ammann's chief works: a list of the rest is given in Haller's *Bibliotheca* and the *Biographie Médicale*:—1. "*Medicina critica, seu decisoria, centuria Casuum . . . comprehensa*," Erfurt, 1670, 4to. It is a collection of a hundred cases sent to the faculty of medicine of Leipzig for their judgment, with their answers, and in some cases the arguments employed on both sides. It involved him in a dispute with the faculty, who were offended at his publishing facts, some of which could be turned to their discredit. In the first edition the letters to the faculty and their answers were in German; these were translated into Latin by C. F. Paulinus in an edition which was published at Stade, in 1677, with a long preface, "*De Syncrétismo medico*." 2. "*Parænesis ad*

discentes occupata circa Institutionum medicarum Emendationem." Rudolstadt, 1673, 12mo. This is a criticism of the generally received institutes of medicine, the greater part of which he easily shows to be based on uncertain hypotheses. But, in their stead, he puts only confessions of ignorance, or other not more certain institutes deduced from the works of the modern writers, especially the anatomists. To a second edition, published at Leipzig in 1677, were added three small essays, entitled "Archæus synopticus contra Leichnerum;" "Disputatio de Resonitu;" and "Resolutio Problematis Monspelienensis; vade, occide Cain;" and these were again published with an enlarged edition of the *Parænesis*, after Ammann's death, under the title "Consilium de Institutionum medicarum Emendatione necessario suscipienda." Leipzig, 1693, 12mo. The first of these essays is a defence of the *Parænesis* against Eccard Leichner; the second, a dissertation on fracture by contrecoup; the third, an attempt to explain a sentence said to be pronounced to all who become doctors at Montpellier. It supposes that in Cain, or Caim, whom the doctors were told to go and kill, were the initials of four things chiefly to be avoided or cured, namely, Crapula, Avaritia, Invidia, Mendacium; or Colica, Apoplexia, Ileus, Morpheæ.* 3. "Supellex Botanica." Leipzig, 1675, 8vo.; an enumeration of the plants growing in the neighbourhood of Leipzig and in its botanic garden, which, under the care of Ammann, was in a very flourishing condition. There is added to it "Brevis ad Materiam Medicam Manu ductio." 4. "Character plantarum naturalis a fine ultimo, videlicet fructificatione, desumptus." Leipzig, 1676, 12mo. In this, his chief botanical work, Ammann defends the system, then lately proposed by Robert Morrison, of naming and classifying plants according to the characters of their fruits, or rather of the whole flower, which he held to be more constant and essential than the characters of any other parts. He shows the faults of previous systems, but nearly all his descriptions are taken from Morrison; so that, if he aided the progress to the natural system of botany at all, it was more by his usual method of decrying error than by furnishing facts. An enlarged edition of this work, with the title "Curæ secundæ," &c., was published at Leipzig in 1686; and a still larger by Daniel Nebel in 1700. 5. "Hortus Bosianus, quoad Exotica solum descriptus,"

* Several writers besides Ammann had endeavoured to explain this sentence, "Vade occide Cain," in a similar manner, by other words of which Cain contains the initials; but the truth is, neither this nor any sentence of the kind was ever introduced into the ceremony of conferring doctor's degrees at Montpellier. Its supposed introduction was ascribed to Rabelais, who was a doctor of medicine of Montpellier, and to whom are also ascribed, but with little foundation, several parts of the ceremonies really performed. (Astruc, *Mémoires pour servir à l'Histoire de la Faculté de Montpellier*, p. 58. and 329.)

Leipzig, 1686, 4to.; a description of the garden of Gaspar Bose, a magistrate of Leipzig, who had imported many rare plants from England and France. 6. "Praxis Vulnerum lethalium." Frankfurt, 1690, 8vo. It contains the medical jurisprudence of wounds, illustrated by sixty cases; with long discussions on the question by whom examinations of bodies should be made, and frequent invectives against the system by which, on some equivocation, criminals were often allowed to escape. The preface also contains a violent satire upon physicians for their general ignorance of anatomy, and their notion that they could learn anything about wounds by reading books. 7. "Irenicum Numæ Pompilii cum Hippocrate," Frankfurt and Leipzig, 1689, 8vo.; a work devoted chiefly to the ridicule of his contemporaries and to the illustration of the errors of the ancient physicians which had been followed and acted on by jurists. (Jöcher, *Allgemeine-Gelehrten-Lexicon*; Haller, *Bibliotheca*; Ammann's *Works*.) J. P.

AMMANNA'TI or AMMANNA'TO, BARTOLOMME'O, a celebrated sculptor and architect, was the son of Antonio da Settignano, and was born at Florence in the year 1511. He lost his father when he was twelve years of age, and, being left a very small patrimony, it was necessary that he should follow some profession as a means of living. He chose that of a sculptor; and he had the good fortune to be placed under two of the ablest masters that Italy at that time afforded. His first instructor was the celebrated Baccio Bandinelli. He afterwards studied at Venice under the no less distinguished Jacopo Tatti, better known as Sansovino. That he derived the greatest advantage from their instruction is proved by the extensive employment he had as soon as he entered upon the public practice of his art, as well as by the honourable position he was able immediately to take among the sculptors of the day. Many of his works exist, by which his merits may be judged; for there scarcely was a city of any importance in Italy in which he was not called upon to exercise his talents. Among these performances, still to be seen at Florence, Rome, Naples, Venice, Padua, and other places, are some which, if they must be admitted to be inferior to those of the first masters of that extraordinary age,—Michael Angelo, Sansovino, and a few others,—exhibit, notwithstanding, very high qualities of art, and at least show that Ammannati has a right to the distinguished place he holds among the most eminent of the artists, whether sculptors or architects, who were produced out of their schools.

It is said that when Ammannati first returned to Florence from Venice he was so much struck with the sculpture of Michael Angelo in the chapel of the Medici at S. Lorenzo, that he determined to adopt the

style of that master. Many of his works show that such was his aim; but, like most imitators of inferior capacity, he fell far short of his object, and, in this respect, may be said only to have caught some of the more striking defects of manner, as it is technically called, of the great Florentine. The most usually quoted work in sculpture by Ammannati, and by which he probably is most known, is by no means his best. It is a colossal statue of Hercules, at Padua, and was executed by order of Marco di Mantova Benavides, a rich physician and great patron of the arts, who was residing in that city. Ammannati was also employed by the same person to prepare during his lifetime his monument, which was placed in the church of the Eremitani at Padua. While referring to the colossal Hercules, it may be as well also to notice two other works of this character produced by Ammannati; namely, the statue of Neptune which, with other statues, decorates the fountain in the Piazza del Gran Duca at Florence; and the still more gigantic specimen of his art at Pratolino, near Florence, of Mount Apennine, "Il Monte Apennino." The following anecdote is told in connection with the former of these two works. Baccio Bandinelli, in the hope that he should be employed to make out of it a colossal statue, had persuaded the Grand Duke Cosimo I. to purchase a large block of marble that had been quarried at Carrara. Bandinelli had had the block in some measure prepared to suit his contemplated work, and, as he had had it conveyed to Florence, he trusted to his interest with the grand duchess not to be disturbed nor interfered with in his design. This plan, however, was not destined to be accomplished. Death put an end to the hopes of Bandinelli, and the grand duke then consented that there should be a competition among Ammannati, Benvenuto Cellini, and Giovanni di Bologna (to whom Cicognara adds Vincenzo Danti) for the execution of the proposed statue. Like the majority of similar projects, which promise fairly at first but too often end with injustice, the decision of the prince was determined on without reference to the merits of the competitors. Ammannati, whether more deserving or not than his competitors, received the commission, it is said, through the interest of Michael Angelo; while Cicognara declares that Cosimo did not condescend even to look at the designs of two out of the four competitors. The result was the well-known statue above alluded to. The other statue represents Apennine as a sitting figure, with icicles hanging from him, and a fountain issuing from the ground at his feet. It is placed at the edge of a lake or small piece of water. This performance is more remarkable for its huge dimensions than for any peculiar excellence as a work of art; still it is simply

composed, and, as a whole, is a striking and effective work. At Urbino Ammannati was employed to make the tomb or monument of Duke Francesco Maria in the church of Santa Chiara. He also began some works for the monument of Maria Nari Romano for the church of the SS. Annunziata at Florence; but it appears that, owing to jealousy or annoyance of some kind on the part of Baccio Bandinelli, he was prevented from carrying his design fully into execution, and mention is made only of a statue of Faith, which was but a part of the work, and which was placed in the cloister of the convent. At Naples he executed three statues for the monument of the poet Sannazaro. Owing to some disappointment, he quitted Naples and returned to Venice, where he again occupied himself upon a colossal statue of Neptune for the Piazza di S. Marco. It is not necessary to notice in detail the works executed by Ammannati, nor to particularise all those produced by him, either in marble or bronze, for different popes, and other distinguished patrons who employed him when he went to Rome. It is curious that one of his first occupations in that city, in the reign of Paul III., was the arrangement of some scenery for a comedy written by Giovanni Andrea dell' Anguillara, which was to be represented in the great hall of the Colonna palace. For Cardinal di Monte, afterwards Julius III., he made a handsome monument, intended for the cardinal himself and for his grandfather, which still exists in the church of S. Pietro in Montorio. In these works are two recumbent portrait statues, and allegorical figures of Justice and Religion. This pontiff also employed Ammannati to decorate his villa near the Porta del Popolo. It appears that he was not satisfied with the remuneration he received for these works, and that he left Rome and revisited his native city. It is evident, however, that he was induced to return, from the circumstance of his being extensively employed in Rome by succeeding popes, namely, Gregory XIII. and Sixtus V. The former engaged him to execute a large monument in memory of an eminent jurisconsult, a relative of the pope, in which were introduced statues of Justice and Peace with our Saviour between them. Sixtus V. consulted Ammannati upon erecting the Egyptian obelisk in the piazza or great place of St. Peter's; but on Ammannati requiring more time to make his arrangements for this undertaking than suited the impatience of the pontiff, the superintendence of this work was given to another artist. Among the classical (if they may be so called) works of Ammannati may be mentioned a statue of Leda, one of his first productions, at Pisa; and a group of Hercules wrestling with Antæus. The latter was represented in the agonies of strangulation, with a stream of water instead of blood

gushing from his mouth; a disgusting proof of bad taste in the artist, or, it may be, in those for whom the work was executed.

Thus far Ammannati has only been considered as a sculptor: but he also was eminent as an architect and engineer; and perhaps the work for which he is most deservedly honoured is one of his architectural productions. He was recalled to Florence by the Grand Duke Cosimo, to reconstruct some of the bridges that had been destroyed by the great floods that had occurred in 1557. Among those over the Arno that had been most injured was the Ponte della Trinità. Ammannati designed and built a new bridge under the same name. It still exists, a monument of his taste and skill; and is admitted by all competent judges to be one of the most elegant examples of design, and ingenious specimens of construction, of which the art can boast. Its character is that of extreme lightness and simplicity, combined, most happily, with strength and solidity; qualities that have been fully proved by the floods that so often change the usually quiet character of the Arno into that of an impetuous torrent. It is remarkable that, while occupied as an architect, Ammannati seems so entirely to have relinquished the practice of his former profession, that the four statues of the Seasons with which the new bridge was decorated are the productions of other sculptors; namely, Taddeo, Landini, Caccini, and Francavilla. Ammannati also was employed at Florence to finish the Palace Pitti, which had been begun many years before from designs made by Brunelleschi, for Luca Pitti. He added the court, or cortile, by order of Eleonora di Toledo, the wife of Cosimo I. At Rome he erected, or designed, the Palazzo Rucellai. This palace belonged successively to the Gaetano and Ruspoli families. The façade of the Collegio Romano at Rome is also among the architectural works of Ammannati.

Michael Angelo Buonarroti having died at Rome in the year 1564, it was resolved at Florence that his obsequies should be conducted on a scale worthy of his great name and merits. His body was to be brought to his native city for interment, and the academy elected four celebrated artists to plan and superintend the contemplated pageants and other arrangements of a public funeral. Two painters, Agnolo Bronzino and Giorgio Vasari, and two sculptors, Benvenuto Cellini and Bartolommeo Ammannati, were chosen for this honourable office; "all bright names," as Vasari truly observes in mentioning this interesting fact, "and illustrious in their respective arts."

The high reputation of Ammannati contributed to gain him his wife, the celebrated Laura Battiferri of Urbino. She was a poet and most accomplished lady, and her merit procured her election into the society of the

Intronati of Siena. A collection of her works was published in 1560, under the title of "Opere Toscane." Ammannati himself left behind him a literary work of some reputation, called "La Città." It was supposed to be lost, but is now believed to be preserved in the library of the gallery of Florence. It treats of public buildings, and of the decoration and works of convenience appropriate to and necessary for a great city. Ammannati also wrote a remarkable letter to the academy, in which he expressed his regret that he had, in the prosecution of his art as a sculptor, represented so many naked figures. He apprehended they might cause scandal, and produce most serious injury, ("gravissimo danno.") He exhorts younger artists to avoid committing the same fault; and advises them to represent their figures becomingly draped. This curious letter was published in 1582; and it appears in the life of Ammannati by Baldinucci.

In his private character Ammannati is represented to have been pious, generous, and charitable. After the death of his wife he dedicated the greatest part of his riches, which were considerable, to pious uses. He died at the age of seventy-eight; and was buried, near his wife, in a chapel he had entirely ornamented and dedicated to his patron saint S. Bartolommeo, in the Jesuits' church of S. Giovannino; to which religious society he bequeathed all his remaining property. The altar-piece of this chapel was painted by his friend Allori; and, as was usual in those days, portraits of Ammannati and Laura are introduced into it. (Vasari, *Vita di M. Angelo*, &c. *Uomini illustri dell' Italia*; Cicognara, *Storia di Scultura*; Baldinucci, *Vite dei Pittori*, &c.) R. W. jun.

'AMMAR IBN YA'SIR, surnamed Abûl-yokhdân, a celebrated Arab, and one of the most beloved companions of the Prophet, belonged to the tribe of 'Ans. He was one of the first Arabs who embraced Islâm, and who preached the unity of God to the tribes of Arabia. Having been taken prisoner by the idolaters of Mecca, he was condemned to be burnt alive. According to Abûl-fedâ, Ammâr had actually been thrown into the flames, when Mohammed, happening to pass by, stretched his hand over the burning pile, and prevented the fire from touching his person. He was a constant follower of Mohammed, whom he accompanied in his flight into Abyssinia, and who had such regard for him, that he was frequently heard to say, "that truth and justice would ever be found on his side." The khalif, 'Omar, appointed him governor of Kûfah, but he was soon after removed by 'Othmân, who hated him. When in A. H. 35 (A. D. 655-6) the Arabs, discontented with 'Othmân's administration, repaired to Medîna to state their grievances and ask for redress, 'Ammâr was in the number. One day, when 'Othmân was

addressing the assembly from the pulpit of the mosque, 'Ammár brought a charge against him, which so incensed that khalif, that he commanded his attendants to beat 'Ammár and put him out of the mosque, which was done with such violence, that 'Ammár, who was a weak old man, fell into a swoon. After the murder of 'Othmán, 'Ammár followed the banners of 'Ali against Mu'awiyah. He was present at the battle of the camel in A. H. 36 (A. D. 657-8), in which he was providentially saved from certain death. ['ALI IBN ABI TA'LĪB.] He was killed several years after at the battle of Sefayn, where he commanded the cavalry of 'Ali. He was then ninety years old. A grandson of 'Ammár, named 'Abdullah Ibn Sa'id, established himself in Spain, and became the father of a numerous progeny known as the Beni Sa'id, lords of Kal'at Yahsoob, or Alcala la Real, in the province of Granada. (Abū-l-fedá, *De Vita et Rebus gestis Mohammedis* (Oxford, 1723), nec non *Ann. Musl. sub annis* 35 and 37; Elmácin, *Hist. Sarac.* lib. i. cap. vi.; D'Herbelot, *Bib. Or. voc.* "Ammár ben Jasser;" Al-makkari, *Moham. Dyn.* ii. 18.; Price, *Chronol. Retrospect of Moham. History*, i. cap. viii.) P. de G.

AMMIA'NUS (Ἀμμιανός), a Greek poet who lived in the time of the Emperor Hadrian, and of whom there are extant upwards of twenty epigrams in the "Anthologia Græca" (lib. ix. and xi.). Of his life nothing is known. (Fabricius, *Biblioth. Græc.*; Jacobs, *Ad Antholog. Græc.*) L. S.

AMMIA'NUS MARCELLINUS, a Roman historian, whose scanty biography is chiefly collected from his own work.

He was a Greek, and probably of good parentage. If the Marcellinus to whom the 983d epistle of Libanius is addressed is the historian Ammianus, we may conclude that he was a native of Antioch. Various persons of the name of Marcellinus are mentioned both prior and subsequent to the time of Ammianus, but all conjectures as to their relationship to him are hardly supported by any evidence. It does not appear where he learned the Latin language, in which he wrote his history.

Ammianus entered the military service at an early age, and was placed by Constantius (who reigned with Constans from A. D. 340 to 350) with Ursicinus, a distinguished commander of that time. He also obtained a place among the protectores domestici of Constantius, which gave him a higher rank. When Ursicinus was sent into Gaul to put down the insurrection of Silvanus, he took Ammianus with him. It was probably during this expedition that Ammianus obtained that information about the Gauls which forms the subject of the ninth chapter of the fifteenth book of his history. Ammianus accompanied Ursicinus in the expedition to the East against the Persians, at which time

he was still a young man. Ursicinus was recalled, owing probably to some intrigues; but when he was on his way to Constantius, he was met in Thrace by new orders from the emperor, in pursuance of which he returned to Mesopotamia, then the seat of war, but without a command. Ammianus accompanied Ursicinus in all his movements. The eighteenth book of his history contains, among other things, a modest commemoration of his own services in the Persian war. He was sent by Ursicinus on a mission to the Persian satrap of Corduene, which he discharged in a satisfactory manner. Ammianus was in the town of Amida, which is situated on the Tigris, when it was attacked by Sapor: the place was taken by the Persians with great slaughter, and Ammianus with difficulty made his escape to Antioch.

He served with Eutropius under the Emperor Julian in his Persian wars; and he lived under the reigns of his successors Valentinian, Valens, Gratian, and Theodosius I., who ascended the throne in A. D. 379. It is conjectured that he held the rank of Comes in the imperial court, after retiring from military service, from a constitution of Gratian, Valentinian, Theodosius, and Arcadius being directed to Marcellinus (*Cod. Just. ix. tit. 27. s. 3.*). The letter of Libanius, if it may be trusted, shows that Ammianus was living at Rome when it was addressed to him, and that he had then written part of his history. That he had been at Rome is clear from passages in his own work; and he had also visited Thebes in Egypt (ix. 4.). These facts, combined with what has been already stated, show that he must have seen a large part of the ancient world. His youth and middle age were passed in the camp and in the business of civil administration. For his maturer years he reserved the occupation of recording the great events of his time, and leaving behind him a monument of his industry and ability. He survived the Emperor Gratian, whose death he mentions (xxvii. 6.), and it is collected from a passage in which he speaks of the temple of Serapis at Alexandria as still existing, that he wrote before the destruction of that edifice, in the reign of Theodosius I., A. D. 391.; but he mentions Neotherius, who was consul A. D. 390. Among his contemporaries were St. Ambrose, Symmachus, Aurelius Victor, Eutropius, St. Basil, Gregory of Nazianzus and Gregory of Nyssa, Libanius and Eunapius.

The history of Ammianus was divided into thirty-one books, and comprised the period from the beginning of the reign of Nerva, A. D. 96, to the death of Valens, A. D. 378. Thus his history commenced where that of Tacitus ended, with the reign of Domitian. The most valuable part is that which has been preserved; it contains the events of his own period, from the death of

Magnentius, A.D. 353, to that of Valens, a large part of which are derived from his personal knowledge. The history of Ammianus is interspersed with a variety of curious matter; such as his account of the Saracens (xiv.); of the Gauls (xv.); his remarks on obelisks (xvii.); his description of Thrace and the regions of the Pontus; his description of Egypt, the pyramids, the Nile, his remarks on the animals of Egypt, the hippopotamus and others (xxii.); his description of Persis and the people (xxiii.); and his account of the Huns, Alans, and other nations of northern Europe and western Asia (xxxi.). His work is not free from geographical errors, a signal instance of which is his inaccurate and confused description of the position of Egypt (xxii. 15.), a country which he had visited. But it contains valuable information on those parts of Asia, the basin of the Euphrates and Tigris, which were the seat of the last campaigns of Julian.

Ammianus was, as he himself admits, little acquainted with physical facts. His education was that of the school of rhetoric, as is evident from his writings. His style is turgid, diffuse, and often obscure; but it has a kind of barbaric vigour, and is often highly poetical and energetic. Ammianus is a difficult writer. To understand him well, and the terms which he uses, a man should have a competent knowledge of all the writers of his period, and especially of the Theodosian code. A good edition of the text, which contains many corruptions, and a proper commentary on Ammianus, are still wanted to illustrate a work which is the most valuable historical record of the age to which it belongs. The Latin language had lost its purity, and was fast losing its genuine idiom, when Ammianus wrote. Many of his forms of expression are never found in the best Latin writers. If he was a native of Antioch, Greek would probably be his mother tongue, and he learned Latin as a foreign language. His matter is superior to the expression. He had a clear perception of the things about which he was engaged; his statements are precise; his remarks often judicious. His good sense and moderation are conspicuous throughout his work, and he judiciously interweaves into his history digressions which are pertinent and instructive. He only needed to live in a better age to have been a great writer. He is the last of those who wrote in the Latin language who deserves the name of an historian.

It has been disputed whether Ammianus was a Christian or a heathen. Both opinions have been maintained, but his works, which contain the only evidence on the matter, leave it somewhat doubtful. He expresses himself respectfully with regard to Christianity, and if we knew he was a Christian, we should find nothing in such expressions which would

seem inconsistent with his profession of the Christian faith. On the other hand, he commemorates the virtues of Julian in such terms as are quite consistent with the profession of heathenism; yet he does not conceal the weaknesses of this remarkable man. Probably his creed was the philosophical, such as philosophy then was, and his toleration of the Christian doctrine is perfectly consistent with the prudence and moderation which appear in his book. Some passages from the fourteenth, sixteenth, and twenty-first books of his history, which are referred to by Hadrian Valesius, seem to show that he was not a Christian; a conclusion which is rather confirmed by the disproportionate space which he gives to his history of Julian, which fills nearly eleven books out of the remaining eighteen. Julian is in fact the hero of his history.

The work of Ammianus is said to have been discovered by Poggio Bracciolini in his researches after the lost writers of antiquity. The first edition of Ammianus was that of Rome, 1474, fol., by A. Sabinus, but it contains only the books from fourteen to twenty-six. Accursius, in his edition of Augsburg, fol., added the last five books from a MS. The edition of James Gronovius, Leyden, fol., 1693, contains what was done for Ammianus by F. Lindebrog, and Henry and Hadrian Valesius, and also notes by Gronovius, plates of the emperors, and plates of coins. The last edition, cum notis variorum, is by J. A. Wagner and C. F. A. Erfurdt, Leipzig, 1808, 3 vols. 8vo. There are added to the later editions of Ammianus, "De Constantio Chloro, Constantino Magno et aliis Imperatoribus Excerpta Auctoris ignoti;" also "Excerpta, &c. de Odoacre et Theoderico."

Ammianus was translated into German by J. A. Wagner, 3 vols. 8vo., Frankfurt on the Main, 1792—1794, with notes, and some good conjectures: this version is said to be good. It was translated into English by Philemon Holland, fol. London, 1609; and into French by De Marolles with notes, 3 vols. 12mo. Paris, 1672; and by De Moulins, 3 vols. 12mo. Berlin. (Claudii Chiffetii, &c. *De Ammiani Marcellini Vita*, &c.; Hadr. et Henr. Valesii *Prefationes in poster. et prior. Ammiani Editionem*; Libanum, *Epistole*, ed. J. C. Wolff.) G. L.

AMMIRATO, SCIPIONE, styled "il vecchio," or "the elder," born at Lecce in the kingdom of Naples in 1531, of a family originally from Florence, was sent to Naples to study the law, for which, however, he had no taste. He applied himself chiefly to literature and poetry, and in 1551 he received the minor orders from the Bishop of Lecce, who gave him a canon's stall in the cathedral of that town. He afterwards travelled, or rather wandered, about Italy in quest of occupation; he resided some time at Venice, Rome, and Naples; returned to his native country,

was temporarily employed by several noblemen, and was sent by the Archbishop of Naples on a mission to Pope Pius V. At last he fixed his residence at Florence in 1569, and the Grand Duke Cosmo I. commissioned him to write the history of Florence, and Cardinal Ferdinando de' Medici gave him the use of his own country-house at La Petraia. In 1595 he was made canon of the cathedral of Florence. He died in 1601.

Ammirato was a very copious writer; the following are those of his works which deserve notice:—1. "Delle Famiglie Nobili Napolitane," a genealogical work in two parts, folio, the first of which was published in 1580, and the second in 1651, after the author's death. 2. "Discorsi sopra Cornelio Tacito," 4to, 1594, often reprinted. 3. "Orazioni a diversi Principi intorno a' Preparamenti che s'avrebbero a fare contro la Potenza del Turco," 4to, 1598. 4. "Il Rota, ovvero delle Imprese," 1598; a treatise upon heraldic devices. 5. "Istorie Fiorentine," in two parts. Part I., consisting of twenty books, comes down to the year 1434, when Cosmo de' Medici, styled "Pater Patriæ," returned from his exile, and it was published in 1600, in 1 vol. fol. Part II., in fifteen books, to the year 1574, was published in 1641, in 1 vol. fol., by Ammirato the younger, and dedicated to the Grand Duke Ferdinand II. Ammirato the younger published also in 1647 a second and improved edition of the first part, with additions, in 2 vols. fol. Ammirato's history of Florence is considered the most accurate and complete of its kind. The Academy of La Crusca called him "the modern Livy." 6. "Delle Famiglie nobili Fiorentine," completed and published in 1615 by Ammirato the younger, in fol. 7. "I Vescovi di Fiesole, di Volterra e d' Arezzo, con l'Aggiunta di Scipione Ammirato il Giovane," 4to, 1637. These are biographical notices of the bishops of those three sees. 8. "Opuscoli," being a collection of his minor works, in 3 vols. 4to, 1637—1642. They contain orations addressed to several princes and popes, biographies of King Ladislaus and his sister Joanna II. of Naples, and of several distinguished members of the house of Medici; dialogues, treatises, and short poems. 9. "Albero e Storia dei Conti Guidi coll' Aggiunta di Scipione Ammirato il Giovane," fol. 1640, and again, with additions, in 1650. The Counts Guidi acted an important part in the early history of Florence. 10. "Discorsi delle Famiglie Palatina e Antoglietta," 4to., 1595. Ammirato was a laborious and accurate investigator of genealogical notices, and his works on these subjects are very valuable as materials for history. He states that he examined fifty thousand papers for his work on the Neapolitan families, and six thousand for those of Florence. These works are now become very scarce. Ammirato left also

several MSS. works, among others a continuation of the chronicle of Monte Casino, and his own autobiography, which is kept in the library of Santa Maria la Nuova of Florence. (Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*.)

SCIPIONE AMMIRATO the younger, above mentioned, but whose real name was Cristoforo del Bianco, was born at Montajone in Tuscany about 1582; he acted as amanuensis to Ammirato in the latter part of his life, and was made his heir by will, on the condition of assuming his name and surname. He edited several of the posthumous works of his benefactor.

A. V. AMMON, ANTON BLA'SIUS, a musician of some eminence, was born in the Tyrol, and died about 1590. He published—1. "Sacrae Cantiones, 4, 5, 6 Voc." Munich, 1540. 2. "Short Motets, 4, 5, 6 Voc. for Saints' Days." Munich, 1554. After his death the following works by Ammon were published at Munich by Adam Berg. 3. "Sacrae Cantiones, 4, 5, 6 Voc." 1590. 4. "Short Masses, 4 Voc." 1591. 5. "Misse, 4, 5, 6 Voc." 1593. The first and fourth of these works are in the royal library at Munich. (Gerber, *Lexicon der Tonkünstler*.)

E. T.

AMMON, CLEMENS, an engraver of Frankfurt of the seventeenth century, of moderate ability. He worked at Frankfurt and at Heidelberg, was the son-in-law of Theodore de Bry, and continued the collection of portraits published by De Bry and his sons, entitled, "Bibliotheca Calcographica," vol. vi. 4to. Ammon added two volumes, under the title "VII. et VIII. Pars Bibliothecæ Calcographicæ, id est, Continuatio secunda et tertia Iconum Virorum illustrium. Sculptore Clement. Ammonio Calcograf. Francof. Francof. ad Mœn. 1650—1652," in 4to. Each volume contains fifty portraits engraved by Ammon; Heineken has given a list of the men represented. Ammon published also, in 1669, at Heidelberg, a new edition of the early parts of the work, but with some of the portraits missing. And in 1665, at the same place, a second edition of De Bry's collection of portraits of the Turkish and Persian sultans, "Poten. Turcicæ Imp." &c. containing forty-seven portraits. (Heineken, *Dictionnaire des Artistes*, &c.; Hüsgen, *Artistisches Magazin*.)

R. N. W.

AMMON, J., music director at Heilbronn, and a performer on the violin, published between 1790 and 1801, at Paris and Heilbronn, several compositions, chiefly principal for his own instrument. He also wrote an operetta called "Sultan Wampum." E. T.

AMMONIO, A'NDREA, an Italian scholar of the sixteenth century, was born at Lucca in 1477, and died at London in 1517. After having studied at Rome, and attained much reputation for his learning, both Greek and Latin, he came to England. He was

patronised by Sir Thomas More, was an intimate friend of Erasmus, and became about 1513 secretary for Latin correspondence to Henry VIII. In this character he seems to have accompanied the king in the French campaign which was distinguished by the Battle of the Spurs, and which he celebrated in a Latin poem, highly praised by Erasmus. Bale gives a catalogue of his Latin compositions in verse, which are entirely lost, excepting one eclogue, inserted in the "*Bucolicorum Auctores*," p. 795. Basle, 1546, 8vo. No other work of his is extant except eleven letters, which will be found among the Epistles of Erasmus. (Bale, *Scriptorum Britannicæ Centuriæ Decimateria*, No. 45.; pars posterior, p. 139. ed. Basile, fol.; Mazzuchelli, *Scrittori d'Italia*; Bayle, *Dictionnaire*, art. "Ammonius, André.") W. S.

AMMONIUS (*Ἀμμώνιος*), an eminent ancient surgeon of Alexandria, whose date is not exactly known, but who must certainly have lived some time before Christ, and who (from the date of the other surgeons with whom his name is coupled by Celsus, *De Medic.* lib. vii. Præfat. p. 368. ed. Argent.) may be conjectured to have lived in the reign of Ptolemy Philadelphus, B.C. 283—247. He is said (Celsus, lib. vii. cap. xxvi. s. 3. p. 436.) to have been the first person who thought of breaking a calculus in the bladder, and so extracting it piecemeal, when it was found to be too large to be taken out entire. For this invention he received the cognomen of Lithotomus (*Λιθοτόμος*), a word which is used by the ancients in reference to the operation called by the moderns *lithotrixy*, and not to that of lithotomy. His mode of operating is described by Celsus with tolerable minuteness, and very much resembles that lately introduced by Civiale and Heurtebout; proving that, however much credit they may deserve for bringing it out of oblivion into public notice, the praise of having originally thought of it belongs to the ancients. "A hooked instrument," says Celsus, "is thrown upon the calculus in such a manner as easily to hold it even when struck, and to prevent its recoiling; then a steel instrument is used, of moderate thickness, thin towards the end, but blunt, which, being placed against the calculus and struck on the farther end, splits it; great care being taken that the steel instrument do not reach the bladder itself, or any fragments of the calculus fall against it." Some medical prescriptions by a person of the same name are to be found also in Aëtius (*Tetrab. ii. serm. 3. cap. 113.*; iv. 2. § 51. pp. 361. 718. ed. H. Steph.) and Paulus Ægineta (*De Med.* lib. vii. cap. xvi. p. 112. ed. Paris, 1532); but whether the same individual be quoted in each case, it is impossible to determine. W. A. G.

AMMONIUS (*Ἀμμώνιος*). There are several persons of this name in the history of

Greek literature, and the want of a distinguishing surname in the case of some of them has occasioned much confusion. The following list contains those who require notice:—

AMMONIUS, an ALEXANDRINE grammarian, was originally an Egyptian priest, but fled from Alexandria to Constantinople in A.D. 389, when at the command of the Emperor Theodosius the heathen temples were destroyed. This Ammonius was the teacher of Socrates, the celebrated ecclesiastical historian. These facts, which are beyond all doubt, show that Valckenaer is mistaken in placing Ammonius about the end of the second and the beginning of the third century of our era. Further particulars respecting his life are not known.

He is the author of a work on synonymes, in the form of a dictionary, which bears the title *Περὶ ὁμοίων καὶ διαφόρων λέξεων* ("On the difference of synonymous words and phrases"). With much that is worthless, this dictionary contains some valuable philological information respecting the difference of synonymes. The author is well read in the best writers of ancient Greece, and establishes his opinions in most cases by the best authorities. The first edition of it is that of Aldus, which is contained in his "*Dictionary Græcum*," along with the work of Cyrillus, "*De Dictionibus*," Venice, 1497, fol. It is also printed in the Appendix to H. Stephens' "*Thesaurus Græcæ Linguae*," both in the original edition of 1572 and in the London edition. The best edition, with a much improved text and a valuable commentary, is that of L. C. Valckenaer, Leyden, 1739, 4to. It was reprinted with some additions (by Schaefer) at Leipzig, 1823, 8vo. A useful edition of the text, with some of Valckenaer's notes, is that of C. F. Ammon, Erlangen, 1787, 8vo. There is also extant in MS. a work, *Περὶ ἀκυρολογίας*, i. e. on improper expressions, which probably belongs to this grammarian Ammonius. (Valckenaer, Preface to his edition of Ammonius; Fabricius, *Biblioth. Græc.* v. 715, &c.)

AMMONIUS, the son of AMMONIUS, an Alexandrine grammarian, who lived during the latter half of the first century before the Christian era. He was a disciple of the celebrated Aristarchus, and after the death of his master, Ammonius succeeded him as head of the school. He wrote commentaries on Homer, Pindar, and Aristophanes, which are now lost. The scholiasts on these Greek poets frequently refer to Ammonius, and it is not improbable that many of the explanations given by these scholiasts belong to Ammonius. (Suidas, sub voc. *Ἀμμώνιος*; Eudocia, p. 56.; Fabricius, *Biblioth. Græc.* v. 712.)

AMMONIUS, a CHRISTIAN philosopher who has frequently been confounded with Ammonius Saccas. He lived during the third century of our era, at Alexandria, and is said to have written a Harmony of the Gospels. This

Harmony, however, is by some ascribed to Tatian, and is said to have induced Eusebius to write his "Canones." A Latin translation of it, "Ammonii, vulgo Tatiani Diatessaron, sive Harmonia in Quatuor Evangelia," by Victor of Capua, appeared at Mainz in 1524, 8vo., and at Cologne in 1532, 8vo., and is also contained in the two collections of the orthodox fathers of Basel, 1569, folio, and of Lyon. Othmar Nachtigal published at Augsburg, in 1524, 8vo., a German translation of what he called the Harmony of Ammonius; but it is the translation of a Greek work by a much later writer. The same Nachtigal (his Latinized name is Luscinius) wrote a life of Christ, which he said was compiled from Ammonius: it was revised and edited by Gasp. Brusch, under the title "Vita Jesu Christi ex Quatuor Evangelistis ex Ammonii Alex. Fragmentis Græcis Latine versa per O. Luscinium." Erfurt, 1544, 8vo.

This Christian Ammonius is probably the person to whom in a Venetian MS. the "Metaphrasis Evangelii Joannis" is ascribed, which usually goes under the name of Nonnus. (Brucker, *Historia Crit. Philos.* ii. 107.; Hamberger, *Zuverlässige Nachrichten*, ii. 562.; Adelung, *Supplement* to Jöcher's *Allgem. Gelehrten Lexic.* i. 748, &c.; Fabricius, *Biblioth. Græc.* v. 713, &c.)

AMMONIUS, the son of HERMIAS, usually called Ammonius Hermias. He and his brother Heliodorus resided for some time at Athens as disciples of Proclus, who died in A. D. 484. Ammonius afterwards taught philosophy at Alexandria in Egypt; and from his school proceeded the most eminent philosophers of the sixth century, such as Simplicius, Asclepias Trallianus, Joannes Philoponus, Damascius, and others. Although, like his master Proclus, he belonged to the school of the New-Platonists, he cultivated the philosophy of Aristotle with great zeal, was more deeply acquainted with it than any of his contemporaries, and treated it with perfect freedom from the prejudices of his own school. According to Damascius, Ammonius was also a good mathematician. He has acquired especial merit as a commentator on the works of other philosophers, particularly of Aristotle, and we still possess some of them, which are of value:—1. "Commentarius in Isagogen Porphyrii de quinque Prædicabilibus," first printed by Aldus, Venice, 1500, fol. A second edition was edited by J. B. Felicianus, Venice, 1545, 8vo. Of this commentary there are three Latin translations, one by J. B. Rasarius, Venice, 1569, fol.; the second by P. Rosetinus, Venice, 1581, fol., and the third by an anonymous writer appeared at Paris, 1542, fol. 2. A commentary on the Categories of Aristotle, which was first published by Aldus under the title "Commentarius in Prædicamenta Aristotelis, Græce," Venice, 1503, fol. Besides the Latin translation of

P. Rosetinus, Venice, 1581, fol., there are two others by Rasarius and B. Sylvanius. 3. A commentary on Aristotle "De Interpretatione" (*περί ἑρμηνείας*), the first edition of which is that by Aldus, Venice, 1503, fol. Besides the Latin translation by Rosetinus, Venice, 1581, fol., there are two others, as of the former commentary, by Rasarius and Sylvanius. All these three commentaries appeared collected, and with Latin translations, at Venice, in 1546, 3 vols. 8vo., and those on Aristotle have recently been published by Brandis in his edition of the "Scholia in Aristotelem," Berlin, 1836, 4to. There is a Greek life of Aristotle, which is printed in most editions of Aristotle's works, and which is usually ascribed to Ammonius Hermias, but it is more probable that it is the work of Joannes Philoponus, the pupil of Ammonius, to whom it is ascribed in some MSS. This life has been edited separately, with scholia and a Latin translation of Nunnesius, by L. Holstenius, Leyden, 1621, 8vo., and reprinted at Helmsstädt, 1666, 4to. The commentary on the "Isagoge" of Porphyrius contains a dissertation of Ammonius, "De Fato," which has been edited separately, together with other ancient works on the same subject, by J. C. Orelli, Zürich, 1824, 8vo. Some other commentaries of Ammonius, as on the *Metaphysica* and *Topica* of Aristotle, are still extant in MS., but have not yet been printed. (Fabricius, *Biblioth. Græc.* v. 704, &c.)

AMMONIUS LAMPRENSIS, so called from his birthplace, Lampræ in Attica, was the author of a work on altars and sacrifices (*περί θυσιαρῶν καὶ θυσιαρίων*), of which Athenæus (xi. 476.) quotes a fragment belonging to the third book. It is frequently referred to by Harpocration and other grammarians. That the author lived before the time of Ammonius who wrote on synonymes is clear from the fact that the latter refers to him (in the article *βωμός*). Athenæus also mentions a work of an Ammonius on Athenian courtesans (xiii. 567.), who seems to be the same as the writer on altars and sacrifices. Some writers have inferred, from the kind of knowledge which Plutarch ascribes to his master Ammonius, that he is the same person with this Ammonius of Lampræ. But where everything is so vague and obscure, nothing can be said with certainty. (Fabricius, *Biblioth. Græc.* v. 712., who in p. 722, &c. mentions several other persons of the name of Ammonius.)

AMMONIUS, a PERIPATETIC philosopher, who, although he is called *φωλογόγματος*, wrote nothing except some poems and declamations, which are now lost, unless the epigrams in the "Anthologia Græca" be attributed to him. This Ammonius has sometimes been confounded with Ammonius Saccas.

AMMONIUS, a PHILOSOPHER who lived about the time of the Emperor Hadrian. He was

one of the teachers of Plutarch, who speaks in high terms of his learning. He died at Athens; but whether he was a native of Attica, and is the same as Ammonius Lamprensis, of whom we have spoken above, or whether he was an Egyptian who settled in Attica, as Eunapius states (who, however, seems to confound this Ammonius with Ammonius surnamed Saccas), cannot be decided. Plutarch wrote a life of his master Ammonius, which is not extant. (Plutarch, *De Adulatoris et Amici Discrimine*, p. 70.; *Symposiaca*, iii. 1. ix. 15.; Fabricius, *Biblioth. Græc.* v. 153, &c. 712, &c.)

AMMONIUS, a Greek poet, according to Socrates and Nicephorus, wrote an epic poem on the war of the Goth Gains, which was called *Γαυία*. In A.D. 438 he read it to the Emperor Theodosius II., who received it with great approbation. The two verses preserved in the "Etymologicum Magnum" (under *μῦστρος*) are probably a fragment of this poem. Whether the epigrams in the "Anthologia Græca," which are ascribed to an Ammonius, are the work of this poet Ammonius, or of Ammonius the peripatetic philosopher, to whom Porphyrius ascribes poems and show-speeches, cannot be decided. (Fabricius, *Biblioth. Græc.* v. 722.)

AMMONIUS, surnamed SACCAS, from the circumstance of his being obliged in the early period of his life to gain his livelihood at Alexandria by carrying sacks, and acting as a porter in the market. He lived at Alexandria about the end of the second and the beginning of the third century of our æra, and died there in A.D. 241. He was the son of Christian parents, but afterwards embraced the heathen religion, to which he remained faithful to the end of his life. His low occupations during the early part of his life did not prevent his aspiring to higher things, and he seems to have studied philosophy with real enthusiasm and the most ardent desire for truth. The discord and the sectarian spirit of the philosophers of his time, who not only indulged in the most vehement polemics against one another, but also endeavoured to lower in public estimation the great founders of the philosophical schools to which they were opposed, especially Plato and Aristotle, deterred the earnest searcher after truth and unity among the conflicting elements from joining any particular sect. He placed himself between Plato and Aristotle, with the conviction that there must be a higher point of view from which the two might be reconciled. This higher point of view was, in his opinion, probably the common source of the systems of the two philosophers in the East. These or similar considerations led him to strike into a middle path, and he became the founder and the head of that eclectic school of philosophy which is commonly called New Platonism. The new system which he

built up, and which was an attempt to unite within itself all the great elements of heathen philosophy, was intended to serve as a bulwark against the growing strength of Christianity; and this system, which maintained itself for several centuries, was indeed the last great phenomenon of heathen intellect and philosophy. Ammonius Saccas did not write anything, but as a teacher he exercised an extraordinary influence, and among numerous disciples who flocked around him we need only mention such names as Longinus, Plotinus, Porphyrius, Herennius, and Origenes. (Brucker, *Histor. Critica Philosoph.* ii. 205.; Rösler, *De Commentitiis Philosophiæ Ammoniacæ Fraudibus et Noxiis*, Tübingen, 1786, 4to.; Fabricius, *Biblioth. Græc.* v. 701, &c.; Dehaut, *Essai Historique sur la Vie et la Doctrine d'Ammonius Saccas*, &c. Brussels, 1836, 4to.) L. S.

AMNER, JOHN, was organist of Ely cathedral in the reign of James I. He was the immediate successor of George Bancroft, having been elected in 1610, and the more remote one of Dr. Tye. He died at Ely in 1641, and was succeeded by Robert Claxton.

Dr. Tudway's collection contains the following services and anthems by Amner:—1. Morning and Evening Service in D minor. 2. Morning and Evening Service in G major. 3. Morning and Evening Service (called Cæsar's) in D minor.

Anthems:—4. "Oh come hither and hearken." 5. "Christ rising again." 6. "Oh sing unto the Lord." 7. "Lord, I am not high-minded." 8. "Remember not, Lord" (C). 9. "Sing, O heavens."

Some of these are also preserved in Ely cathedral, as well as the following anthems:—10. "Lord, in thy wrath" (C). 11. "O Lord, of whom." 12. "O God, my king." 13. "Oh come hither" (C). 14. "A stranger here." 15. "O ye little flock." 16. "I will sing unto the Lord" (C). The words of the anthems marked C are found in Clifford's collection.

The name of RALPH AMNER, probably a son of John, appears in the list of "musicians and gentlemen of the chappell" at the coronation of Charles II.; and in "Catch that catch can, or the Musical Companion, 1667," is "a catch, instead of an epitaph, upon Ralph Amner (commonly called the Bull Speaker), who dyed 1664." John Amner published "Sacred Hymns of three, four, five, and six Parts for Voices and Viols, 4to. 1615." (*Muniments of Ely Cathedral*; Tudway Collection (Brit. Mus.); Clifford's *Words of Anthems*; *Catch that catch can.*)

E. T.

AMNON. [ABSALOM; DAVID.]

AMNON, RABBI OF MENTZ (Moguntinus), אֲמֹנִי מֵמֵנְצֶה ("Ammoni of Mentz"), according to the "Shalshelleth Hakkabbala" of R. Gedalia ben Jachija, this rabbi was contemporary with R. Moes Bar Nachman, who is

better known as Nachmanides, and who lived about A. M. 5000 (A. D. 1240). R. Amnon is considered as a holy martyr by the Jews, who say that he was put to death by the bishop and magistrates of Ments on account of his refusing to become a Christian, and that on that occasion he composed the prayer which is used on new year's day and on the day of expiation, which begins with the words "Give the strength of daily holiness." This prayer is in the "Machzor," or Jewish service book, printed at Bologna for the Roman synagogue, A. M. 5301 (A. D. 1541), folio; and also in the "Machzor" printed at Dyrenfurt, A. M. 5463 (A. D. 1703), 8vo. Both these books have a long note appended to this prayer, which gives a detailed account of the occasion on which it was composed, and of the execution, miraculous healing, and translation to heaven of R. Amnon. Father Bartolocci gives this note at full length in his "Bibliotheca Rabbinnica," with the addition of some very severe animadversions, in which he brands the whole story, and all similar ones related by the rabbis, as false, and seems greatly scandalised that the Jews should pretend to have holy men and martyrs, as well as the Christians, and proceeds to justify all the cruel persecutions of that people, by exile, fire, sword, and gallows, which he asserts were fully merited by them. The author of this story of R. Amnon is R. Ephraim Ben Jacob, who gives as his authority an anonymous writer, who says he copied it from an ancient "Machzor." R. Gedalia, in the "Shalshelleth Hakkabbala," also attributes another prayer to the same R. Amnon: which prayer was formerly in use among the German Jews. It commenced "Come, hear." This prayer is in a "Machzor" of the German Jews, which is among the manuscripts in the Vatican library. Bartolocci also cites another prayer from the ancient "Machzorim," or service books, as written by a R. Amnon. It begins "Pray, I beseech you, before God;" but he does not decide whether it is by the same or another R. Amnon. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 371—374.; Wolfius, *Biblioth. Hebr.* i. 201. iii. 128.; R. Gedalia, *Shalshelleth Hakkabbala*, p. 57.)

C. P. H.

AMO, ANTONY WILLIAM, a negro born in Guinea about the year 1703, was brought when an infant to Amsterdam, and presented in 1707 to Antony Ulric, duke of Brunswick-Wolfenbüttel, a prince of some literary taste, and the author of several romances. The duke gave him to his son Antony William, who at a proper age sent the young negro to study at the university of Halle, where in 1729, under the presidency of the Chancellor Ludwig, he sustained a thesis and published a dissertation "De Jure Maurorum." He afterwards removed to the university of Wittenberg, where in 1734 he published another treatise, on the occasional

absence of sensation in the human mind while still present in the body: "Dissertatio inauguralis philosophica de Humanæ Mentis *absentia*, seu Sensationis ac Facultatis sentiendi in Mente Humanâ Absentiæ et earum in Corpore nostro organico ac vivo Præsentia, quam publice defendet autor Ant. Guill. Amo Guineæ-Afer, Philosophiæ, etc. L. C. Magister." Wittenberg, 1734, 4to. At the end of this dissertation are printed several complimentary pieces addressed to the author; among others apparently (for there is some confusion in the statements of Grégoire on the subject) a letter of congratulation from the rector and council of the university, in which they remind him that Terence was, like himself, a native of Africa, and that several martyrs, learned men and fathers of the church, were born there, while it was in a flourishing state, and before, by the extirpation of Christianity, it had relapsed into barbarism. In a letter from the præses or president of the thesis, he addresses Amo in the terms "vir nobilissime et clarissime," and declares that the dissertation is so well written that he has found it unnecessary to make any alterations in it. Grégoire also speaks of the work in high terms: "it shows," he says, "a mind accustomed to meditation: the writer applies himself to establish the differences of phenomena between beings existing without life and living beings: a stone exists, but it does not live." In the same year Amo was præses at a thesis sustained by John Theodore Mainer, "on those things which are suitable to the mind or body:" "Disputatio philosophica, continens Ideam distinctam eorum quæ competunt vel Menti vel Corpori nostro vivo et organico." He was afterwards made a counsellor of state by the court of Berlin; but on the death of his patron, the Duke of Brunswick, he quitted Europe. In the life of David Henry Gallandat, the founder of the Zealand Scientific Society, it is stated that in 1753, on a voyage to the Gold Coast, he visited Amo at Axim. "He was living there like a hermit," according to Winckelman, the biographer of Gallandat, "and had the reputation of being a soothsayer. He spoke several languages—Hebrew, Greek, (?) Latin, French, German, and Dutch." He was then about fifty years of age. His father and sister were living a few days' journey inland, and he had a brother who was a slave at Surinam. Amo afterwards left Axim, and removed to St. Sebastian, a fort belonging to the Dutch at Chamah, another town on the Gold Coast, after which nothing further is known of him. (Grégoire, *De la Littérature des Nègres*, p. 198—202.; *Life of Gallandat* by Winckelman, in *Verhandeligen uitgegeven door het Zeeuwisch Genootschap der Wetenschappen*, 1782, ix. 19, 20.)

T. W.
AMO'LOŃ or AMU'LOŃ, archbishop of Lyon in the ninth century. His name is variously written; he gives it in his own

writings under the Latinised form Amolo, and it is so written in the ancient chronicle of St. Benigne at Dijon: in other ancient writings he is called Amulo or Amulus, and by Trithemius, Hamulus: in the *Chroniques de St. Denis* the name is given, in old French, Emulons. The place and the date of his birth are unknown; he was a deacon of the cathedral of Lyon under Agobard [Agobard], whom he calls "his pious father and predecessor," and to whom he repeatedly testifies his obligations; which has given occasion to the supposition that he was brought up under Agobard in the church of Lyon. A few months after the death of Agobard (namely, on 16th Jan. 841) he was appointed his successor. In A.D. 846 he joined with several other archbishops and their suffragans in an admonition to the general assembly of the nobles of France, held at Epemay on the Marne by King Charles le Chauve; but the admonition was slightly treated by the assembly. As it is recorded that the admonition was on ecclesiastical matters, it is probable that it had reference to the assumption of church lands by laymen; as we find Amolon the same year complaining of such usurpation in respect to the land of his own church of Lyon to the Emperor Lothaire, who by a decree ordered certain places to be restored to that church. This decree appears to have had little effect, as by another decree four years after (A.D. 850) the emperor repeated his order for the restitution of those possessions and of certain others. In the same year Amolon had some dispute with Lothaire, the cause and result of which are not known. He was in great favour with Charles le Chauve; and by his interest at court was enabled to render some services to Pope Leo IV., which that pope has acknowledged in one of his letters.

In the latter part of his life Amolon was involved in the controversy about predestination, which had been occasioned by the writings and exertions of the monk Gothescalc of Orbais. He was probably led to engage in this controversy by the intervention of Hincmar, archbishop of Reims, one of the persecutors of Gothescalc. Amolon is supposed to have died A.D. 852. Some modern writers, as Bouquet (in a note to the seventh volume of the *Recueil des Historiens*, &c.) and Ceillier (*Auteurs Sacrés*) fix his death on the 31st of March of that year. Baluze says that the time of his death is uncertain.

Amolon appears to have enjoyed considerable reputation among his contemporaries and in succeeding ages. Trithemius speaks of him as a diligent student of the Scriptures, skilled in ancient learning, and eminent for his acquaintance with Hebrew as well as Latin. The correctness of this last part of his eulogy has been called in question.

The principal writings of Amolon are as follows: — 1. "Epistola ad Theoboldum

Episcopum Lingonensem." In this letter (which is supposed to have been written A.D. 844) he advises Theobold, bishop of Langres, one of his suffragans, who had requested his advice in the matter, to remove from the church certain relics of doubtful authenticity, by means of which miracles were affirmed to have been performed. This letter was first printed and published at Paris by Nicolas Camusat, A.D. 1633; and is interesting as showing the credulity of the public mind, and as throwing light on some points of the ecclesiastical polity of the age. It was reprinted in La Lande's "Supplementa Conciliorum Gallie," fol. Paris, 1666; and about a century ago a French translation with notes was published. 2. "Epistola ad Gothescalcum." This letter was addressed to Gothescalc about A.D. 851 or the beginning of 852, in consequence of some writings professing to be his having been put into Amolon's hands. These writings are not extant; and from the manner in which Amolon replies to them, it has been inferred that they contained opinions different from those which are embodied in other writings of Gothescalc. Mauguin and the authors of the "Histoire Littéraire de la France" suspect that the supposed writings of the unfortunate monk, who was then in prison, were forged by his persecutor Hincmar, in order to procure the sanction of Amolon to the condemnation of Gothescalc; but Dupin contends that there is no ground for supposing forgery. This epistle to Gothescalc was first published by the Jesuit Sirmond, in a small 8vo. volume, with some other tracts by divers authors, Paris, 1649. In the ancient manuscript which Sirmond used were two treatises on predestination, foreknowledge, grace, and free will, and a selection of passages on the same subject from the writings of St. Augustine. All these Sirmond printed in the same volume as the letter, and appears to have thought that they were the works of Amolon, though he did not positively affirm that they were. The first treatise (which in the manuscript preceded Amolon's letter) has been ascertained to be a work of Florus, a deacon of Lyon, contemporary with Amolon; the second treatise, which has no title, and is apparently a fragment, followed the letter in the manuscript, and may probably, as well as the selections from St. Augustine, be ascribed to Amolon, though there is no clear proof that they are his.

All the above works of Amolon were published by Baluze in his edition of the works of St. Agobard (2 vols. 8vo. Paris, 1666), and in the 14th vol. of the "Maxima Bibliotheca Veterum Patrum," 27 vols. fol. Lyon, 1677, and (with the exception of the selection from St. Augustine) in the 13th vol. of Galland's "Bibliotheca Patrum," Venice, 1779. The letter to Gothescalc and the second of the treatises which follow it were reprinted by

Mauguin in his "Vindiciæ Predestinationis," 2 tom. 4to. Paris, 1650. A translation of the letter to Gothescalc was published at Paris the same year. 3. "Contra Judæos Liber." This is mentioned by Trithemius, who quotes the first two words, "Detestanda Judæorum," by which it is identified with a treatise published at Dijon (A. D. 1656) by Chiffet, who ascribed it to Raban or Rabanus Maurus, archbishop of Mayence in the time of Amolon. (*Gallia Christiana*, tom. iv.; Trithemius, *De Scripturibus Ecclesiasticis*; Fabricius, *Bibliotheca Media et Infima Latinitatis*; Cave, *Scriptorum Ecclesiasticorum Historia Literaria*; *Histoire Littéraire de la France*, tome v.; Ceillier, *Auteurs Sacrés*, tome xviii.; Dupin, *Nouvelle Bibliothèque des Auteurs Ecclesiastiques*; Sirmond and Baluze, in their editions of Amolon's writings.)

J. C. M.

AMOMETUS (Ἀμόμητος), a Greek author who wrote a work on the Asiatic nation called Attaci, which is now lost. Another work of Amometus was an account of a journey up the Nile from Memphis as far as the so-called well of Isis (ἡ Μήμετος ἀνάβλυστος). Of this work a few interesting fragments are extant. Eudocia and the scholiast on Apollonius Rhodius mention a writer of the name of Atrometus, for which some critics have proposed to read Amometus. (Pliny, *Hist. Nat.* vi. 20.; Antigonus Carystius, *Hist. Mirabil.* p. 164.; Ælian, *Hist. Animal.* xvii. 6.; Scholiast on Apollonius Rhodius, iii. 1178.)

L. S.

AMONTONS, GUILLAUME, an ingenious experimental philosopher of France, who, at a time when physical science was scarcely beyond its infancy, and when the instruments employed in its service had been recently invented, distinguished himself by his pneumatical and mechanical experiments, and by the improvements which he made in the means of determining the density, temperature, and humidity of the atmosphere.

He was born on the 31st of August, 1663, at Paris; and his father, previously to going to reside in that city, had followed the profession of an advocate in Normandy. At an early age, in consequence of a severe illness, he became nearly deaf; and thus he was, in some measure, rendered incapable of engaging in the usual occupations or of joining in the amusements of society. He appears to have had from nature a decided taste for philosophical inquiries, but it is probable that his misfortune, in part, disposed him to apply to scientific studies as a relief from the melancholy which a sense of his isolation produced: his attention to such studies became unremitting, and he felt so strongly the interest which they inspired, that he declined, it is said, the use of the means which were prescribed for recovering the sense of hearing, lest a more extensive intercourse with the world should divert him from his fa-

avourite pursuit. In 1699 he was elected a member of the Académie des Sciences, and the accounts of his researches are contained in several papers which were read at the sittings of that learned body and printed in its "Mémoires." The only work which he published independently is entitled "Remarques et Expériences physiques sur la Construction d'une nouvelle Clepsydre, sur les Baromètres, Thermomètres, et Hygromètres." Paris, 1695.

Amontons was the first who expressly stated that, with a given increase of temperature, air will dilate itself the more as it is more dense; and he determined by experiments its expansive force when at the temperature of boiling water, in terms of the mean pressure of the atmosphere. He assumes that air is elastic in consequence of the heat which it contains, and he infers that it can never cease to be compressible by the action of any external force. He has also the merit of being the first who made a series of experiments on the strength of men and animals, and on the friction of materials; and from those of the first kind he determined the weights which could be supported or moved, the distances to which burthens could be conveyed, and the times during which certain exertions could be continued. From the others he was led to infer that when bodies are moved on planes, the friction is quite independent of the magnitude of the surface in contact; and he investigated formulæ for expressing its amount in machines. Experiments on friction have been greatly multiplied since that time, and it is now ascertained that the above principle is not correct: the law of friction, with respect to the surface in contact, has not yet however been accurately determined.

Amontons was the inventor of a barometer, consisting of a column of mercury in a conical tube of glass, which was suspended in a vertical position, the upper or smaller end being closed, and the lower end open: the mercury was supported by the resistance of the atmosphere, which, varying in density, acted upwards with more or less force on the base of the column, and thus caused the whole to ascend or descend in the tube. He also contrived a barometer consisting of two vertical columns of mercury, between which was a column of air, the whole being contained in a bent tube of glass. An instrument of this kind, slightly modified, is still occasionally constructed; but its only advantage is, that its length is equal to about half of that of an ordinary barometer. In the "Mémoires" of the Academy for 1705 there is a paper by Amontons on the depression of columns of mercury contained in glass tubes which have been cleaned with spirits of wine. This "thermomètre universel" was a column of mercury about thirty inches (English) long, in a tube which was

bent near the lower extremity, and terminated with a hollow ball. In consequence of an increase of heat in the atmosphere, the air in the ball and the mercury in the tube were caused to expand, and a scale of inches by the side of the latter served to indicate the temperature; the height of the column of mercury being corrected by adding or subtracting the difference between thirty inches and the height of the column of mercury in an ordinary barometer. His hygrometer consisted of a coloured liquid which was contained in a glass tube three feet long, with a hollow ball at each end; and the lower ball, in which was a small orifice, was inclosed in a leather bag containing mercury. The variations in the humidity of the atmosphere being accompanied by a greater or less expansion of the leather, the liquid in the tube descended or ascended, and thus indicated the degree of the moisture in the air. Several of the hygrometers which have since been devised are founded on the same principle.

Amontons has a claim to the honour of being one of the inventors of the telegraph, and it is said that about the year 1702, he twice made a public exhibition, in presence of the royal family of France, of a process for communicating rapidly between places at great distances from one another. He proposed to establish a chain of persons, at certain intervals, between the two extremities of the line of communication, as between Paris and Rome, and signals consisting of figures indicating letters of the alphabet were to be exhibited at one extremity of the line: these being observed by means of a telescope at the first intermediate station, were there to be repeated, and so on. In 1684, that is, about eighteen years earlier, Dr. Hooke read before the Royal Society of London a paper entitled "The way how to communicate one's mind at great distances," and there is a similarity in the processes of the English and the French philosophers; it is very probable, however, that the latter, when he announced his invention, was wholly unacquainted with what had been already proposed in this country.

Amontons applied himself for a time to the study of architecture, and, as a branch of the art, he cultivated drawing so far at least as to acquire a facility in executing plans of ground and designs for edifices: he did not make a profession of architecture, but it appears that he was occasionally employed in superintending the construction of public works.

It is said that at the commencement of his philosophical career he attempted some contrivance for producing perpetual motion. About that time the opinion that such a contrivance was possible was entertained by many scientific men; and it can scarcely be considered as a reproach to Amontons that,

in his youth, the same idea occupied his mind. The attempt failed, as may be supposed, but it is probable that it had the salutary effect of prompting him to study profoundly the laws of mechanical action.

Amontons enjoyed good health till he was about forty-two years of age, when an internal inflammation suddenly took place and terminated his useful life: he died October 11. 1705.

He appears to have been a man of great modesty and disinterestedness: he made no effort to court the favour of the great for the purpose of advancing his fortune; and the distinction which he obtained among the learned was that to which, by his talents alone, he was justly entitled. (*Mémoires de l'Académie Royale des Sciences*, 1696 to 1705; *Eloge d'Amontons*, by Fontenelle in the *Histoire de l'Académie*, 1705.) J. N.

AMORETTI, CARLO, was born at Oneglia, in the territory of Genoa, in the year 1740. His father was a merchant; and from the circumstance of his having held the commission of captain in the burgher guard of his town, it has been inferred that he was a man of some note among his townsmen.

Carlo studied theology, and actually took, while yet little more than a boy, the vows in the order of St. Augustine. He lectured on canon law for a short time in the university of Parma. He did not, however, feel a very decided vocation to a clerical career, and obtained, what seems to have been no very difficult matter in Italy about the middle of the eighteenth century, the Pope's licence to resume the secular character. Having laid aside the monastic habit, he devoted himself to the study of physical science and natural history. Similarity of pursuits led to an intimacy with the Abati Fortis and Venini, and Padre Soave, which ripened into friendship.

In 1772 Amoretti was prevailed upon to quit Parma and accept the situation of tutor in the Cusani family. The esteem and patronage of that family rendered his position in Milan agreeable, and he continued to make that city his home for the rest of his life.

In 1775 Amoretti began, in conjunction with Padre Soave, to publish a collection of the most interesting essays and memoirs of the European literati, under the title "*Scelta di Opuscoli interessanti*." In the course of three years thirty-six volumes of this publication appeared, when the editors, fearing that the utility or sale of the work might be injured by the excessive number of small volumes, changed its form and title. The first volume of the "*Opuscoli Scelti sulle Scienze e sulle Arti*," in quarto, appeared at Milan in 1778, and the twenty-second and last at the same city in 1803. The series contains a large number of important memoirs, some published from manuscripts, others translated or reprinted from the

Transactions of the most celebrated societies of Europe.

Encouraged by Fumagalli, Amoretti undertook to translate Winckelmann's "History of the Arts of Design among the Ancients." The translation was published at Milan in 1799, in two volumes quarto, with the title "Storia delle Arti del Disegno presso gli Antichi di Giovanni Winckelmann; tradotta dal Tedesco: con Note originali degli Editori." The editors were the Cistercian monks of Milan; but in their prefatory address they state that the translation was done entirely by Amoretti, and that the most important of the notes were from his pen. This work gave him an Italian reputation. The other translations published by Amoretti may as well be mentioned here. They were— from the German, Sonnenfels' "Essay on the Abolition of Torture," and Sulzer's "Journey from Berlin to Nice;" from the Latin, Mittepacher's "Elements of Agriculture."

In 1783 Amoretti was elected secretary of the Società Patriotica di Milano, founded by Maria Theresa in 1776 for the encouragement of agriculture and the useful arts. He continued to fill this office for fifteen years, at the end of which the society was dissolved.

In 1784 he published a life of Leonardo da Vinci, which raised still higher the reputation he had gained by his translation and notes upon Winckelmann. In compiling this biography he availed himself of the MSS. of Leonardo preserved in the Ambrosian library. The title of the work is:—"Memorie storiche su la Vita, gli Studi, e le Opere di Leonardo da Vinci. Milano, 1784," 8vo. This work has been reprinted several times, and has been included in the "Raccolta di Classici Italiani" published in 1809.

The most important of Amoretti's works, and that upon which in all likelihood his reputation will ultimately rest, was published in 1794: it is entitled "Viaggio da Milano ai tre Laghi," and contains a large and interesting accumulation of information respecting the political and natural history and geography of the Lago Maggiore, the lakes of Como and Lugano, and the district in which they are situated. The author subsequently undertook various excursions among the Alps of Savoy, and to Vienna and the south of Italy, in the course of which he had opportunities of extending and maturing the observations he published in his journey to the lakes. These appendices to his great work are to be found in his "Opuscoli scelti" mentioned above, and in the transactions of different societies to which he belonged. The "Viaggio," published originally in 1794 at Milan, was reprinted there in 1803 and 1806.

Amoretti was in 1797 elected one of the conservators of the Ambrosian library, or, as they are called, "Dottori del Collegio Am-

brosiano." His closer connection with that invaluable collection led to his publishing two MSS. which it contains of considerable importance to comparative geography. The first in importance, and also in the order of publication, was Pigafetta's account of the first voyage round the world by the squadron under the command of Magalhaens. The place to speak at length of this work is in the life of Pigafetta: here it will be sufficient to state that Amoretti prefaces the narrative with a brief sketch of the progress of maritime discovery, and an historical account of the MS., and has added an essay on navigation, from a MS. bound up along with it. The book appeared at Milan in 1803, and a French translation of it, also by Amoretti, was published at Paris in the same year. The Parisian edition contains a translation of Murr's life of Martin Behaim. The Italian edition is in quarto, the French in octavo. The title of the former is "Primo Viaggio intorno al Globo Terracqueo; ossia Ragguaglio della Navigazione alle Indie Orientale per la Via d' Occidente, fatta dal Cavaliere Antonio Pigafetta Patricio Vicentino sulla Squadra del Capitano Magaglianes negli Anni 1519-22; ora pubblicato per la prima Volta, tratto da un Codice MS. della Biblioteca Ambrosiana di Milano, e corredato di Note da Carlo Amoretti Dottore del Collegio Ambrosiano, con un Transunto del Trattato di Navigazione dello stesso Autore. In Milano, 1800." The apocryphal voyage of Maldonado was also published by Amoretti both in French and Italian. We have only seen the former edition. It is printed at Piacenza, and its title-page is "Voyage de la Mer Atlantique à l'Océan Pacifique par le Nord-ouest dans la Mer glaciale, par le Capitaine Laurent Ferrer Maldonado, l'An 1588: traduit d'un MS. Espagnol, et suivi d'un Discours qui en démontre l'Authenticité et la Vérité. Par Charles Amoretti. Plaisance, 1812." Amoretti maintains stoutly the truth of the narrative: but it is scarcely necessary to say that his arguments are far from conclusive.

In 1805 Amoretti published in French, "Le Guide des Etrangers en Milan," a correct and neat little work. He was created, in the same year, a knight of the order of the Iron Crown; he was nominated a member of the Institute of Italy, and one of the council of Mines. His circumstances, however, continued unimproved: he remained a poor man to the last.

In 1808 he published "Ricerche fisiche e storiche sulla Rabbdomanzia," which is little more than a reprint of several papers on the powers of the divining rod in the discovery of water and metallic ores. Amoretti's remarks on this subject imply a considerable amount of credulity. He also wrote, in 1808, the preface for a periodical commenced in that year by a literary society in Milan, under the title "Giornale della Società d'Incorrag-

giamento delle Scienze e delle Arti stabilita in Milano;" and he contributed a few papers of no great consequence to the work. Among others, one of the first notices of the invention of lithography that appeared in Italy. In 1810 he published a paper on turf and lignite considered as a substitute for wood used as fuel, reprinted from the second part of the memoirs of "Istituto Nazionale Italiano."

Carlo Amoretti closed an active and useful literary life on the 25th of March, 1816. He occupies a respectable position among the men of letters of modern Italy, a class of writers less known in England than their industry and accuracy deserve. (Lombardi, *Storia della Letteratura Italiana del Secolo XVIII*. Modena, 1828; *Life of Amoretti* by Weiss in the *Supplement to the Biographie Universelle*. All Amoretti's publications mentioned above have also been consulted in compiling this sketch.)

W. W.

AMORETTI, MARIA PELLEGRINA, a cousin of Carlo Amoretti, born at Oneglia in 1756, and died in the flower of life on the 12th of October, 1787. She is the only female who has obtained the degree of doctor of laws in Italy except Bassi of Bologna. Maria Pellegrina maintained theses in philosophy in public at Pavia, against all who chose to appear as disputants, in her fifteenth year, and received her degree from the university in her twenty-first. She composed treatises on the law of dower among the Romans ("De jure Dotum apud Romanos"), which was printed after her death. She had the reputation of modesty and piety. (Lombardi, *Storia della Letteratura Italiana del Secolo XVIII*.)

W. W.

AMOREUX, PIERRE JOSEPH, was born at Beaucaire in Languedoc in 1741. In 1761 he accompanied his father, Guillaume Amoreux, who had for some time been a physician at Beaucaire, to Montpellier. He received the diploma of doctor of medicine at Montpellier in 1762, became an Associate of the Royal Society of Sciences there in 1764, and soon afterwards, in conjunction with his father, was appointed librarian to the faculty of medicine. He held for a short time a professorship of natural history, and died in 1824, at Montpellier.

P. J. Amoreux was the author of numerous essays in medicine, natural history, biography, agriculture, &c., of which Querard and Callisen (under the name of "M. Amoreux, fils") have given lists, in which they have omitted only some of the numerous papers contributed to the medical and scientific journals. The following are the most important of his works:—1. "Tentamentum de Noxâ Animalium." Montpellier and Avignon, 1762, 4to.; his inaugural dissertation on part of the same subject as a subsequent larger work. 2. "Traité de l'Olivier." Montpellier, 1784, 8vo. 3. "Recherches et Expériences sur les

divers Lichens, dont on peut faire Usage dans la Médecine et dans les Arts." Lyon, 1787, 8vo.; a prize essay sent to the Academy of Sciences of Lyon. 4. "Notice des Insectes de la France réputés vénéneux." Paris, 1789, 8vo.; which is also a prize essay, in answer to a question proposed by the Academy of Lyon. The subject is fully treated in regard to both its medical and its historical parts. It is Amoreux' best work. 6. "Dissertation sur les Pommes d'Or des Hespérides." 1800, 8vo. 7. "Essai Historique et Littéraire sur la Médecine des Arabes." Montpellier, 1805, 8vo. This was published to try, as he says, the taste and the indulgence of the public, before he undertook a new edition of the Histories of Medicine of Leclerc and Freind, on which he had been long engaged in writing notes. It is not well executed; and the histories never appeared. 8. "Etat de la Végétation sous le Climat de Montpellier, ou Époques de la Fleuraisons et des Productions Végétales." Montpellier, 1809, 8vo. 9. "Précis Historique de l'Art Vétérinaire, pour servir d'Introduction à un Bibliographie Vétérinaire générale." Montpellier, 1810, 8vo. His biographical works were notices of the lives of his father, Guillaume Amoreux, L. Joubert, Antoine Gouan, and Pierre Richer de Belleval, botanists and doctors of medicine of Montpellier. (Carrere, *Bibliothèque de Médecine*; Querard, *La France Littéraire*; Callisen, *Mediciniæ Schrifsteller-Lexicon*; Amoreux' Works.)

J. P.

AMOROSI, ANTONIO, an Italian painter of the early part of the eighteenth century, a native of the Comunanza of Ascoli in the Piceno, and the scholar of the Cav. Giuseppe Ghezzi, also a painter of Ascoli. Amorosi painted historical and religious pieces, but he is better known for his humorous and characteristic pictures of low life, which the Italians term bambocciate, so called from the nickname of Bamboccio given by them to Peter Laer, the first who acquired a reputation in Italy by pictures of this class. Amorosi's pictures exhibit both fun and satire: "and," says Lanzi, "if his colouring had been a little more brilliant, his works would be equal to the Flemish pictures of the same kind." In the accessories of his pictures he displayed great ability for architectural, landscape, and animal painting. His historical pieces are not numerous; there are a few pictures by him in some of the churches in Rome, and in the Piceno, and there is a painted hall by him in the town-house of Civitavecchia. (Pascoli, *Vite de' Pittori*, &c., *Moderni*; Lanzi, *Storia Pittorica*, &c.)

R. N. W.

AMOROSY, PODOBAYDIV. [PODOBAYDIV.]

AMOROSY, PROTASOV. [PROTASOV.]

AMORT, CASPAR, a clever Bavarian painter born in the Jachenau, near Benedikt-baiern, in 1612. He commenced painting

when very young with J. Donauer at Munich, and made such progress, that in 1663 he was sent to complete his studies in Italy, with a pension from the Bavarian government. In Italy, the works of Caravaggio most engaged his attention. He established himself at Munich, and painted many pictures there for the palace of the Elector, and for various churches and convents in different parts of Bavaria. There are altar-pieces by Amort in the metropolitan church of Munich, in the Franciscan church at Ingolstadt, and in the church of Flinsbach; that in the first-mentioned church represents Christ appearing to St. Thomas; that in the second, Christ bearing his cross; and that in the third, the stoning of St. Stephen, said to be an excellent work. He died at Munich in 1675. (Lipowsky, *Baierisches Künstler-Lexicon*.)

R. N. W.

AMORT, EUSEBIUS, a German ecclesiastic and writer of the eighteenth century. He was born the 15th of November, 1692, at a place called Bibermühle, near Tolz, on the Isar, in Upper Bavaria, and received the earlier part of his education at Munich. From Munich he went to Polling, or Pollingen, in Upper Bavaria, where he entered into the college and church of St. Cross and St. Saviour, belonging to the regular canons of St. Augustin, of the congregation of Lateran, and was ordained priest A. D. 1717. He applied himself assiduously to study, and became professor of philosophy, theology, and canon law, which he taught in the college with considerable reputation. With the view of promoting the cultivation of knowledge, he formed, with the assistance of his friends Gelasius Hieber and Agnell Kandler, a learned society which was entitled "Der Baiersche Musenberg" ("The Bavarian Mount of the Muses"), or, "Academia Carol-Albertina." This society was instrumental in dispelling the ignorance which had prevailed in Upper Bavaria, in promoting the cultivation of knowledge, and in diffusing a better taste. Its Transactions, edited by Amort, appeared at intervals (A. D. 1722—1740), in 6 vols. 8vo., under the title of "Parnassus Boicus, oder neu neueröffneter Musenberg" ("The Bavarian Parnassus, or, the newly opened Hill of the Muses"). He was made librarian of the college of Pollingen, as appears by the title-page of a work published in 1725. He held at that time the professorship of theology in the college.

His literary merit attracted the notice of Cardinal Mercari, titular archbishop of Nazianzus, and protector of the congregation of Lateran, to which Amort belonged. Some of his works were dedicated to the cardinal, who made him his chaplain and took him with him to Rome, where he was in the latter part of 1734, as appears by the dedication of his treatise on indulgences to Pope Clement

XII. At a later period he became chaplain also to the bishop of Augsburg, and dean of the church of Pollingen. In A. D. 1759 he was chosen a member of the Electoral Academy of the Sciences at Munich. He died on the 5th of February, A. D. 1775, in his eighty-third year.

Amort was a zealous supporter of the doctrines and claims of the Roman Catholic church. He asserted the supremacy of the pope, not only in spiritual things, but in secular also; and defended the Inquisition, forcible conversions, and all other means by which the church of Rome had thought fit to enforce its creed or vindicate its authority. He contended for the canon law being preferred in the spiritual courts to the laws of the land. On the other hand, he struggled against many old prejudices, and contended that the visions and revelations of modern times were the fruits either of imposture or of an enthusiastic imagination. He was an ardent votary of science, a learned theologian and canonist, and one of those to whom Bavaria is much indebted for the advancement of literature. The principal of his works, which are very numerous, are as follows:—

1. "Nova Philosophiæ Planetarum et Artis criticæ Systemata." 4to. Nürnberg, 1723. In the "Acta Eruditorum" (Leipzig, 1724) there is mentioned, as published with these treatises, the first part of a system of "Philosophy," embracing treatises on logic and metaphysics. The whole system of philosophy appears to have been designed to comprehend physics, ethics, economics, politics, mathematics, and medicine. The treatise on the planets is worthy of notice as maintaining the immobility of the earth, in opposition to the system of Copernicus, and propounding several curious notions. An analysis of the system of Amort is given in the "Acta Eruditorum" (Leipzig, 1724), and in J. F. Weidler's "Historia Astronomiæ." 4to. Wittenberg, 1741. In the "Acta Eruditorum" is a brief analysis of the treatises on "Criticism" and "Philosophy."
2. "Philosophia Pollingana," published in 1 vol. fol. 1730, at Augsburg, and reprinted at Venice in 5 vols. 8vo. 1734, and in 4 vols. 12mo. 1740—1744. We presume that this work contains the remaining treatises, if not the whole of the extensive course which Amort had promised.
3. "Scutum Kempense." 4to. Cologne, 1725.
4. "Plena et succincta Informatio de Statu totius Controversiæ, &c." 8vo. Augsburg, 1725. In the former of these two works Amort vindicates the title of Thomas à Kempis to the authorship of the well-known work "De Imitatione Christi" ("On the Imitation of Christ"); in the latter he gives a review of the whole controversy, and vindicates anew the claim of Thomas à Kempis. He published many years afterwards a third work on the subject.
5. "Brevier eines guten Christen" ("A good Christian's

Breviary"), 8vo. Augsburg, 1735, frequently reprinted. 6. "De Origine, Progressu, Valore ac Fructu Indulgentiarum." fol. Augsburg, 1735, reprinted at Venice, fol. 1738, and a supplement, folio, at Augsburg, 1739. 7. "Lebensbeschreibungen der Patriarchen, Jesu, Mariä, und der Apostel und Evangelisten" ("Lives of the Patriarchs, Jesus, Mary, and the Apostles and Evangelists"), 4 vols. 4to. Augsburg, 1741. He appears also to have written lives of the saints. 8. "Regulæ tutæ de Revelationibus, Visionibus, et Apparitionibus privatis." 8vo. Augsburg, 1744. In this and some of his subsequent works he attacked the pretended revelations of Maria de Agreda. [AGREDA, MARIA DE.] One of his works on this subject, "Nova Demonstratio de Falsitate Revelationum Agredanarum," 4to. Augsburg, 1751, was suppressed by order of the Elector of Bavaria. 9. "Demonstratio critica Religionis Catholicæ." fol. Venice, 1744. 10. "Disquisitiones dogmaticæ" or "Disquisitiones theologicæ." 4to. Venice, 1745. 11. "Judicia de Wolfiana Philosophia et Leibnitiana Physica." 4to. Frankfurt, 1746. 12. "Vetus Disciplina Canoniorum regularium et secularium," &c. 2 vols. 4to. Venice, 1748. 13. "Theologia eclectica, moralis, et scholastica," 4 vols. fol. or 23 (24 according to Ersch and Gruber) vols. 8vo. Augsburg, 1752. 14. "Abhandlung von Anrufung der Heiligen" ("A Treatise on the Invocation of the Saints"), 8vo. Augsburg, 1756. 15. "Elementa Juris Canonici veteris et moderni," 3 vols. 4to. Ulm, 1757; reprinted at Ferrara, 1763. 16. "Vindiciæ Jurisdictionis ecclesiasticæ, adversus Seculi moderni Politicos." 4to. Ulm, 1757. 17. "Theologia moralis." 2 vols. 4to. Venice, 1757, repeatedly republished. We rather believe that the "Ethica Christiana," 8vo. Augsburg, 1758, mentioned by Adelung, is a reprint of this work.

These works show the industry and fertility of Amort as an author, and indicate the variety and extent of his studies and attainments. He brought out a new edition of the "Dictionarium Selectorum Casuum Conscientiæ" of Pontas, 2 vols. fol. Augsburg, 1733; and of the work "De Privilegiis Religiosorum" of Rupert Gruber, 4to. Augsburg, 1747. He left several manuscripts, especially a Church History, ready for the press. (Ersch and Gruber, *Allgem. Encyclopædie*; Adelung, *Supplement* to Jöcher's *Allgem. Gelehrten Lexicon*; *Acta Eruditiorum*; and *Works* of Amort.) J. C. M.

AMORY, THOMAS. This eccentric individual was the son of Counsellor Amory, who attended William III. in Ireland, and was appointed secretary for the forfeited estates in that kingdom, where he possessed extensive property in the county of Clare. The counsellor was, according to the statement of his grandson in the "Gentleman's Magazine," the youngest brother of Amory,

or Damer, the miser, whom Pope calls "the wealthy and the wise." Thomas was not born in Ireland, as some accounts state; but little is recorded of his early life. He was born about 1691, and is said to have been educated for the profession of physic, though it does not appear that he ever followed that or any other profession. About 1757 he was living in a very secluded way upon a small fortune, in Westminster; and he had also a country residence at Bedford, near Hounslow. He was married, and had a son named Robert, who practised for many years at Wakefield in Yorkshire as a physician. That gentleman, in consequence of the publication of some erroneous particulars respecting his father in the "St. James's Chronicle," addressed a letter to the "Gentleman's Magazine," in November, 1788, at which time his father was still living, apparently at Wakefield, although he had long ceased to see company. He died on the 25th of the same month, at the age of ninety-seven.

In 1751, on the publication of Lord Orrery's remarks on the life and writings of Swift, Amory announced, in the "Whitehall Evening Post" of December 12, the publication of "A Letter to Lord Orrery, in answer to what his Lordship says in his late Remarks in praise of Swift's Sermon on the Trinity;" in which he proposed to vindicate the divinity of the first person of the Trinity, and to convince his lordship, if he had a mind open to conviction, that the tritheistic discourse alluded to, instead of being the masterpiece which he considered it, was "in reality the most senseless and despicable performance that ever was produced by orthodoxy to corrupt the divine religion of the blessed Jesus." Chalmers, whose long account of Amory's writings was abridged from a still longer article in the preceding edition of the "General Biographical Dictionary," was unable to discover whether this pamphlet was ever printed. In 1755 Amory published, in 1 vol. 8vo., "Memoirs of several Ladies of Great Britain; interspersed with Literary Reflections, and Accounts of Antiquities and curious Things: in several Letters." This curious work was reprinted in 1769, in 2 vols. 12mo.; and a continuation was promised, but never appeared. The ladies whose memoirs are given were all, like Amory himself, zealous Unitarians, in addition to which they are made beautiful, learned, and ingenious; but Chalmers says that their characters are "truly ridiculous, and probably the offspring of fiction." The "Retrospective Review" contains a notice of this work, by a writer who formed a very different estimate of Amory's work from that given by Chalmers. He styles the memoirs "a Unitarian romance," and states that the design of the book was evidently to diffuse the author's principles, and that it is as sin-

gular as its execution is entertaining. The second part of the memoirs, announced at the end of the second volume of the edition of 1769, was to have contained an account of Dean Swift, with whom Amory, who appears to have resided for a time in Dublin, says he was well acquainted, although he was never within his house. "I am sure," he says, "I knew him better than any of those friends he entertained twice a week at the deanery, Stella excepted. I had him often to myself in his rides and walks, and have studied his soul when he little thought what I was about. As I lodged for a year within a few doors of him, I knew his times of going out to a minute, and generally nicked the opportunity. He was fond of company upon these occasions, and glad to have any rational person to talk to; for, whatever was the meaning of it, he rarely had any of his friends attending him at his exercises. One servant only, and no companion, he had with him as often as I have met him, or came up with him. What gave me the easier access to him was my being tolerably well acquainted with our politics and history; and knowing many places, things, people, and parties, civil and religious, of his beloved England." Amory states that he was unknown to Swift, and pretended ignorance of his person until he was compelled to recognise him, by being put into his seat at St. Patrick's. This pretended ignorance gave him an opportunity of conversing more freely with Swift than he could otherwise have done. "The dean was," he says, "proud beyond all other mortals I have seen, and quite another man when he was known." On the original publication of the "Memoirs," the strictures of the periodical press called forth a pamphlet entitled "A Letter to the Reviewers, occasioned by their Account of a Book called 'Memoirs by a Lady.'" The letter is signed "Maria de Large," and some remarks added to it bear the name "Anna Maria Cornwallis;" but it is believed that Amory himself was the author.

In 1756 appeared, in 8vo., the first volume of "The Life of John Bunce, Esq.; containing various Observations and Reflections made in several parts of the world, and many extraordinary Relations;" the second volume was published in 1766. It was reprinted in 4 vols. 12mo., and an edition appeared as recently as 1825, in 3 vols. 12mo. This book, in which it has been supposed Amory intended to sketch a picture of his own character and adventures, may be considered in some measure as a supplement to his "Memoirs." It is supposed that Amory also published many political and religious tracts, poems, and songs. Chalmers observes that, "if we may judge from Mr. Amory's writings, the amusement they may afford cannot fail to be checked by the recollection

that they are the effusions of a mind evidently deranged." "He appears," it is added, "to have travelled in search of Unitarians as Don Quixote in search of chivalrous adventures, and probably from a similar degree of insanity." From this imputation, which, from the terms in which it is expressed, is not calculated to gain much credit, Amory's character is warmly defended in the review of his writings above alluded to, which styles his "Memoirs" and "Life of John Bunce" two of the most extraordinary productions of British intellect, and, without disputing his enthusiastic promulgation of Unitarian principles, assigns to him a deep veneration for the New Testament, an intense conviction of its truth, a vivacious temperament, a social heart, great erudition, and acute reasoning powers. (Chalmers, *Biographical Dictionary*; *Gentleman's Magazine*, lviii. 1062.; lix. 107. 322.; *Retrospective Review*, vi. 100—113.)

J. T. S.

AMORY, THOMAS, an eminent dissenting divine of the Presbyterian denomination, was born at Taunton in Somersetshire, in the month of January, 1700. His parents, who were persons of great piety, destined him from early life for the ministry, and gave him a suitable education. He received his first classical instruction under the Rev. Mr. Chadwick at Taunton. In 1717 he was admitted a student at the Dissenting Acadeical Institution in his native town, of which the Rev. Stephen James, and the Rev. Henry Grove, who was his maternal uncle, were then the tutors; and in 1722, at the end of the five years' course, passed the customary examination with great credit. With the view of enlarging his knowledge of the higher branches of mathematical and natural science, he then placed himself under the tuition of Mr. John Eames, an eminent mathematician, who conducted a dissenting acadeical institution near London, and who was the friend and occasional assistant of Sir Isaac Newton. Returning to Taunton, he entered on his ministerial profession, by becoming an occasional assistant preacher to some of the dissenting congregations in that town and the neighbourhood. Mr. James dying about the year 1725, Amory succeeded him as classical and mathematical tutor at the academy, and discharged his duties with ability and reputation. In 1730 he received ordination, according to the form then in use among the English Presbyterian dissenters, and became the pastor of a congregation at Taunton. On the death of Mr. Grove in 1738, he was appointed principal tutor; an office in which, by his integrity, learning, and amiable temper, he won the respect of persons of all classes, including those of the established church, among whom he had many personal friends. He formed an acquaintance with, and became the occasional correspondent of, Mrs. Rowe, who addressed

to him some letters which are inserted in her published works.

In 1759 Mr. Amory accepted an invitation to remove to London, and to become the colleague of Dr. Samuel Chandler at the chapel in the Old Jewry; of which, on the death of Chandler in 1766, Amory became the sole pastor. Mr. Amory's success and popularity in London as a preacher were not commensurate with the expectations of his friends; although his sermons were full of valuable matter, carefully composed, and marked by strong devotion and benevolence; and his delivery was distinct and impressive. He was attended however by many judicious persons, and kept up to the last a considerable congregation.

Soon after he settled in London, he was chosen morning preacher at Newington Green, as the associate of Dr. Richard Price, and was appointed one of the weekly lecturers at Salters' Hall. The trustees of Dr. Daniel Williams's charities also chose him to be one of their number. In 1772, when the Protestant dissenting ministers determined upon an application to parliament to be relieved from the obligation imposed upon them by the Act of Toleration, to subscribe several of the thirty-nine articles, as the condition of exercising their ministerial profession, Amory was named as one of the committee to whom the management of that important proceeding was intrusted. In 1768, the University of Edinburgh conferred upon him the honorary degree of doctor of divinity. Dr. Amory continued to discharge without interruption his ministerial and other duties till 1774. On the 16th of June of that year he was attacked by a paralytic disorder, of which he died on the 24th of that month. He was buried in Bunhill Fields.

Dr. Amory was married in 1741 to Miss Mary Baker, the daughter of a dissenting minister in the borough of Southwark, and by her he had several children. His son became an eminent banker in London, and some of his descendants now occupy there stations of high respectability.

Dr. Amory, though not a man of brilliant talents, possessed a mind of considerable power, improved by careful cultivation. He inherited from his parents a pious and devotional spirit, which through life manifested itself in the mildness of his temper, and obtained for him the cordial affection of his acquaintance. In his views of Christian doctrine he adopted a modification of the Arian system, corresponding with the theological opinions of Dr. Samuel Clarke.

Dr. Amory was the author of many works, the principal of which are the following:—1. Eighteen Sermons, preached on several occasions, and printed in a collected form in 8vo. in 1758. 2. Twenty-two Sermons, mostly on the Divine Goodness, forming one

volume 8vo., 1766. 3. "A Dialogue on Devotion, after the Manner of Xenophon; to which is prefixed a Translation from the Greek of a Conversation of Socrates on the Being and Providence of God." 8vo. 1733 and 1746. 4. "A Family Prayer Book." 1763. 5. "An Account of the Life and Writings of Mr. Grove," prefixed to his posthumous sermons and tracts, in four volumes 8vo. 1740. 6. "Mr. Grove's System of Moral Philosophy revised, corrected, and improved, with several Additions by Dr. Amory." 1749. 7. "Memoirs of Dr. George Benson," prefixed to his History of the Life of Christ. 1764. 8. "Memoirs of Dr. Samuel Chandler," prefixed to his posthumous sermons, in four volumes 8vo. (*Memoir by Dr. Kippis, in the Biographia Britannica, from private information and personal knowledge; Dr. Flexman's Funeral Sermon on Dr. Amory.* 8vo. 1774.) T. R.

AMOS (Heb. אָמוֹס, LXX. Ἀμώς), one of the twelve minor Hebrew prophets, was a native of Tekoah, a village in the kingdom of Judah, some little distance to the south-east of Jerusalem. He was a herdsman, or rather perhaps a shepherd; he was neither the son of a prophet, nor was he educated in any of the schools of the prophets; but as he followed the flock, the Lord said unto him, "Go, prophesy unto my people Israel." In obedience to this command, he went to Bethel, where the idolatrous worship established by Jeroboam I. was practised under the sanction of the reigning king, Jeroboam II. Here, as the prophet publicly rebuked the people for their sins, sparing no rank or class, and predicted the judgments about to fall on them, he was withstood by Amaziah, the idolatrous priest of Bethel, who accused him to Jeroboam, representing his denunciations against the kingdom as a conspiracy against the life of the king. Nothing more is recorded in the book of Amos with reference to this transaction, except the sentence which the prophet was inspired to utter against his persecutor; but from the speech of Amaziah commanding him to flee into Judah, and to prophesy no more in Bethel, it appears most probable that Amos was driven out of the kingdom of Israel. The author of "The Lives of the Prophets," falsely ascribed to Epiphanius, says that Amos, having first been wounded with a sword by Amaziah, was struck on the head with a bludgeon by one of Amaziah's sons, and that, having returned into Judah, he died of his wounds two days afterwards, and was buried with his fathers. The same writer has confounded the prophet Amos with Amos the father of Isaiah. The two names are quite different in Hebrew, the former being אָמוֹס, the latter יִשָּׁיָה.

The time at which Amos prophesied is accurately determined in his book. It was "in the days of Uzziah, king of Judah, and in the days of Jeroboam, the son of Joash,

king of Israel, two years before the earthquake." The period during which these two reigns coincided was probably from 808 to 784 B. C., so that the prophet was contemporary with Isaiah, Hosea, and Joel. There are also allusions in the prophecies of Amos to circumstances which show that they were uttered in the latter part of Jeroboam's reign. He speaks of Israel as in a state of prosperity and ease, and mentions its boundaries, namely, Hamath and the river of Arnon. Now, we find from the book of Kings, that Jeroboam, in the early part of his reign, had recovered the possessions which had been lost in the preceding reigns, and had extended the kingdom again to its ancient boundaries, which are those mentioned by the prophet. The more specific date, "two years before the earthquake," is of no use to us, for though the prophet Zechariah also mentions this earthquake, he does not say when it happened. The statement of the later Jews, that this earthquake took place when Uzziah profaned the temple, deserves but little credit. It is at best a vague tradition, and probably a mere assumption arising out of the idea that an earthquake would be an appropriate mark of the Divine displeasure at the impiety of Uzziah.

The prophecy of Amos may be divided into two parts, of which the former (chap. i.—vi.) consists of four discourses, the first of which (i. ii.) is directed against Judah and Israel, together with the neighbouring people of Syria, the Philistines, Tyre, Edom, Ammon, and Moab, and the remaining three (chaps. iii. iv. v. and vi.) against Israel in particular. The latter part of the book relates a series of visions, in which the judgments coming upon Israel were shown to the prophet, including a kind of episode narrating the opposition of Amaziah. These visions gradually rise to the climax of the total destruction of the kingdom of Israel, and the captivity and dispersion of the people, and then close with a promise of their ultimate restoration.

In his style of thought and language Amos is not inferior to any of the Hebrew prophets, and the natural beauty of his images, drawn as they are for the most part from objects familiar to him as a herdsman, gives a peculiar charm to his book, which it might perhaps have wanted if the education of the prophet had been derived less exclusively from nature. (*The Book of Amos*; Rosenmüller, *Scholia in Vet. Test.*; Winer, *Biblisches Realwörterbuch*; and the *Introductions* of Eichhorn, Jahn, and Horne.) P. S.

AMOS, WILLIAM, the author of several agricultural treatises of some reputation, was a Scotchman by birth, but resided at Brothertoft, near Boston, in Lincolnshire. He styles himself farmer on his title-pages; but a local correspondent states that he was bailiff to Major Cartwright, and that as he was not a man of clerical education, he was assisted

in his publications by his employer and his brother, Dr. Cartwright. He died in 1824. His principal works were—1. "The Theory and Practice of Drill Husbandry," 4to. 1794. 2. "Minutes of Agriculture and Planting," illustrated with dried specimens of grasses, and plates of agricultural machines, 4to. 1804, published at Boston and London; and, 3. "Essays on Agricultural Machines," communicated to the Board of Agriculture, 4to. 1810. Both Watt and Lowndes mention a work under the second title, but dated 1810; but we know not whether it was a second edition or a continuation of the original work. (*M.S. Communication*; *Works* as above.) J. T. S.

AMO'SIS. [AMA'SIS.]

AMOUDROU, ANATOLE, a French architect, born at Dôle, January 6th, 1739. After receiving some professional instruction for two years at Dijon, he went to Paris, and pursued his studies, first under Blondel, and next under Louis; and so high was the opinion which the latter entertained of his ability and character, that he resolved to take Amoudrou with him to Poland on his visiting that country for the purpose of erecting some palaces and mansions at Warsaw which he had been commissioned to design. On his return to France, Amoudrou began to practise his profession, and among other buildings erected (in 1765) the handsome Château de Fresnes, near Vendôme, almost the only work which is specified as belonging to him. Strange as it may seem, and whatever may have been the cause, he afterwards abandoned architecture, returned to Dôle in 1775, applied himself to a study the most remote from his former pursuits, that of the law, and became an *avocat au parlement*. He then obtained an appointment in the office of the Waters and Forests for the eastern provinces, which he retained till the revolution. In 1791 he was elected mayor of Dôle after refusing that office the preceding year, and was also made judge of the *arrondissement*, which appointment he resigned in 1797, in order to employ himself in making a survey or register (*cadastre*) of the territory, which occupied him for ten years. He died March 8th, 1812. After deserting his first profession, he did not show himself anxious to assert his claim to the title of architect by his pen, for he has left only two publications, which are neither artistical nor literary:—"Cadastre parcellaire de la Ville de Dôle," 4to. Dôle, 1808; considered, however, a standard and pattern work of its kind; and "Des Mesures Agraires en Usage dans la Franche-Comté," 8vo. Besides these, he left in manuscript, "Notice historique de Dôle," which place he makes to be the ancient Didatium. (*Biogr. Univ. Supp.*) W. H. L.

AMOUR, GUILLAUME DE SAINT, so named from the place of his birth, St. Amour, a town in Franche-Comté, was a

canon of Beauvais, for a long time professor of philosophy in the École du Parvis de Notre Dame de Paris, also called the university, then rector of the university, and afterwards a syndic. He was also one of the chief associates of Robert de Sorbonne in the establishment of the congregation, subsequently so celebrated. The year of his birth is unknown.

The name of Guillaume has been rescued from oblivion by the prominent part which he played as advocate of the university in its disputes with the mendicant orders, particularly that of the Frères Prêcheurs, or Dominicans. These disputes were famous throughout Europe during the first half of the thirteenth century, and still occupy a considerable place in ecclesiastical history. According to the original constitutions of the university, the professors were *prêtres séculiers* (secular clergy), and the mendicant orders were *religieux*, or *réguliers*. The disputes took their rise from this cause:—In the year 1229, during the minority of St. Louis, the university being unable to obtain the satisfaction which it demanded for the murder of some of its students by the night-watch in a drunken fray with the bourgeois of Paris, closed its classes, and the professors removed to various parts, leaving Paris without any authorised teachers. Upon this the Dominicans, who had ever since their establishment at Paris a few years before desired to be admitted to degrees in the university, for the purpose of establishing a chair of theology in their college or convent, the Maison de St. Jacques, applied to the chancellor of the church of Notre Dame, and obtained permission to establish a chair. Their object was to give public lectures to lay students in theology, not to their own body. In 1233 the university was re-established by the order of the pope, and the professors returned to Paris. They do not seem to have made any outcry at this invasion of their privileges till the Dominicans established a second chair in their college. Then the professors, fearing lest all the religious orders should imitate their example, and deprive them of the means of existence, published a decree that no college of the regulars should have more than one doctor or one school of theology for the instruction of laymen. The Dominicans disregarded this decree, and in 1250, when the university again ordered all its classes to be closed until satisfaction was obtained for a fresh murder of the students in a similar quarrel to the first, the Dominicans refused to obey this order, unless two chairs of theology were granted them in perpetuity. Thereupon the university passed another decree, that no one should be admitted to the degree of master or doctor in any faculty whatever until he had sworn to obey all its statutes. The Dominicans refused to take this oath, except on the con-

dition of having the two chairs; and the university, after several admonitions, declared them excluded from their body, and published the sentence in all the schools of Paris, and even in the Dominican school. The Dominicans now applied to the Comte de Poitiers, the regent of the kingdom, accusing the university of passing an "edict against God and the church, and contriving conspiracies against the honour of the king and the interests of the kingdom." They appealed also to Innocent IV., who launched a bull of suspension against the doctors of the university, which their adversaries read in all the parochial pulpits. The university answered by causing its decree to be read again in all the lecture rooms.

Innocent IV. died in 1254, after publishing, towards the close of his life, a decretal to check the pretensions of the regulars, forbidding them from hearing confessions or preaching in the different parishes of Paris without the consent of the curés. His successor, Alexander IV., revoked this decree five days after his coronation; and three months afterwards, the 14th of April, 1255, he gave the bull *quasi lignum vite*, by which he allowed all the religious orders to have as many chairs as they pleased, commanded the university to receive the Dominicans into their body, and appointed two French bishops to see this order executed. The doctors of the university refused to obey, and the bishops pronounced sentence of excommunication upon them.

During all this time Guillaume had not been idle. From the pulpit in various churches he had continually preached against certain teachers, who, he said, were hypocrites, false teachers, invaders of houses, disturbers of the ecclesiastical hierarchy. The Dominicans, maintaining that this attack was directed against them, an order approved by the pope, cited him before his diocesan, the Bishop of Mâcon. Guillaume appeared, and disproved the charge. Again he was cited by the apostolic nuncio before the tribunal of the Bishop of Paris. He appeared, demanded that his accusers should in their turn come forward, and as they did not, he was declared innocent by the bishop.

However, the quarrel between the university and the regulars becoming worse, the secular doctors determined to address a petition to the pope, in which they detailed the insults which the mendicants had heaped upon them, and particularly on their venerable brother, G. de St. Amour; and they conclude by "declaring they would transport their schools to some other place, or, if this was not allowed them, they would renounce all teaching, and retire to their hearths, and there enjoy their natural liberty, rather than be crushed under the intolerable servitude of a forced association with the Dominican brethren." Far from listening to their

prayer, the pope issued in 1255 three new bulls in favour of the Dominicans : but St. Louis now came to their aid. Notwithstanding the papal bulls, he appointed four prelates to arbitrate the differences which agitated his kingdom. Guillaume appeared in behalf of the university, and he succeeded in obtaining this sentence, that the Dominicans should retain two chairs, but be separated from the university.

Thus these disputes seemed to be terminated, though Alexander, on hearing of the sentence, revoked it ; but the flame of discord was again revived by a work which Guillaume published, in conjunction with some others, in 1256, entitled "*Tractatus de Periculis novissimorum Temporum*." In the preface he tells us that many of the Gallican prelates had requested the doctors of the university to collect in one volume all the passages of divine and canonical Scripture which foretell the dangers of the last times, and publish it for the instruction of the laity. He protests that he will not speak of any particular body of men, or against any order approved by the church ; but it is a manifest attack upon the mendicants. The work is in fact a declamation on the second epistle to Timothy (ch. iii. ver. 1.), where St. Paul predicts the apostasy of the latter times. It is also directed against a fanatical work which appeared at Paris in the year 1254, under the title of an "Introduction to the Everlasting Gospel." Though the odium of the composition of this work was shared by the Mendicant orders in general, it was written by a member of that section of the Franciscans who were called spiritual from their peculiar austerity. His name was Gerhard. John of Parma, general of the Franciscans, was not, as is generally supposed, the author of the work. The object of Gerhard was to explain, and apply to his own order, the obscure predictions contained in "the Book of Joachim," also called "the Everlasting Gospel," a work attributed to Joachim, abbot of Flora in Calabria, about the beginning of this century. The leading doctrine of the "Introduction" was, that St. Francis was the angel foretold in Rev. xiv. 6., and he had preached to the world the true and everlasting gospel of God ; the gospel of Christ was to be abrogated in the year 1260, and to give place to this new and everlasting gospel ; and the ministers of this reformation were to be humble and barefooted friars, destitute of all worldly emoluments. The effect which Guillaume's work produced upon the people was great : they refused the mendicants the alms which they had been in the habit of giving them, and insulted them, as the false teachers predicted by St. Paul. The Dominicans sent deputies to the pope with the book "*De Periculis*," and the university deputed Guillaume and some others with the Introduction. The

deputies of the brethren, hastening on their road, reached Anagni, where the pope was, and presented the book before the arrival of Guillaume. The pope appointed four cardinals to examine it ; and upon their report condemned it, as "abominable and execrable," and ordered it to be publicly burned in his presence in the cathedral church of Anagni. He then despatched a letter to the archbishops of Tours and Reims to exact of the professors a retraction of the doctrine of the book "*De Periculis*," and the reception of the Dominicans into their society, on pain of suspension, excommunication, and perpetual privation of their benefices in case of refusal. But the Parisian doctors refused to obey ; not that they did so openly, but by interposing appeal upon appeal, they gained time, till the bulls were forgotten or neglected. Thereupon new bulls, more imperative, came from Rome ; the chancellor was enjoined to allow none to teach, till he had sworn to obey the last papal injunctions ; letters were sent to the Bishop of Paris to call in, if necessary, the aid of the secular arm, and to King Louis to urge him, by a promise of remission of sins, to aid the prelate in breaking the "stiff-necked obstinacy of these insolent masters."

The deputies of the university were still on their road when they heard of this terrible storm which was falling on the heads of their associates at home. They all lost courage except St. Amour, abjured the book before the pope, and returned promptly to Paris. Guillaume demanded to be heard, and though the four cardinals who had condemned his work were made his judges, he was declared innocent of all the charges against him. Yet, on his return, before he reached the frontier, he received a bull from Alexander, forbidding him ever to enter France again without the special licence of the apostolic see, to preach or teach one or more persons in any place whatever. He retired to his native town in Franche-Comté, as this province was not then a part of the kingdom of France. But in spite of the papal condemnation, the book "*De Periculis*" was translated into French, and it was even put into verse that it might be more generally read. Again fresh bulls were sent from Rome to the Bishop of Paris to punish those who opposed the regulars, to check the circulation of the translation, and of the "indecent rhymes and songs," and to punish all who held communication with Guillaume by letter or emissaries. The whole body of secular doctors were put under excommunication ; but a new bull in 1260 permitted the bishop to absolve gradually those whose salvation might be endangered by a longer excommunication, in case they recanted.

Alexander died the same year, after having tried by about forty bulls to crush the resistance of the secular doctors. His successors, Urban IV. and Clement IV., being French-

men, were less hostile to the university. Guillaume was permitted to return, and he made a sort of triumphal entry into Paris. He soon recommenced the war with the mendicants; he sent forth a new work, in defence of his first, the "Collectiones Catholice et Canonice Scriptura," which he submitted to the judgment of Clement. This pope gave an evasive answer, and died without ever passing a definitive sentence. Thus ended these disputes, as far as St. Amour was concerned in them. After having had for adversaries the greatest men of his day, Albertus Magnus, Thomas Aquinas, St. Bonaventura, he died, as we learn from an epitaph on his tomb in the church of St. Amour, in the year 1272. Among his partisans were the poet Jean de Meun, who has some verses in praise of him in his "Roman de la Rose," and the trouvère Rutebeuf, whose verses concerning him may perhaps be the "indecent songs" proscribed by Alexander.

That he took a considerable part in the establishment of the Sorbonne is shown by the fact of his portrait having been placed on a window of the old library of the Sorbonne, by the side of its founder. An engraving from this portrait is prefixed to the edition of all his works, which was published, probably at Paris, 1 vol. 4to., in 1632. This work, which the editor sent forth, disguising the name of the printer and the place, under this enigma, "Magistri Guillelmi de Sancto Amore Opera Omnia, &c. Constantiæ, ad insigne bonæ fidei apud Alétophilos," comprises ten treatises, all against the mendicants, the first of which is a preface, not written by St. Amour, containing an account of his life. In the succeeding year, 1633, an arrêt appeared from the king's private council, forbidding any bookseller to sell the work on pain of death, or any private person to keep it by him under penalty of three thousand livres. Notwithstanding this severe edict, copies of this edition are still extant. A less complete edition seems to have been published at Bâle in 1555. (The most impartial account of these disputes is given by Fleury, *Hist. Eccles.* liv. 83. and 84.; but a more complete account of St. Amour and his works is to be found in the *Histoire Littéraire de la France*, t. xix. p. 197—215.; and Dupin, *Hist. des Controverses dans le XIII. Siècle*, p. 522—550. There is a good note by Mr. Jubinal in his late edition of the works of Rutebeuf, Paris, 8vo. 1839, t. i. p. 382—395.; Crevier, *Hist. de l'Université de Paris*, t. i. p. 411—499.; Mosheim, *Eccles. History*, cent. xiii. c. 27—34.)

AMOUR, LOUIS DE, or LOUIS-GORIN DE ST., doctor of theology of the faculty of Paris, of the society of the Sorbonne, and sometime rector of the university, was born at Paris in 1619. He was the godson of Louis XIII., to whom his father was coachman.

St. Amour was a zealous partisan of A. Arnauld and the Jansenists. In 1649, when the first overt attack upon the Jansenists was made by the motion of N. Cornet, syndic of the faculty, that deputies should be appointed to examine certain propositions, to which he said the new doctrines might be reduced (first six, then seven in number, but afterwards curtailed to the famous five), St. Amour opposed the motion; and when the censure of them was published, he procured an arrêt of the parliament to suppress it. He was at Rome on private business when the letter, signed by eighty-five Gallican bishops, was sent to Innocent X., towards the close of 1650, requesting him to pronounce a "simple and decisive" judgment on the five propositions, and the eleven bishops who favoured the Jansenists appointed him their delegate. His commission was to press the pope not to give judgment on these propositions, without distinguishing the different senses, as they were equivocal, being in one sense heretical, in another Catholic; and therefore they requested him, in accordance to the customs of the Church, to appoint a congregation or council, as Clement VIII. and Paul V. had lately done, where both parties might be confronted, and the arguments of both sides might be written, signed, and communicated; and after this examination, to pronounce in what sense the propositions were to be held, and in what to be rejected. He exerted himself with the utmost zeal in this dangerous commission, single-handed, till some other delegates were sent to aid him. No such congregation was ever granted, and after two years' hesitation, Innocent determined to condemn the propositions simply, as they had been denounced, without any distinction or explanation; and his constitution against them appeared in 1653. St. Amour returned to Paris; and, when the censure of Arnauld's second letter, written in 1655, was passed, condemning it as reviving the first of the five propositions in another form, he refused to sign it, for which he was excluded from the faculty and the society of the Sorbonne. In 1662 there appeared the "Journal de M. de St. Amour, de ce qui s'est fait à Rome dans l'Affaire des cinq Propositions," fol. This work is a history of all that passed relative to the propositions, both at Paris and Rome, from the year 1646 to 1653. It is divided into seven parts: it professes to be written by St. Amour from the journal which he kept daily during the time he was at Rome; but it is generally supposed to have been formed by A. Arnauld and De Sacy, out of the memoirs of St. Amour and his brother delegate De Lalane. However, it is very useful, for it contains many authentic documents, with an Appendix of tracts and letters relative to the whole matter. This work was burnt at Paris, by an arrêt of the king's private council, 4th January, 1664, and con-

demned at Rome, 28th March, the same year.

St. Amour died in 1687. He has left a Latin preface to some opuscula of St. Augustin, printed at Rome. (*Journal of St. Amour*, of which there is an English translation; *Dictionnaire des Livres Jansénistes*, vol. ii. p. 355.; Dupin, *Hist. Eccles. du 17 Siècle*, tome ii. p. 149—360.) C. J. S.

AMOUREUX, ABRAHAM CESAR L', a French sculptor of ability of the seventeenth century. He was born at Lyon in 1644, and was the scholar of N. Coustou the elder. There are several excellent bas-reliefs and other works by L'Amoureux, in various churches at Lyon, distinguished for their fine compositions and expression. He was invited to Copenhagen in 1682, and executed there the gilded leaden statue of Christian V., king of Denmark, which was placed before the royal palace of Copenhagen in 1688. L'Amoureux died in the vigour of life; he fell into the Saone in going by water from Tossay to Lyon, and was drowned. (Büsching, *Gelehrte Abhandlung von Russland*; Füssli, *Allgemeines Künstler-Lexicon*; De Fontenai, *Dictionnaire des Artistes*.)

R. N. W.

AMOZ. [ISALAH.]

AM-PACH AUF GRÜNFELDEN, JOHANN GEORG VON, was born in 1784. He was for many years professor of veterinary medicine and of forensic medicine, medical history, and botany, at Salzburg. He died in 1832, leaving several good works on the subjects which he taught, the chief of which are—1. "Ueber die sogenannten Milzbrand, oder die Karfunkelkrankheit der grösseren nutzbaren Haussäugethiere." Pesth, 1820, 8vo. 2. "Grundriss der gerichtlichen Veterinairkunde." Vienna, 1822, 8vo. 3. "Praktische Lehre von den Heerdekrankheiten." Pesth, 1819, 8vo. 4. "Die Lungenfaule, die Lungen- und die Milz-Seuche des Hornviehs." Pesth, 1819, 8vo. 5. Ueber die Natur . . . der Drehkrankheit der Schaafe." Vienna, 1827, 4to. (Callisen, *Medicinisches Schriftsteller-Lexicon*, bde. i. xxvi.) J. P.

AMPELIUS, LUCIUS, a Roman writer, the author of a small work consisting of fifty short chapters and bearing the title of "Liber Memorialis." The writer undertakes in this small compass to give information upon all that is remarkable in nature generally, such as astronomy, geography, and upon the important events in history. This information is compiled from various ancient writers, and expressed in plain and concise language, which however is not free from many symptoms of the decline of good taste. Concerning the life of the author nothing is known; but it is the common opinion that he lived in the latter part of the fourth century of our era, in the reign of Theodosius the Great; and some have supposed that he is the proconsul and

Magister Officiorum who is mentioned in the Theodosian code and Ammianus Marcellinus, or the Ampelius who is mentioned in one of the epistles of Sidonius Apollinarius. But there is no ground for any of these opinions. What we can gather from the work itself is, that he lived after the time of Trajan, whom he mentions in two passages (c. 22. and 47.). It is further clear from an expression, c. 18., that he must have written before A. D. 305, the year in which Diocletian and Maximian laid down their dignity, an event with which he does not seem to have been acquainted, as he says that Sulla was the only one who ever laid down his imperium. In another place (c. 8.) he speaks of the temple of Diana at Ephesus as still existing, and it is known that this temple was destroyed in the reign of Gallienus (A. D. 253—268). The work seems therefore to have been written before the time when the temple was destroyed, and it is not impossible that the Macrinus to whom it is dedicated, and for whose instruction it was written, may be the same Macrinus who reigned as emperor from A. D. 217—218. It should, however, be remarked, that notwithstanding all this, no certain inference can be drawn as to the age of Ampelius, for he speaks in the same manner of things which existed in his time, in which he speaks of those which did not exist; for instance, the temple of Apollo at Sicyon, of which only the pillars were standing as early as the time of Pausanias (ii. 11. 2.).

The first edition of the "Liber Memorialis" is that by Salmasius, in which it is printed with Florus, Hanover, 1611, fol. After his time it has usually been printed at the end of the most important editions of Florus, as in those of Hermannides, Grævius, and Duker. The best separate editions are those of C. H. Tschucke, Leipzig, 1793, 12mo., and of F. A. Beck, Leipzig, 1826, 8vo. (Bähr, *Geschichte der Röm. Literatur*, p. 454.; Gläser, in the *Rheinisches Museum für Philologie. Neue Folge*, ii. 145, &c.) L. S.

AMPE'RE, ANDRÉ MARIE, was born at Lyon in 1776. He was early appointed professor of physics in the central school of the department of Ain in France. Whilst in this situation he produced his celebrated paper on gaming, entitled "Considérations sur la Théorie Mathématique du Jeu." Lyon, 1802, 4to. This paper was written for the purpose of proving that persons who abandon themselves to play must eventually become ruined. Buffon had in his "Moral Arithmetic" attempted this before, but he failed in demonstrating his point, and he also entered on speculations foreign to the subject. The principal points demonstrated in this essay are—1. There is no disadvantage in playing with an individual of equal wealth. 2. There is no disadvantage in playing with an indi-

vidual richer than yourself provided that the stakes played for are so small that in the chances of play the one can never ruin the other. 3. If the stakes are not sufficiently small, then the player with the most money must ruin the one with the least, because he can hold out so much longer. 4. The certainty of being ruined is great according to the amount played against, and is absolute where the fortune is infinite. To play in society is like playing against an individual infinitely rich, and the person who does it must be ruined although he plays on equal terms.

Some time after the publication of this paper, Ampère removed to Paris, and was appointed répétiteur d'analyse at the Polytechnic School. In 1805 he read a paper at the class of physical and mathematical sciences of the National Institute on the application of the general formulæ of the calculus of variations to problems in mechanics, in which he demonstrated the differences between the progress of the calculus when applied to purely geometrical problems and to the solution of problems in mechanics. The paper was entitled "*Recherches sur l'Application des Formules générales du calcul des Variations aux Problèmes de la Mécanique*," 4to. In 1814 he published his views upon the atomic theory, and on the combining proportions of elementary bodies in the "*Annales de Chimie*," which were addressed in a letter to Berthollet with the following title:—"*Lettre à Berthollet sur la Détermination des Proportions dans lesquelles les Corps, &c. combinent d'après le Nombre et la Disposition respective des Molecules dont leur Particules intégrantes sont composées*."

Between the period of the publication of this paper and the year 1820 he was appointed professor of analysis at the Polytechnic School, and published several papers on different departments of physical science, especially those branches which are susceptible of the application of mathematics. It was in 1820 that Professor Oersted, of Copenhagen, succeeded in obtaining a magnetic effect from wires connected with a galvanic apparatus, and established the law that the magnetic effect of the electric current has a circular motion round the current. The announcement of this remarkable fact, which seemed to point out the real nature of the hitherto mysterious phenomena of magnetism, excited the greatest attention in Paris, and was at once seized upon by Ampère as a subject for investigation. Ampère was well fitted by his previous studies to investigate this subject with success, and we are perhaps more indebted to him than to any other individual for the present position of the science of electro-magnetism. In the latter part of the year 1820 Ampère read a series of papers at the sittings of the Royal Academy of Sciences of Paris on the subject of electro-

magnetism, in which he announced the discovery of some of the most remarkable facts connected with this science. In his first paper, read September 18th, he demonstrated the influence of a spiral wire conducting an electric current in magnetising a needle, and thus illustrated the principle on which the galvanoscope or galvanometer is constructed. The invention of this instrument conferred a signal benefit on the science of galvanism generally; and in the hands of both the physical and physiological enquirer, it has been of most important service. The influence of voltaic conductors on magnetic needles, and in inducing magnetism, having been thus established, the next point requiring investigation was, as to whether voltaic conductors were not themselves magnetic. This point was determined by Ampère in a paper read at the Royal Academy of Sciences, September 21st, 1820, in which he proved that two voltaic conductors, or two portions of the same conductor, attract each other when the currents have the same direction, and repel each other when they are traversed by currents having an opposite direction. A proof of the magnetic nature of voltaic conductors was shortly after furnished by Arago, in an experiment in which he proved that iron filings were attracted by voltaic conductors whilst the electric current was passing through them, and ceased to be so when the current was stopped. The identity of galvanic and magnetic phenomena having been thus far demonstrated, Ampère became anxious to examine the influence of the earth on the electrical currents excited by the voltaic battery. He accordingly constructed an apparatus by which a circle of wire became electrified, and had power to suspend itself in any direction. When this apparatus was connected with a voltaic battery, the circle placed itself in a plane perpendicular to the magnetic meridian of the earth, in the same manner as an ordinary magnetic needle. From this experiment he drew the inference that the phenomena of natural magnetism were dependent on electric currents which are constantly passing from east to west over the surface of the earth. The paper in which this experiment was considered was read on the 30th of October, and on the 6th of November following another important experiment was communicated to the academy. This was the construction of a magnet having all the properties of a natural magnet, by means of a wire coiled up in the form of a helix. In a subsequent paper Ampère demonstrated the rotation of a magnet on its own axis, and gave an explanation of this phenomenon. All the most important of these facts were made known to the Academy of Sciences from September to December, 1820. Throughout the whole of this investigation Ampère displayed great ingenuity in the construction of apparatus as well as in

devising experiments : but whatever might be his merits as an experimentalist, his greatest merit undoubtedly lies in the profound manner in which he applied the most refined and difficult parts of mathematical analysis to these researches.

The subject of electro-magnetism having excited great interest among scientific men, the experiments of Ampère were quickly repeated, and some facts which he had pointed out were re-discovered. This led him, in conjunction with M. Babinet, professor at the Royal College of St. Louis, to publish an account of the discoveries that had been made by scientific men in various parts of the world. The work was entitled "Exposé des nouvelles Découvertes sur l'Électricité et le Magnétisme de MM. Oersted, Arago, Ampère, Davy, Biot, Hermann, Schweiger, De la Rive, &c." Paris, 1822, 8vo. In the same year Ampère himself published a work entitled "Recueil d'Observations, Electro-dynamiques." Paris, 8vo. This work contained a number of notices, memoirs, extracts from letters and from periodical works, relative to the mutual action of two electric currents, or of an electric current on the magnetic needle, or of one magnetic needle on another. It contains also a number of plates of apparatus and instruments, and also of diagrams. The extracts from letters are from Ampère's own correspondents, and contain the views of H. Davy, Bertholett, Berzelius, De la Rive, Van Beck, Savary, and others, on the developing science of electro-dynamics.

Subsequently to this last work, Ampère read several papers on various points in the new science, which he named electro-dynamics, but which is more frequently in this country called electro-magnetism. All his labours in this department were however summed up in a work which he published in 1826, entitled "Théorie des Phénomènes Electro-dynamiques, uniquement déduite de l'Expérience." Paris, 4to. This work embraced the facts and views which he had brought before the Royal Academy of Sciences from 1820 to 1825, and contained his celebrated theory of electro-dynamic phenomena. This theory, which is rigorously tested by mathematical analysis, is as follows :—That what have been hitherto considered as magnetic fluids or forces in natural or artificial magnets consist of electric currents revolving about every particle of such a body in planes perpendicular to its axis ; so that the attraction or repulsion which takes place between opposite poles of two magnets is merely the attraction of the electric currents existing in each ; and in the same manner the position which a magnetic needle assumes under the influence of a galvanic wire proceeds from the attraction between the wire and the parallel currents in the magnet, when these correspond in direc-

tion, or from the repulsion between them when the currents are in an opposite direction. In the same manner the direction which a needle assumes from the terrestrial action is not, as has been hitherto assumed, due to magnetic poles in particular situations in the earth, but to the attraction of electric currents circulating about the earth in circles nearly parallel to the equator. This theory is not perhaps perfect, but the work in which it is attempted to be proved must be classed amongst the most splendid contributions that have been made to physical science during the present century.

Among the French, Ampère was the earliest to recognise the merits of Sir Humphry Davy, and to direct attention to the value and importance of his discoveries. On the occasion of Davy visiting the Continent, he was early introduced to Ampère, with whom he contracted an intimacy, although for some cause which does not appear evident, Sir H. Davy was induced to vote against the election of Ampère as a fellow of the Royal Society of London. Ampère, however, was elected an honorary fellow of this society as well as of the Royal Society of Edinburgh, and a large number of distinguished continental academies and societies for the promotion of natural science.

In 1823 he was requested by the Institute of France to draw up a report upon the existing state of knowledge with regard to the use of steam as an agent in the movement of machinery. The results of his labours were published with the title "Rapport sur les Machines à Vapeur." Paris, 1823, 8vo. In 1828 he published an elaborate mathematical paper on the undulatory theory of light, entitled "Memoire sur la Détermination de la Surface courbe des Ondes lumineuses, &c." Paris, 8vo. During the latter part of his life Ampère occupied himself in writing a work on the classification of the various departments of human knowledge, entitled "Essai sur la Philosophie des Sciences, ou Exposition analytique d'une Classification naturelle de toutes les Connaissances humaines." Paris, 1834, 8vo. In this work he has given an outline of the relative position of the natural sciences, but in the execution of this task he has not been so happy as in his previous mathematical and physical researches.

Ampère wrote numerous papers in the departments of mechanics, optica, crystallography, and natural history, which were published in the "Mémoires de l'Institut," the "Journal de l'Ecole Polytechnique," "Annales d'Histoire Naturelle," and other periodical publications.

Ampère died at Paris in 1836. He was popular as a teacher at the Polytechnic School, and his kindness and integrity gained for him the esteem of all who knew him. As a mathematician and experimental philo-

sopher, he occupies a prominent position amongst those who have contributed to the advancement of science. (*Address of President of Royal Society of London*, 1836; *Paris's Life of Davy*; *Dictionnaire des Contemporains*; *History of Electro-Magnetism*, *Ann. of Philos.* vol. iii. art. "Electro-Magnetism"; *Encyc. Met.*; *Works and Papers* quoted.) E. L.

AMPHICRATES (Ἀμφικράτης), a Greek historian who wrote a work on the lives of celebrated men (περὶ ἐμβόλων ἀνδρῶν), to which Diogenes Laertius (ii. 101.) and Athenæus (xiii. 576.) refer. L. S.

AMPHILOCHIUS (Ἀμφιλόχιος) was born in Cappadocia, of a noble family, and was the contemporary and friend, as well as the compatriot, of Basil and Gregory Nazianzen, but some years younger than either. It seems probable that his first profession was that of the law; though Basnage suspects that the epistles of Nazianzen, which are generally alleged in proof of this supposition, may have been addressed to some other Amphilochius. It is certain that he withdrew into seclusion early in life to a place called Orizala in Cappadocia, where he passed some years (his fanciful biographer, Metaphrastes, says forty years) in holy meditation. Yet even there he maintained his correspondence with his two episcopal friends; and there remains a familiar letter from Nazianzen, in which he solicits the recluse to send him from his rural retreat an ample supply of vegetables for an entertainment that he was preparing for "Basil the Great,—a person who, as you know, is a good philosopher when he is well fed; but whose temper I would not advise you to try by starving him." When the see of Iconium became vacant by the death of Faustinus, Amphilochius, who happened to be on the spot, was elected to succeed him. The influence of Nazianzen is supposed to have contributed to that event; but the date of it is uncertain, being variously fixed at A. D. 371, 374, and 375. The spiritual government of Amphilochius was distinguished by a zealous regard for the established doctrines of the church. His desire for the suppression of Arianism carried him to the councils held at Constantinople in 381 and 383; and on the latter occasion he acquired, by a bold and somewhat singular expedient, a reputation so general and lasting, that his name even now is invariably associated with the record of that one remarkable act of his life. Theodosius I. was hesitating to enact certain exclusive statutes against the Arians. Amphilochius, when paying his respects at court, saluted the emperor, but passed his son Arcadius unnoticed. Theodosius commanded him to salute his son also. "Sire, the reverence which I have done to you is sufficient." "A slight offered to my son is an offence to me." "Now do you not observe, sire, how sensitive you are to the honour of

your son, and how keenly you are irritated against any who affront him? Believe me, then, that the God of the universe likewise abhors those who blaspheme his only begotten Son, and are ungrateful to their Saviour and Benefactor." The emperor acknowledged the justice of the rebuke, and immediately issued the edicts which the Catholics required. The Messalians, or Euchites, a sect of low illiterate semi-pagan fanatics, began about this time to disturb the peace of the Eastern church, and made some inroads into the diocese of Iconium. Amphilochius held a council at Sida, the capital of Pamphylia, and condemned them. His eloquence was likewise employed in confuting the tenets of the Macedonians and asserting the divinity of the Holy Ghost; and some affirm that he presided at a synod at Iconium assembled in 376 for that purpose. He survived both his patrons, and was present at Constantinople on some public occasion in 394; but he is believed to have died in the same or the following year. He is mentioned with frequent commendation in the epistles of Basil; in one passage (*Liber de Spiritu Sancto*) as "the most honoured of all my acquaintances." Theodoret praises him highly in several places; and even Jerome, the father of the Latin church, dignifies him with the same expressions of eulogy which he bestows on Basil and Gregory: "We have works . . . of the Cappadocians, Basil, Gregory, and Amphilochius, all of whom so fill their books with the doctrines and sentences of the philosophers, that you doubt whether more to admire their secular erudition, or their scriptural knowledge." Very few of the productions of Amphilochius are now extant. Combefis, indeed, published at Paris in 1644 a volume of works ascribed to him, but ascribed for the most part on no authority, and one of them, "The Life of Basil," in obvious opposition to internal evidence. Some fragments preserved in the acts of the councils of Ephesus and Chalcedon, and in the writings of some ancient fathers, are genuine; and so doubtless is the "Synodical Epistle," edited by Cotelier and republished by Galland and others. Its date is uncertain; but as it was written in refutation of the Macedonian opinions, strongly exhorting the bishops to whom it was addressed to maintain concord and unity in the true faith, and as it was published immediately after some local synod at which Amphilochius appears to have presided, and at which Basil had been expected to attend, we may ascribe it with much probability to the year 376. The birthday of Amphilochius is celebrated both by the Greek and the Latin church on the 23d of November. (Gregory of Nazianzus, *Epist.* 12. 106. 159, 160, &c.; Basil, *Epist. to Amphiloch.* ii. 142. edit. Paris, and *Three Canonical Epistles*, ii. 757.; Hierony-

mus, *Epist.* 70—84.; Theodoret, *Hist. Eccles.* lib. iv. cap. 11. and 30.; lib. v. cap. 8. and 16.; Amphilochii Icon. *Opera*, Paris, apud Simeon Piget, 1644.; Galland, *Bibl. Patr.* vi. 459.; Basnage, *Annal.* A. D. 394.) G. W.

AMPHION (*Ἀμφίων*), a Greek sculptor mentioned by Pausanias. He was the son of Acoetor of Cnossus, the pupil of Ptochichus of Cyrra, the master of Pison of Calaurae, and lived about the ninetyeth Olympiad, or 420 B. C. Pausanias mentions only one work by him, which was dedicated by the Cyrenaeans at Delphi: it represented Battus, the founder of Cyrene, in a chariot, with Libya crowning him and Cyrene as his charioteer. (Pausanias, vi. 3. s. 15.) R. N. W.

AMPHION. [*MELANTHIUS.*]

AMPHIS (*Ἀμφίς*), a comic poet of Athens, who belonged to the so-called middle comedy, and not, as Fabricius states, to the ancient comedy. This fact is clear from the titles of most of his comedies, the subjects of which are of a mythological nature, and is also suggested by a remark of Pollux, i. 233. He was a contemporary of the philosopher Plato, who is mentioned in one of the fragments still extant. But the poet survived the philosopher, for as he mentions the celebrated courtesan Phryne, he must have lived at least down to the year B. C. 332. Respecting his life nothing is known. There are several passages of ancient writers which seem to refer to Amphis, but his name is written Agias, Amphias, or Amphianus.

Amphis wrote a great number of plays, none of which are extant; but we know the titles of twenty-six, which, together with the extant fragments, are collected by A. Meineke in his "Fragmenta Comicorum Græcorum." (A. Meineke, *Historia Critica Comicorum Græcorum*, p. 403, &c.; Bode, *Geschichte der Dramatischen Dichtkunst der Hellenen*, ii. 415. In both works the passages of the ancients relating to Amphis are collected.) L. S.

AMPHISTRATUS, a Greek sculptor, who is mentioned by Pliny as the author of an admired statue of Callisthenes, the historian and the companion of Alexander, which was in the Servilian gardens at Rome. Tatian says that Amphistratus made a statue, in bronze, of Clitus. It is presumed that he lived about the time of Alexander the Great, in the fourth century before Christ. (Pliny, *Hist. Nat.* xxxvi. 5.; Tatian, *Orat. ad Græcos*, 52.) R. W. jun.

AMPZING, JOANNES ASSUERUS, or Ampsingius, was born in the state of Overijssel, in 1559. After being for some time a minister of the Protestant religion at Haarlem, he commenced the study of medicine, and having taken his doctor's degree, he began to practise at Aurich in East Friesland. He afterwards practised successively in Sweden, and at Weimar and Rostock, in both of which towns he was town-physician. At

Rostock he was appointed to a professorship of medicine, and became one of the physicians to the Duke of Mecklenburg. He died in 1642.

Ampzing has left several small works, of which some relate to medicine, others to theology. The medical works are the following:—1. "Dissertatio iatro-mathematica, in qua de Medicinis et Astronomiis Præstantia, deque utriusque indissolubili Conjugio, disseritur," Rostock, 1602, 4to. &c.; in which he endeavours to show how essential a knowledge of astronomy (including therein meteorology) is to the right practice of medicine, and what parts of astrology might be depended on. A large portion of the work is devoted to the doctrine of critical days; but it is altogether unpractical and unimportant. 2. "De Theriaca senioris Andromachi Oratio." Rostock, 1611, 4to. &c. This, of which there are several editions, was delivered previous to the public exhibition of the numerous simple medicines of which a new store of the theriaca was to be made by the pharmacopolist in ordinary of Rostock, under the direction of the senate. The oration itself is uninteresting; but the prefaces to it afford a good illustration of the importance which was attached to the due preparation of this supposed antidote against all poisons. [*ANDROMACHUS.*] It appears that on each occasion of making it afresh at Rostock, four distinct acts were observed: those, namely, of dispensation or preparation of the materials; examination, at which all who professed any knowledge of the matter were invited to give their opinions on the qualities of the medicines, and, if necessary, to argue them before the authorities; publication, or public exhibition of the medicines; and, lastly, the act of mixing. Such precautions were deemed necessary in consequence of the numberless adulterations of this the most esteemed, and, in its genuine state, one of the dearest medicines of the day; frauds which the Rostock faculty declared to be, of all that were practised in medicine, the most mischievous and daring. 3. "*Adversus de Morborum Differentiis*," Rostock, 1618, 4to., and with the "*Oratio de Theriaca*," Rostock, 1623, 8vo. 4. "*Heptas Adfectionum Capillos et Pilos Corporis humani infestantium*," Rostock, 1623, 8vo. The following dissertations were defended under his presidency, and were probably written wholly or in part by him:—"*De Alopecia et Ophiasis*," 1616; "*De Morbo in Genere considerato*," 1616; "*De Morbo in Specie considerato*," 1616; "*De Dolore Capitis*," 1619; "*De Hydropse*," 1622; all of which were published at Rostock in 4to. Of his theological works, Jöcher gives the titles imperfectly; most of them are controversial against the Calvinists and Anabaptists, and one is on the regeneration of the infants of the faithful while in the womb. He left a son, Samuel Ampsing, (Jöcher, *Allgemeines*

Gelehrten Lexicon; Haller, *Bibliotheca Medicinæ Practicæ*, t. ii. p. 257.; Ampzing, *De Theriaca*, and *Dissertatio iatro-mathematica*.) J. P.

AMPZING, SAMUEL, a Dutch poet who lived in the first half of the seventeenth century: the dates of his birth and death are unknown. He was the son of Jan Assuerus Ampzing. [AMPZING.] In 1616 and 1617 Samuel was preacher at Rijsoord and Strevvelshoek, and in 1619 at Haarlem. A complete list of his works, which are numerous, is given in Pars's Catalogue of Dutch Writers, "Naamrol van de Bataavse en Hollandse Schryvers." The most important are—a translation from German into Latin of some works by his father against the Anabaptists, published in 1619; his "Rijm-Catechismus, or 'Catechism in Verse,' Leyden, 1624; his "Christen Hooghtijden," or "Christian Wedding," published in 1625; and, above all, his "Beschryving ende Lof der Stad Haerlem," or "Description and Praise of the City of Haarlem," Haarlem, 1628, 4to. This is a minute description and history of that city written in quaint Alexandrine verse, and accompanied with notes, which contain the information that could not be pressed into rhyme. Ampzing is a vehement partisan of his countrymen's claim to the invention of printing, but forbears from enlarging on the subject, observing—

"Ik had hier nu gedacht daer heftig voor te strijden,
Maer nu 'tons Schrijver doet, so sta ik wat ter
sijden : "

"Warmly to fight for this I here had ta'en in hand,
But since Scriverius does't, aside I well may stand,"

and proceeds to add that he shall append the work of Scriverius to his own. The "Laure-Crans voor Laurens Coster," or "Laurel-Wreath for Lawrence Coster," of Scriverius, was thus first printed in conjunction with Ampzing's work, and properly forms a portion of it, a circumstance which appears to have been unknown to many bibliographers. Prefixed to the description of Haarlem is what Ampzing calls "Nederlandsch Tael-bericht," a dissertation on Dutch spelling and grammar, possessing very considerable merit, in which he contends against the practice, then common, of intermingling words of foreign derivation with the Dutch, and recommends the reform in that respect which has since been carried into effect in the Dutch and German languages. This dissertation was reprinted separately, with additions, by C. Van Heulen, at Wormerveer, in 1649, 8vo. (Witsen Geysbeek, *Biographisch Woordenboek der Nederduitse Dichters*, i. 37—42.; Ampzing's *Haerlem*.) T. W.

'AMR IBN 'ABDU-R-RAHMA'N IBN AHMED IBN 'ALI, whose family was from Kermán, whence he is surnamed Al-kermání, was a native of Cordova and distinguished in medicine, arithmetic, and geometry. In

order to study medicine and to perfect himself in the mathematical sciences, he went to Harrán in Mesopotamia, which was the principal seat of the Sabseans, who continued faithful to the religion and pursuits of the ancient Chaldeans, whose descendants they professed to be. Harrán was for this reason the most ancient and the best school of astronomy, mathematics, and medicine in the 'Irák. When 'Amr had finished his studies at Harrán he returned to Spain, and brought with him the celebrated book called "The Letters of the sincere Friends," which had been composed by several learned men: they treated on philosophy. He settled at Saragossa, and became celebrated as a surgeon and physician. He died at the age of ninety, A. H. 458 (A. D. 1066). (Kifí, *Táríkh Al-hokemá*, MS. of Mr. Bland; Casiri, *Bibl. Arab. Hisp.* i. 435.; Wüstenfeld, *Gesch. der Arabischen Aerzte*, n. 137.) A. S.

'AMR IBN IBRAHI'M, Abú-l-fat'h Al-khayyámí, an Arabic philosopher, physician, and mathematician of the fifth century of the Híjra, lived in Khorásán in the house of Abú Táhir, the high kádhi of that province. But the friendship of the kádhi could not protect him against the imputations of infidelity which were cast upon him for having expressed, in his poems and philosophical works, mystical ideas which were not fully intelligible to the people, and were therefore considered irreligious. In order to clear himself, he made the pilgrimage to Mecca. On his return he passed through Baghdád, where he was exceedingly well received by all those who cultivated the philosophical sciences, and he was prevailed upon to give lectures. The high estimation in which he stood with his colleagues did not diminish the prejudices of the more bigoted and more numerous class of the people, and he was exposed to new persecutions. He therefore returned to Khorásán, where he spent the remainder of his life. His poems were taken up in the sixth century of the Híjra by the Súfís, and read in their religious assemblies for their edification. The library of the East India House, London, contains a fragment of a work on algebra by 'Amr. The author says in his preface, that no one will understand this treatise without a good knowledge of the "Elements and Data" of Euclid and of (the first) two books of the conic sections of Apollonius. 'Amr's book treats almost solely on square and cube numbers, and on the squares of squares, the properties of which he demonstrated both arithmetically and geometrically. He wrote also a work on politics, in which he followed the work of Aristotle on the same subject. (Kifí, *Táríkh Al-hokemá*, MS. of Mr. Bland; 'Amr, *Algebra*, preface, MS. of the East India Company, No. 1270. fol. 48., and the preceding pages, for the book is badly bound.) A. S.

'AMR IBN MOHAMMED IBN KHA'

LED IBN 'ABDU-L-MALIK' of Merw-ar-rúd was a great astronomer, and lived in the beginning of the tenth century of our era. He is the author of short astronomical tables which he constructed on the system and partly on the observations of his grandfather Khâled, who had made his astronomical observations together with Sind Ibn 'Alī, Yahya Ibn Abī Mansūr and Al-'abbās Ibn Sa'īd Al-jauherī, under the patronage of Al-mā-mūn. 'Amr verified the labours of his grandfather by his own observations. He wrote also a work on the middle course of the planets, and another on the astrolabe. (Kifī, *Tārīkh Al-hokemā*, MS. of Mr. Bland.) A. S. 'AMR. ['OMAR.]

'AMR IBN 'OTHMĀN IBN KANBAR ABU' BISHR, generally called Sībawayh, the greatest Arabic grammarian, was a Persian by origin, but enjoyed the privileges of a Moslem citizen by being a client of the tribe of the Benī-l-hārith Ibn Ka'b. Little is known of his life. It seems that he spent his early years in the province of Fāris. At the age of thirty-two years, under the reign of Harūn Ar-rashīd, he came into the 'Irāk and to Baghdād, where he was introduced to Yahya Ibn Khāled the Barmakite; he also made the acquaintance of the learned Al-kisāy and Al-akhfash the elder. But Al-kisāy was very jealous, and refuted him on one question of grammar. 'Amr Sībawayh was so indignant about it, that he returned to Fāris, and most authors state that he died in that province between A. H. 161 and 194 (A. D. 777—810). Sībawayh, the cognomen of 'Amr Ibn 'Othmān, means in Persian the odour of an apple, and it was given to him because he was very fond of this fruit.

Sībawayh followed the grammatical system of Al-khalīl, who was one of his masters in grammar. He also attended the lectures of 'Isa Ibn 'Amr and of Yūnos Ibn Habīb. His master in lexicography was Abū-l-khat-tāb.

'Amr Sībawayh wrote a work on Arabic grammar and syntax, which is either called after the name of the author "Sībawayh," or simply "The Book," for it was the standard work on the Arabic language. The author of the "Fihrist" says it would be a ridiculous attempt to write a grammar after Sībawayh. Ibn Khaldūn expresses himself in the following terms on this book. "Sometimes you may find a person who possesses not only the knowledge of the rules of Arabic grammar, but who has practice enough in this study to express himself according to these rules. Such persons are, however, exceedingly rare. It is particularly the case with men who have studied the "Sībawayh," for this author has not only explained the rules of grammar, but he has illustrated them with a number of examples, consisting either of proverbial expressions or passages from Arabic poetry and idiomatical expressions used among the Be-

duins, for Sībawayh was very learned in all the means which lead to a correct knowledge of Arabic grammar. Therefore men who have made a long and systematical study of the book of Sībawayh, and who have learned by heart the examples contained in it, are not only acquainted with the rules of Arabic construction, but also with the material, for they know almost all the phrases and idioms that are difficult. It may, however, happen that a man has studied the "Sībawayh," and that with all this he possesses the Arabic grammar only as a science, and not as a faculty; theoretically, and not practically. This will be the case if he does not learn the examples by heart."

The royal library at Paris possesses a copy of the "Sībawayh," from which Silvestre de Sacy has given some extracts in his "Anthologie Grammaticale Arabe," Paris, 1829, which are all that has been published of the "Sībawayh." Silvestre de Sacy says that he found the work of Sībawayh inferior to some more modern treatises on grammar in point of arrangement. This learned oriental scholar was probably not aware that 'Amr Sībawayh was rather the compiler than the author of this book, for, according to the "Fihrist," it contains the essence of the lectures of forty-two of the most celebrated grammarians of the school of Basrah. If 'Amr had attended too much to system in compiling this work, it would most likely have lost much of its value. The best proof of the usefulness of the work of Sībawayh is the esteem in which it stood at all times with the Arabs. A man who had studied only one half of this book was considered a learned man; for it was a very rare accomplishment with the Arabs even for men of education to know Arabic well, though their education consisted chiefly in the study of their own language. The reason is obvious. The language used in writing was that of the Korān. This book was written in the dialect of the Modhar tribe, who were Beduins. The Arabs who settled in cities and devoted themselves to literature were for the most part of different tribes and spoke originally different dialects; and by migrating from the desert into cities their way of thinking underwent such a change, that their colloquial tongue suffered a complete revolution, and differed, therefore, in its very spirit from the Modhar or written language. To learn the literary Arabic was, and is now, for an Arab, as difficult a task as it is for a modern Greek to learn the language of Demosthenes. In the second and third century of the Hijra, men who intended to study the Arabic language went into the desert to learn the habits and language of the Beduins. It is uncertain whether 'Amr Sībawayh had travelled in the desert, but Al-khalīl and other teachers of Arabic, from whose lectures 'Amr compiled his book, spent nearly half their lives

among the Beduins; and the book of Sibawayh is, according to the judgment of his own countrymen, the richest and most judicious repository of all which those men have gathered in the desert, and one of the most precious monuments for the knowledge of a language, which in originality, copiousness, and elegance has no equal. (*Fihrist Al-koṭob*, vol. i. MS.; Silvestre de Sacy, *Anthologie Grammaticale Arabe*, p. 40.; Ibn Khallikān, *Biographical Dict.*; Soyūtī, *Biog. Dict. of celebrated Grammarians*, MS. of Dr. J. Lee; Hājī Khalfah, *Lex. Bibl. et Encyc. sub voc. "Kitāb," "Sibawayh."*) A. S.

AMRAM, RABBI (ר' עמרם) was head of the school of Sorana in Babylonia, about the year A. M. 4606 (A. D. 846). According to the "Tzemach David" of R. David Ganz, he was the author of the "Machzor" or service book in use among the Spanish Jews. The "Shalshelleth Hakkabbala" makes the Rav Amram a native of Mentz (Mainz), and relates many wonderful traditions concerning him; but Wolf is of opinion that his identity with Amram of Sorana is very doubtful. (Wolfius, *Biblioth. Hebr.* i. 950.; R. Gedalia, *Shalshelleth Hakkabbala*, p. 36.) C. P. H.

AMRAM. [MOSES.]

'AMRU AL-JA'HEDH, or AL-JA'HEDH AL-BASRI' (Abū 'Othmān Ibn Bahr Ibn Mahbūb Al-kenānī Al-leythī), a celebrated theologian, and founder of a sect among the Mohammedans, was born at Basrah about A. H. 165 (A. D. 781-2). Very little is known of him, except that he resided mostly at Baghdād, and that he was a great favourite with Al-mutawakkel, tenth khalif of the race of 'Abbās, who once thought of appointing him preceptor to one of his sons. At first he professed the sect of the Motazelites; but in course of time he propounded doctrines of his own, which were adopted by many of the young students of Baghdād. He differed from his brethren the Motazelites in this,—that he imagined the damned would not be eternally tormented in hell, but would be changed into the nature of fire, and that the fire would of itself attract them without any necessity of their going into it. He also taught that, if a man believed God to be his Lord, and Mohammed to be his Prophet, he became one of the Faithful, and was obliged to nothing further. He had, moreover, a peculiar opinion with regard to the Korān, which he defined as a body which might sometimes be turned into a man and sometimes into a beast, in the same manner as some of the Motazelites asserted that the Korān had two faces, one of a man, the other of a beast, thereby intimating, no doubt, that it could admit of a double interpretation, according to the letter or the spirit. Al-jāhedh was also a poet, and a writer on general literature. He composed a treatise on zoology ("Kitābu-l-haywān"); a treatise on commerce ("An-nadhr fi-l-tajārat"); a

geography ("Kitābu-l-boldān"); and other works, the titles of which may be seen in Ibn Khallikān, and Hājī Khalfah. Al-jāhedh wrote also an abridgment of his own treatise on zoology, which he entitled "Al-mokhtar min Kitābi-l-haywān" (Selections from the History of Animals), which is in the library of the Escorial, No. 892. 'Amru died at Basrah, in Moharram, A. H. 255 (Dec. A. D. 868, or Jan. 869), in the ninetyeth lunar year of his age. Al-jāhedh means he who has projecting eyes; he was also called Al-hadākī, a word which has a similar meaning. In the library of the British Museum, (*Bibl. Rich.* No. 7300-1.), there are two volumes of a work attributed to 'Amru Al-jāhedh, entitled "Kitābu-l-mahāsen wa-l-idhād" (What is worthy of Praise, and what is not). It is a collection of sentences, anecdotes in praise, or vituperation, of generosity, eloquence, courage, magnanimity, &c. (De Sacy, *Chrest. Arab.* ii.; Abū-l-fedā, *Ann. Musl.* sub anno 299.; Ibn Khallikān, *Biog. Dict.*; Hājī Khalfah, *Lex. Bib.* voc. "Biyān"; D'Herbelot, *Bib. Or.* voc. "Giahedh"; Sale's *Korān*, Preliminary Discourse, pp. 52. 124.; Pococke, *Specimen Hist. Arabum*, p. 222.; Marracci, *Prodromus*, p. 44.) P. de G.

'AMRU IBNU-L-'ASS, an Arabian general, who conquered Egypt in the first wars of Islām, was the son of Al-'ās, of the tribe of Koraysh, by a notorious prostitute. When Mohammed began to preach his religion, he was one of those who opposed with great violence the propagation of the new doctrines; but, once converted to Islām, he served its cause with as great a zeal and enthusiasm as any other of the companions of the Prophet. During the khalifat of 'Omar, and whilst the Moslems were opposing the Greeks in Syria, 'Amru received orders to march towards Palestine. He was shortly after joined there by Abū 'Obeydah, Khāled, and other Arabian generals, by whose united efforts the enemy was more than once vanquished, and the entire province subdued, with the exception of Ælia or Jerusalem, the reduction of which was intrusted to 'Amru. The governor of Jerusalem was a Greek, to whom the Arabs have assigned the name of Artiyūn. Being a brave and experienced officer, he conducted the defence with great military skill; but nothing could withstand the shock of 'Amru's followers, who, although very inferior in number, fought with the enthusiasm of religion. After the siege had lasted some time, a deputation from the besieged waited upon 'Amru, and informed him that it was in vain for him to aim at the reduction of the place; since, according to an ancient prophecy, Jerusalem was destined to yield only to a man whose name was composed of three letters, whilst his own consisted of four. Under the pretence of conveying an answer to this communication, 'Amru sent into Jerusalem a

person whom he selected for his knowledge of the Greek language, and who upon his return to the camp gave him ample information of the plans of the besieged. The strength of the walls, however, and the ignorance of the Arabs in conducting the operations of a siege, might have enabled the inhabitants to hold out much longer, had not a seasonable reinforcement under Abū 'Obeydah increased the numbers of the assailants. After making several sallies, in which they were invariably defeated with great loss, the inhabitants, perceiving that the perseverance and ardour of the Arabs must ultimately prevail, offered to surrender on condition that 'Omar should be on the spot to ratify the treaty in person; and that khalif having acceded to their proposition, the city surrendered. Upon the death of Abū 'Obeydah, 'Amru assumed the chief command in Syria, in which, notwithstanding the opposition of 'Othmān, who was his enemy, he was confirmed by 'Omar. The next military undertaking intrusted to 'Amru was the conquest of Egypt, whither Artiyūn, the governor of Jerusalem, is said to have fled. Authors are at variance as to the year in which this took place, the dates assigned for that event being between A. H. 16 and 26; but Al-makrizi, who investigated the matter, says that "among the dates fixed by the ancient historians of Egypt, that of A. H. 20 (A. D. 641) appears to him the most certain." Between the first invasion of Egypt and the final occupation of that country by the Arabs, several years must have elapsed, which sufficiently explains the discrepancy above alluded to. Be this as it may, no sooner was the conquest of Syria achieved, than 'Amru, whose military ardour seems always to have gone on the increase, wrote to 'Omar asking for permission to invade Egypt. That prudent khalif having, though reluctantly, given his consent, 'Amru left his station at Gaza, and advanced towards Egypt at the head of four thousand Arabs. On his arrival at Rafah, near Al-arish on the frontiers of Egypt, 'Amru was overtaken by a messenger of 'Omar's bearing a letter, which he did not open until he had crossed the frontier, suspecting it might contain an order for retreating. "If thou art still in Syria, retreat without delay; but if on the receipt of this letter thou hast already reached the frontiers of Egypt, advance with confidence and depend on God, who never refuses his help to the true believers." After a siege of thirty days 'Amru took Farmah or Al-farmah, the ancient Pelusium, which conquest opened to him the gate of Egypt. From Farmah he advanced by forced marches to Misr, which he besieged; and having by this time received reinforcements, made several assaults on the place. The want of battering engines as usual damped the military ardour of the Arabs, and the city still held out after a

siege of seven months. At last 'Amru, perceiving that if the siege were protracted the overflowing of the Nile would compel him to relinquish the enterprise, ordered a general assault. Misr was taken by storm, and the Greeks fled to the isle of Randhah. The spot between the Nile and the mountain of Mokattam, where the Arabs were encamped during the siege, was thenceforward called Medīnat Fostāt (the city of the tents), until Jauhar, the general of Mu'izz the Fātimite, built not far from its site the city of Kāhirah or Cairo. After the conquest of Misr the Coptic Christians or Jacobites, who composed the bulk of the population of Egypt, negotiated, by means of their chief Mokawkas, a separate treaty of peace with 'Amru. It was stipulated that the Copts should swear allegiance to the khalif, and should pay an annual tribute. Their patriarch, Benjamin, had an interview with 'Amru, who declared that he had never conversed with a Christian priest of more innocent manners and a more venerable aspect. Having by several marks of condescension, and by the strict observance of the stipulated treaties, attached to himself the Coptic population, 'Amru found them of great assistance to him in subduing the remainder of Egypt. On his march from Misr to Alexandria, they served him as guides, and kept his army plentifully supplied with provisions. The fugitive Greeks were pursued to Alexandria, which was finally invested by 'Amru. After a siege of fourteen months, and the loss of about twenty thousand men, the city was taken in A. H. 21 (A. D. 642), according to the best accounts, although other historians place that event three years later. During the progress of this memorable siege, 'Amru had well nigh fallen a victim to his imprudent valour. Having led a party of his men to the assault of one of the principal towers, he drove the enemy before him, and penetrated into the city; but the Greeks, seeing the small number of their pursuers, turned suddenly round, and assisted by their comrades, who came up from within, fell upon the assailants, massacred the greater part of them, and put the remainder to flight. 'Amru, with one of his officers and a slave of his named Wardān, remained a prisoner in the hands of the enemy. Being conducted to the presence of the governor, 'Amru forgot the situation in which he was, and upon his being asked what was the object of the Arabs in thus disturbing other nations, he answered with his usual haughtiness, "To make you Moslems, or tributaries." This imprudent answer having revealed to the governor the high rank of his prisoner, the order for his execution was given, and the battle-axe of a soldier was already raised to strike off the head of 'Amru, when his life was saved by the readiness and presence of mind of his slave Wardān, who, knowing Greek, had

understood the order. Having approached his master, as if he were his superior, he struck him a blow in the face, and commanded him with an angry tone to be silent in the presence of his superiors. Deceived by these appearances, the Greek governor made a sign to the executioner to stay his hand, and having subsequently heard from Moslemah, the other prisoner, that if he pleased to let them go, they would acquaint their general 'Amru how courteously they had been received, and employ their utmost endeavours to bring about a peace, he consented, and gave orders that they should be set free. 'Amru and his two followers were no sooner out of the city, than the cries of "Allah hua Akbar!" (God is great!), and the congratulations of the soldiers, revealed to the impolitic governor the rank of his captive. After the taking of Alexandria, 'Amru penetrated into Upper Egypt; but whilst he was engaged with the enemy in that country, the Greeks, who after the taking of their city had fled to their ships, suddenly returning, surprised and put to the sword the Arab garrison, and regained possession of the city. 'Amru, however, besieged and took it a second time.

Shortly after he led his army into Barca, which he subdued, as well as Tripoli and other important cities of Africa. As long as the khalif 'Omar lived 'Amru retained the government of Egypt and his other African conquests; but soon after the accession of 'Othmán in A. H. 25 (A. D. 646), he was removed, and replaced by 'Abdullah Ibn Sa'd, or as others call him Sa'id—his foster-brother. Highly mortified and aggrieved, 'Amru repaired to Medina, and entering into an immediate correspondence with Sa'd Ibn Abi Wakkás and other Arabian chiefs hostile to 'Othmán, he cordially united with them in bringing the administration of that khalif into contempt. As a further proof of his discontent, he divorced his wife for no other reason than because she was the maternal sister of 'Othmán. 'Amru was one of the principal actors in the revolt which ended in the assassination of 'Othmán, A. H. 35 (A. D. 655-6). In the civil wars which ensued, 'Amru took the part of Mu'awiyah against 'Ali; and he fought under the banners of the former at Sefayn. [ALÍ IBN ABÍ TA'LÍB.] After the issue of that celebrated battle, having retired into Egypt, of which country he had been re-appointed governor by Mu'awiyah, he was one of the three victims designed to fall under the dagger of the Kharejites. On his arrival at Alexandria, the assassin lay concealed until the evening agreed upon by his accomplices. Fortunately for 'Amru, a sudden indisposition confined him that day to his room, and he did not repair as usual to the mosque, but deputed an officer called Kharjah to officiate as imám in his stead. The assassin, unapprised of the substitution, rushed upon the delegate whilst

he was engaged in his prostrations, and stabbed him to the heart. Unconscious of his error, and exulting in his triumph, Ibn Bekr brandished his blood-stained dagger before the assembled multitude, and made no effort to quit the mosque. He was immediately arrested and conveyed to the presence of 'Amru. Having inquired from his guards who it was, they told him, 'Amru Ibnul-'ása. "Whom then have I killed?" They answered, "Kharjah." "Well, then," said the wretched Ibn Bekr, "the blow was aimed at 'Amru; but God had destined it for Kharjah;" after which he was led to execution. 'Amru retained the government of Egypt until A. H. 43 (A. D. 663), when he died. He is justly considered by the Arabs as one of the most celebrated characters in the first times of Islám. Before he turned Moslem, he was the sworn enemy of the Prophet, against whom he is said to have written some satirical verses; but he had no sooner embraced the new religion than he became one of its most zealous propagators. Mohammed was once heard to say with regard to him, "There is no truer Moslem than 'Amru, nor one more firm in the faith than he." His courage in the field, his sagacity, and his talents are highly praised by the writers of his nation; but these good qualities were obscured by his overweening ambition and by the want of good faith which he exhibited in all his conduct. Although he was a personal friend of 'Ali, against whom he had no motive whatever of complaint, he declared against him and joined Mu'awiyah, whom he despised, that he might obtain the sovereignty of Egypt, where he reigned independent until he died.

Shortly after the taking of Alexandria, 'Amru is said to have ordered the destruction of the library of the Serapeion. Abú-l-faraj, who mentions the fact, says,—"There was in Alexandria a learned man, named John the grammarian, with whom 'Amru liked to converse. Perceiving that the Arabian conqueror had given no order respecting the books contained in the Alexandrian library, he ventured one day to ask him for permission to have them removed, and applied to his own use. 'Amru seemed at first disposed to grant his request, but not daring to take upon himself the responsibility of such an act, he wrote to his superior, the khalif 'Omar, asking for instructions." The khalif's answer was thus conceived: "If the writings of the Greeks agree with the book of God, they are useless and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed." In compliance with this order, adds the same writer, "the contents of the library were distributed to the four thousand baths of the city, to which they supplied fuel for upwards of six months." Gibbon (lib. li.) discredits this account, on the ground that

Abú-l-faraj, a writer of the thirteenth century, is the only authority; but it has since been discovered that Al-makrizi, Ibn Khaldún, Al-bekrî, An-nuwayrî, and other historians, some of whom lived two centuries before Abú-l-faraj, have likewise recorded the fact, on the testimony of authors who wrote shortly after the conquest. As De Sacy has clearly proved (*Notes sur Abdellatif*, p. 240—244.), that there can be no doubt that a large collection of books was destroyed at Alexandria by the command of the khalif 'Omar, although it is equally certain that it was not the library of the Serapeion which had been destroyed in A. D. 391, in the reign of Theodosius I., by Theophilus, patriarch of Alexandria. (Hamacker, *De Expugnatione Memphidis et Alexandriae*, Leyden, 1825, 4to.; Abú-l-fedá, *Ann. Musl.* sub annis 20, 26, and 37; Ibnu-l-athîr, *Ibratu-l-awali*, MS.; Al-makrizi, *Khitât Misr*, MS.; Elmacin, *Hist. Sarac.* lib. i. cap. iii.—vii.; Ockley, *Hist. of the Saracens* (edit. 1718), i. 342—375. and ii. 110.; Price, *Chronol. Retrospect of Mohammedan History*, i. cap. i.—vii.; D'Herbelot, *Bib. Or. voc.* "Amrou ben Alass.")

P. de G.

'AMRU IBN KOLTHU'M, a celebrated Arabian poet of the times preceding Islâm, belonged to the tribe of Taghleb. A misunderstanding having arisen between his tribe and that of Bekr, owing to some disputed well, the latter surprised seventy of the Taghlebites, and put them to death. Intelligence of this massacre being conveyed to the Taghlebites, they rose in arms to revenge the death of their friends and relatives. The Bekrites, on the other hand, made every preparation to resist the attack. The two tribes were in presence of each other, and ready to commence the battle, when the elders of the tribe of Bekr, wishing to put a stop to the effusion of blood, proposed an accommodation, and offered to refer the adjustment of their differences to 'Amru Ibn Hind, the chief of the tribe of Lakhm. But the Taghlebites peremptorily refused to accede to the proposition unless the hostile tribe should deliver into their hands a number of men equal to those who had been murdered by the Bekrites. At last the Taghlebites yielded, and consented to refer the matter to the arbitration of 'Amru Ibn Hind, the Lakhmite. 'Amru Ibn Kolthûm was the person appointed by the Taghlebites to represent them and plead their cause: the Bekrites gave their full powers to Harith Ibn Jelsah. Both the envoys happening to be poets, each pronounced in the presence of 'Amru Ibn Hind a poem in praise of their own tribe, which, having afterwards obtained the honour of being suspended in the ka'bah, are classed by the Arabs among their Mo'allakât, or suspended poems. 'Amru decided in favour of the Taghlebites. 'Amru's mo'allakah was published by Kosegarten in 1819: "Amruiben-Kelthûm Taglebite Moallakam, Abu Ab-

dallâ El-Husein ben Achmed Essuseni (Abú 'Abdillâh Al-huseyn Ibn Ahmed As-suseni) cum Scholiis illustratam et vitam Amruiben Kelthûm," &c. Jena, 1819, 4to. It was translated into English by Sir William Jones. London, 1782, 4to. (Reiske, *Tharapha Mo'allakah cum Scholiis Nahas* (Leyden, 1742, 4to.) prol. p. xxxv.; D'Herbelot, *Bib. Or. voc.* "Amrou ben Kalthoum;" Casiri, *Bib. Arab. Hisp. Esc.* i. 119.)

P. de G.

'AMRU IBN LEYTH, second sultan of Khorâsân of the dynasty of the Beni Saffâr, succeeded his brother Ya'kûb Ibn Leyth in A. H. 265 (A. D. 878-9). Soon after his accession, he determined upon dispatching an embassy to the court of Al-mu'tamed, with suitable presents to appease the resentment of that khalif, against whom his brother and predecessor had revolted. The embassy was favourably received by Al-mu'tamed, who granted 'Amru the government of all his family dominions, comprising the provinces of Khorâsân, Fars or Persia Proper, and Sejistân. Thus confirmed in his authority, 'Amru proceeded to Kazwîn, Shirâz, and Ispahân; and having entrusted the government of those cities to chiefs devoted to his party, he returned into the province of Sejistân, where he usually resided, in A. H. 267 (A. D. 880). Four years after, the khalif Al-mu'tamed, at the request of the inhabitants of Khorâsân, removed 'Amru from the government of that province, and dispatched there one of his generals, who defeated 'Amru, and compelled him to evacuate the province. He seems, however, to have shortly returned to the khalif's favour, for we find him in A. H. 274 (A. D. 887-8) fighting against Râfi' Ibn Harthamah, the general of Mohammed Ibn Zeyd, the Fâtimité Prince of Tabaristân, and an enemy of Al-mu'tamed. After defeating him in many encounters, 'Amru succeeded in taking Râfi' prisoner, and conveying him in fetters to Baghdâd. In A. H. 286 (A. D. 899) Isma'îl, the first sultan of the race of Samân, at the instigation of the khalif Al-mu'tadhed, the successor of Al-mu'tamed, invaded the dominions of 'Amru, who at the head of his forces marched to oppose him. The armies were drawn out for battle, and ready to begin the contest, when the horse which 'Amru rode becoming restive and unmanageable, took fright, and bore his rider into the ranks of the enemy. 'Amru was taken prisoner, and his army defeated. Shortly after Isma'îl sent his captive to Baghdâd, where he died in captivity in A. H. 287 (A. D. 900), according to Ibnu-l-athîr, or in A. H. 289 (A. D. 902) according to Abú-l-fedá. His reign lasted three-and-twenty lunar years; he was succeeded by his grandson Tâhir Ibn Mohammed. 'Amru is represented as an oppressive and sanguinary tyrant, ever covetous of the wealth amassed by his ministers and favourites, many of whom he put to death for the mere purpose of appropri-

ating their riches: he was not, however, wanting either in courage or military talents. (Ibnu-l-athîr, *Ibratu-l-awali*, MS.; Elmacin, *Hist. Sarac.* lib. ii. cap. 16, 17.; Abû-l-fedâ, *Ann. Musl.* sub annis 265—286.; D'Herbelot, *Bib. Or.* voc. "Amrou ben Leyth"; Price, *Chron. Retresp. of Moham. History*, ii. cap. vi.)

P. de G.

'AMRU-L-KAYS, one of the most eminent Arabian poets of the times preceding Islâm, was the son of Hojr, king of Kindah, and chief of the tribe of the Benî Asad. His taste for poetry having displeased his father, he was banished from the paternal roof, and he had to wander through Arabia. Upon the death of his father, who was assassinated by his own people, owing to his cruelty and his excesses, 'Amru-l-kays prepared, in compliance with the custom then prevailing among the Arabs, to revenge his father's murder. Having enlisted a number of adventurers, the outcasts of various Arabian tribes, he invaded the territory of the Benî Asad; but coming suddenly, and at night, upon a tribe which he found encamped and which he thought to be the Benî Asad, he attacked them with great fury, and massacred the greater part of them. The error was soon discovered by the followers of 'Amru-l-kays, who, unwilling to serve him any longer, left him. Deserted by his partisans, 'Amru-l-kays betook himself to the court of one of the kings of Yemen, who received him kindly, and promised to aid him against the Benî Asad. But, although 'Amru-l-kays received all sorts of attentions from his host, the promised succour never came. At last, tired of the delay, 'Amru-l-kays went to implore the assistance of the Greek emperor Heraclius, who promised not only to afford him the means of revenging the death of his father, but engaged to reinstate him in his family dominions. Unfortunately for 'Amru-l-kays, there happened to be then at the court of the Greek emperor an Arab of the tribe of the Benî Asad, who, by representing 'Amru-l-kays as a spy and a traitor, indisposed the mind of Heraclius towards him. An expedition nevertheless set out for Arabia, and 'Amru-l-kays with it; but scarcely had they proceeded a few miles on their march when 'Amru-l-kays was preented with a splendid silk tunic which the Greek emperor sent him. The tunic was poisoned, and 'Amru-l-kays had no sooner put it on than he died, according to the story. 'Amru-l-kays was the author of a poem which is one of the Mo'allakât, or suspended poems. It was first printed by Lette at Leyden in 1748, 4to. Besides the edition printed at Calcutta in 1823 of all the Mo'allakât, there are several separate editions of the poem of 'Amru-l-kays which deserved to be classed among them. Hengstenberg published it next, with a Latin translation and notes ("Amrikaisi Moallacah, cum Scho-

liis Zuzenii," &c. Bonn, 1822, 4to.); Amrikaisi Carmen (quartum) e Codd. MSS., and by Dr. Fred. Aug. Arnold, Halle, 1836, 4to.; and lastly, "Le Diwan d'Amro'l Kais précédé de la Vie de ce Poète par l'Auteur du Kitab El-aghani, accompagné d'une Traduction et de Notes par le Baron Mac Guckin de Slane." Paris, 1837, 4to. This is by far the best edition of the poems of 'Amru-l-kays, to which the translator has added many learned notes. There is also an English translation by Sir William Jones, London, 1782, 4to., and in the fourth volume of his works, London, 1799, 4to. (Mac Guckin de Slane, *Diwan d'Amro'l-kais*, pref.; Reiske, *Tarapha Moallakah*, prol. p. xxiv. et seq.; D'Herbelot, *Bib. Or.* voc. "Amroulcays," "Moallaca," &c.; Casiri, *Bib. Arab. Hisp.* Esc. i. 124.; Pococke, *Specimen Hist. Arabum*, p. 150.; Rasmussen, *Addimenta ad Hist. Arab. ante Islamismum*, text Arab. p. 15.)

P. de G.

A'MSDORF, NICOLA'US VON, was born at Zschepe, a village near Wurzen in Saxony, on the 3d of December, 1483, and descended from noble parents. In 1502 he studied divinity at the university of Wittenberg, which was founded in the same year by Frederic, elector of Saxony. In 1511 he was appointed professor of divinity at Wittenberg. After Luther had begun his great contest with the pope and the Roman Catholic church, he found a zealous partisan in Amsdorf, who accompanied him in 1519 to the disputation at Leipzig. In 1521 he accompanied Luther to the diet at Worms. On their way they were feasted by the members of the university of Erfurt. On their return from Worms, Luther was carried off, in the forest of the Thüringer Wald, by a body of disguised horsemen, and brought to the castle of Wartburg. Amsdorf was present, but nobody prevented him from continuing his journey. The carrying off of the reformer was preconcerted between him, some of his friends, and the elector of Saxony, who was anxious to save Luther from the persecutions of the Roman Catholic party.

During the absence of Luther, the Augustine monks at Wittenberg abolished the mass, and several other ceremonies of the Roman Catholic church. The elector of Saxony, fearing that this bold step might have serious consequences, asked the advice of the university of Wittenberg. The answer was drawn up by Amsdorf, Melanchthon, Justus Jonas, and John Dolz, who not only approved of the conduct of the Augustines, but excited many Roman Catholic priests to follow the example of those monks. Amsdorf made himself remarkable in this affair by the passionate zeal with which he embraced the views of Luther, who left the Wartburg in the spring of 1522, and went to Wittenberg. On the recommendation of Luther, Amsdorf was appointed in 1524 superintendent and minis-

ter at St. Ulrich, in Magdeburg, where he propagated the reformation with his usual zeal. In 1531 he quelled the religious troubles that had broken out in the imperial town of Goslar, in which affair he acted with great energy, but rather arbitrarily. In 1534 he introduced the new religious doctrines into the principality of Calenberg. Amsdorf was one of the most distinguished theologians who were present at the second "Convent of Schmalkalden," and he was one of those who drew up and signed the "Articles of Schmalkalden" (1537).

In 1542 Amsdorf became bishop under the following circumstances:—Philip, count palatine and bishop of Freisingen and Naumburg, having died in 1541, the chapter of Naumburg chose Julius von Pflug Roman Catholic bishop of Naumburg. This bishopric being surrounded by the dominions of John Frederic, elector of Saxony, and the doctrines of Luther having found many adherents there, the elector thought the occasion favourable for seizing the sovereignty over Naumburg, which hitherto belonged to the bishops. Accordingly he declared the election of Julius von Pflug illegal, and proposed Amsdorf as bishop, on the condition that he should only be invested with the spiritual rights of a bishop, while the temporal rights should in future be exercised by the elector. John Frederic was assisted in his plan by a few members of the chapter of Naumburg, who were adherents of Luther. Amsdorf, who had a very enterprising character, agreed to the proposition, but not till after long hesitation, and reluctantly. On the 20th of January, 1542, he was consecrated bishop of Naumburg by Luther, in presence of the elector and his brother, John Ernst, duke of Saxony. Although Amsdorf was appointed bishop with mere ecclesiastical functions, he received the solemn homage of the estates; but, notwithstanding the object of this ceremony being the acknowledgment of his dignity as a prince of the empire, the sovereignty over Naumburg was exercised by the elector, who had not been invested with it.

These extraordinary proceedings were regarded by the emperor and the Roman Catholic party as a breach of the constitution of the empire. Nevertheless, Amsdorf was maintained in his see by the Protestants till 1547. In this year he was compelled to fly by Moritz, duke, and afterwards elector, of Saxony, who had defeated and taken prisoner the elector John Frederic in the battle of Mühlberg, on the 24th of April, 1547. Amsdorf retired to Magdeburg, and continued active in the propagation of the reformation. He was involved in frequent literary feuds with other theologians, in which he seldom succeeded in mastering his passions. He wrote against Matthias Flacius about original sin. He main-

tained that original sin was nothing substantial, but only a strong accident; and, in a dispute with George Major, he went so far as to maintain that good works, far from being necessary, were prejudicial to salvation. In 1552 Amsdorf was appointed superintendent and ecclesiastical counsellor at Erfurt, the residence of the sons of the elector John Frederic, who was still in captivity, and who was not restored to liberty till 1554. John Frederic died in the same year, and Amsdorf, by his consolations, soothed the last moments of this unfortunate prince.

After having greatly contributed to the foundation of the university of Jena, which was solemnly established on the 2d of February, 1558, Amsdorf died at Eisenach on the 14th of May, 1565, in his eighty-second year. Although he never recovered the see of Naumburg, his friends continued to give him the title of bishop; but it does not appear that he styled himself bishop after he had fled to Magdeburg. He was never married, and he had always a coffin near his bed to remind him of his mortality. Amsdorf is the author of numerous theological pamphlets, which are now very rare. In some of them he treats of the doctrines of Christianity; others relate to temporary matters, which have now lost their importance; and the greater part of them have a controversial character. He took an active part in Luther's translation of the Bible, and he was the editor of the second edition of the works of Luther, which he accompanied with a preface. He was also the author of the following works:—1. "Ein kurzer Auszug aus der Chronica Naucleri, wie untrenlich die Päpste mit den Römischen Kaisern gehandelt," Magdeburg, 1534, 4to. ("A short Extract from the Chronicle of Naucerus, to show how unfairly the Popes have acted towards the Roman Emperors.") This book is of considerable historical interest. 2. "Kurser Unterricht auf Georg Major's Antwort, dass er nicht unschuldig sey," 1552. ("Short Reply to G. Major's Answer, that he is not innocent.") A list of many of his works is given in Jöcher, who states that Amsdorf also wrote "Epistolæ de Erasmo Roterodamo." (Melchior Adamus, *Vite Germanorum Theologorum*; *Life of Amsdorf*, p. 69, 70.; *Life of Georgius Major*, p. 468—471.; *Life of Matthias Flacius Illyricus*, p. 472—476.; David Chytræus, *Saxonia ab anno Christi, 1500—1599*, p. 249. 395. 398., in the fourth volume of his *Opera*; Jöcher, *Allgemeines Gelehrten-Lexicon*, sub voc. "Amsdorf;" Ersch und Gruber, *Allgem. Encyclopædie*, &c.; sub voc. "Amsdorf;" Eichhorn, *Deutsche Staats- und Rechts-Geschichte*, iv. 117., and notes c and d.) W. P.

AMSTEL, CORNELIUS VAN. [Ploos.] Quarienti mentions a GIOVANNI D' AMSTEL, that is, Jan van Amstel or Amsterdam, who excelled in landscapes, which he enriched

with many figures painted in the style of Van Eyck. Guarienti states that there was at Genoa, in the possession of an Englishman, a remarkable picture of the above description by this artist representing the crucifixion of Christ, containing upwards of two hundred figures, admirably painted. Who this artist was, or whether some known artist is disguised under this name, must be a matter of conjecture. (Orlandi, *Abecedario Pittorico*, ed. Guarienti.) R. N. W.

AMSTEL, GIJSBRECHT VAN, the third of that name, was the head of a powerful family in Holland in the thirteenth century, which took its title from the river Amstel, which ran through their possessions, amongst which was included an obscure fishing town, now the site of the city of Amsterdam. One of this family named Goeswijn, by some said to be the nephew of this Gijsbrecht, and certainly his relation, was elected in 1249 bishop of Utrecht, and is the thirty-seventh in the list. This see was at that time in possession of great temporal power; the house of Amstel was strong enough to have often made war against the bishops of Utrecht; and the union of their strength appears to have excited the jealousy of William II., the count of Holland, though he had just been chosen king of the Romans. A chapter of the see was called in 1250, at which King William, Cardinal Caputius, and Conrad, archbishop of Cologne, were present; and Goeswijn, who was accused of incapacity to manage the affairs of the see, was obliged to resign his dignity, which he had not yet held a year, into the hands of the king and the cardinal, the latter of whom appointed Hendrik of Vijand bishop in his stead. Gijsbrecht van Amstel instantly declared war against Utrecht, and with another nobleman, Herman van Woerden, and the Count of Guelderland, laid waste the lands of the see, till by mutual agreement a day was fixed on which the dispute should be decided by a pitched battle. On that day the Archbishop of Cologne, who remained behind to guard the city, gave his solemn blessing to Bishop Hendrik as he sallied forth to meet the enemy. King William, who had heard of the intended battle, was anxious to prevent it, and rode off to Utrecht at the head of a considerable force just in time to enter the city by the northern gate as the bishop left it by the western. The warders of the city after locking the gates carried the keys to the archbishop, and the king, finding himself shut in, ordered the gates to be broken down in order to get out; on which the archbishop imagined that he had come to avail himself of the opportunity to make himself master of Utrecht, and reproached him with the injustice of his proceedings. During the time that elapsed in setting this misunderstanding right, Bishop Hendrik had gained a complete victory, and he returned in triumph with Van Amstel and

Van Woerden tied back to back, and riding on one horse before him. The king interceded with him for his prisoners, who were thereupon set free, on condition of paying a large sum to the bishop, who employed it in building a castle at a place called Vredeland, in a situation to bridge Van Amstel.

While this bishop reigned, Gijsbrecht appears to have been quiet; but times were changed when in 1287 Hendrik died, and was succeeded by Jan van Nassouwen, or of Nassau. The death of King William by the hand of the Friesland, in 1256, had left for his successor a child of a year old, Floris the Fifth, and during his minority anarchy seems to have prevailed. The chronicler Beka says that everywhere the common people rose against the nobles. The men of Kennemerland came to a resolution to expel all the nobility, to destroy all the castles, and to reduce the bishopric of Utrecht to a possession for the commons ("totam Trajectensem dioccesin in vulgarem communitatem redigere"). The Friesland and the Waterlanders entered into a confederacy with them for the same purpose. The first movement of the Kennemerlanders was to occupy all Amsterdam; and Gijsbrecht, says Beka, "seeing that his forces were insufficient to resist such a multitude, cautiously and advisedly made peace with them, swore them fidelity, and with his men at arms joined himself to the foolish people." Becoming captain of the insurgents, he first attacked the castle of Vredeland; but finding it too strong, he suddenly raised the siege one night, and marched to Utrecht, where they arrived before the dawn of day. The warders, startled at the unexpected appearance of the multitude, roused the citizens with the cry that the Tartars, then the universal bugbear, were upon them; but when the citizens were on the walls prepared for defence, one of the Kennemerlanders addressed them with a speech which prevented battle. "The free people of Kennemerland," he said, "salute you, and ask you why you do not drive the nobles, who vex the commons, out of your city, and give their property to the poor?" A great tumult arose among the citizens; the advice of the Kennemerlander was adopted; the nobles were expelled; and Utrecht, Amersfoort, and Amsterdam entered into a league with Kennemerland on democratic principles. The Bishop of Utrecht, who came with the Count of Guelderland to restore order in the city, thought it best to make a speedy retreat. Gijsbrecht, who found himself in command of an irresistible force, took advantage of it to destroy the castles of his enemies; and then, feeling some apprehensions on his own account, persuaded the Kennemerlanders, as it was now harvest time, to return to their own country, and put off their design of subjecting Guelderland till the next year. On their return they laid

siege to Haarlem, where the nobles had taken refuge before the expedition into Amsterdam. Jan van Persyn, a valiant knight, one of its defenders, issuing forth by night, and getting in the rear of the besiegers, set fire to their baggage and threw them into confusion; and the townsmen at the same time making a sally, the Kennemerlanders were totally defeated; after which Utrecht was with some difficulty retaken, and the old order of things re-established. These events, according to Beka, took place in 1268, but they are placed by some historians in 1272.

Gijsbrecht van Amstel, on whom it might have been supposed that the vengeance of his fellow nobles would have fallen most heavily, appears to have been after these events more prosperous than ever. He seems, while he made use of the insurgents to crush his private enemies, to have succeeded in persuading the finally successful party that he had only adopted the opposite side by coercion, and with a view of preventing mischief. He now accompanied Floris the Fifth in his expedition to Friesland to recover the bones of his father, King William; and he obtained possession of the castle of Vredeland, originally built to check him, not by the fortune of war, which he had already tried in vain, but as a pledge from the bishop, Jan van Nassouwen, for a sum of money advanced to him. Once in possession of this fortress, he levied such intolerable tolls on the Utrechtters, that after years of useless complaint they applied to the pope, who in 1288 deposed Jan van Nassouwen as a dilapidator of the revenues of his see, and appointed Jan van Zirck in his stead. The new bishop offered to redeem Vredeland from the hands of Gijsbrecht, and on his refusal declared war; but being defeated in battle, he applied for assistance to Count Floris, who laid siege to the castle. It was defended by Arend, or Arnoud van Amstel, Gijsbrecht's brother, till Gijsbrecht, approaching to relieve it, was defeated and taken prisoner, when Vredeland was surrendered. Hermann van Woerden, the constant ally of Gijsbrecht, who held the castle of Montfort in a similar manner, sustained a siege for a year, after which Floris, taking it by storm, ordered all the defenders except two to be beheaded. Van Amstel and Van Woerden were kept in prison for seven years, after which they were set at liberty, but on conditions which humbled them deeply. Amsterdam had already been granted to Jan van Persyn, the defender of Haarlem; most of his other lands were restored to Gijsbrecht, to be held, not in free sovereignty as before, but as a fief from Count Floris and the bishop, to whom he was bound to do homage and swear fealty.

Floris, who was of an open disposition, after this appointed Van Amstel and Van Woerden councillors of state, and had them familiarly

about his person, which afforded them an opportunity of revenge. They were easily drawn into a conspiracy of Gerrits van Velsen against the count, which while attributed by tradition to the resentment of Van Velsen for insults offered to him by Floris, is by some historians, and more especially by Bilderdyk, ascribed to the machinations of King Edward I. of England, (whose daughter, Elizabeth, was married to Floris's son), in revenge for a treaty which the Count of Holland had entered into with the King of France. The object of the plot was to seize the person of Floris and convey him to England, where he was to be placed in confinement, while his son, who was then in England, was to be proclaimed count. An ambush was laid for Floris near Utrecht, and Gijsbrecht van Amstel accepted the dishonourable office of drawing him into it. The count had gone to sleep, as was his custom after dinner, when Amstel came to his bedside, waked him up, and told him the weather was so fine for falconry that it was a shame to sleep so long. The count proposed before they started to drink "St. Gertrude's cup," which was a name at that time given to a stirrup-cup. Van Amstel pledged him; and such was the horror excited by his treachery that from that time forward the phrase was altered in Holland to "St. John's cup," to avoid recalling this circumstance to memory. On the road they were beset by Van Velsen and his confederates, who seized the count, strapped him on to a horse, and made off with him towards the coast. The news spread rapidly; the country rose in arms; the conspirators were obliged to take by-ways through marshes. Five days after the seizure of Floris, Van Velsen, riding in front, came on a body of the men of Naarden concealed among some standing corn, and demanded what they wanted. "The man you bring," was the reply, "the Count of Holland." "You shall never have him," replied Van Velsen, turning back and drawing his sword; and before aid could arrive he had wounded Floris mortally. Van Woerden and Van Amstel immediately fled. Van Velsen, who took refuge in the castle of Kronenburch, was besieged by the people, taken prisoner, and, with all the other conspirators who could be seized, was put to a cruel death. The murder of Floris took place on Wednesday, the 27th of June, 1296. After that day the history of Van Amstel is obscure, though there are two traditions respecting him: one, that he settled in Prussia and founded a town there called Holland; another, that in old age he returned and died in Amsterdam.

The death of Count Floris and the fall of the house of Amstel form an important epoch in the history of Holland. The aristocracy never recovered from the odium of the treacherous murder of Floris, and from the consequent destruction of so many of the old

nobility. Meijer, in a dissertation on the same circumstance, sees in the fall of the power of Gijsbrecht the consummation of a gradual conquest of the Frankish portion of the nation over the Frieslandish. This view is perhaps fanciful. It is certain that after these events the history of Holland assumes a different character, becomes less German, and no longer offers such frequent spectacles of the feuds of princes.

Strangely enough Gijsbrecht is repeatedly spoken of by the old chroniclers as a "simple old man," a character which the history of his life will hardly sustain. He is also shown in a favourable point of view by Vondel in his play of "Gijsbrecht van Amstel," the most celebrated in the Dutch language on a national subject, and which was at one time invariably performed in Amsterdam on Christmas eve. The incidents are entirely fictitious. Gijsbrecht is represented as a persecuted hero, sustaining a siege in Amsterdam for his part in the death of Count Floris; and when the town is taken by a stratagem, minutely copied from that of the Trojan horse, he is rescued from death and sent to Prussia by the personal interference of the angel Raphael, as much to Gijsbrecht's surprise as that of the reader. (Beka and Heda, *De Episcopis Ultrajectinis*, edit. of 1643, p. 83—99.; *Het oude Goudsche Kronycken*, edit. of 1663, p. 68—75.; Wagenaar, *Vaderlandse Historie*, ii. 397. iii. 77.; Wagenaar, *Amsterdam beschreeven*, iii. 1—48.; Bilderdyk, *Geschiedenis des Vaderlands*, ii. 196—267.; Kok, *Vaderlandsch Woordenboek*, iii. 817—822.; Mrs. Davies, *History of Holland*, London, 1841, 8vo. i. 119—124.; Vondel, *Gijsbrecht van Amstel*.) T. W.

AMTHOR, CASPAR, was born at Exdorf, near Schleusingen, and in 1594 was appointed professor of physics in the latter town. He wrote—1. "Memorabilium Medicorum Pars continens Curationes per Euporista tam Galenica quam Chymica." Jena, 1632, 4to. 2. "Chrysoscopia sive Aurilogium." Jena, 1632, 4to., a dissertation on the properties of gold, after the manner of Paracelsus. 3. "Nosocomium Infantile et Puerile." Schleusingen, 1638, 4to. (Haller, *Bibliotheca Med. Prac.* t. ii. p. 600.; *Biographie Médicale*.)

JOACHIM ULRIC AMTHOR was born at Schleusingen, and wrote "De Monstris, Disputatio Physica." Jena, 1652, 4to. It is chiefly occupied in determining what should be the definition of a monster; and the author, writing especially against Martin Weinrich's treatise "De Ortu Monstrorum," includes under the name all things animate or inanimate, which are unnaturally or imperfectly generated and formed. (Amthor, *De Monstris*.) J. P.

AMTHOR, CHRISTOPH HEINRICH, was born in 1678 at Stollberg in Thuringia, and received his education in the house of

his uncle at Rendsburg in Holstein. He studied law at the university of Kiel, where he was appointed, in 1704, professor of private and public law. In the political differences between the Duke of Holstein and the king of Denmark, Frederic IV., Amthor showed himself favourable to Denmark, in consequence of which he was compelled to abandon his professorship at Kiel. It is said that he incurred the hatred of the Duke of Holstein for having published a poem in honour of Frederic IV. In 1714 he became a counsellor of justice in the town of Rendsburg, which was situated in the Danish part of Holstein; and in 1719 he was appointed counsellor of justice at Copenhagen, where he died on the 11th of February, 1721.

Amthor wrote numerous odes, elegies, and letters in verse: he also made a translation of some parts of the fourth and fifth book of Virgil's "Æneis." His poetry is stiff, bombastic, and void of thought and feeling; and Wolff justly observes, that it is scarcely imaginable how such a poet as Amthor has found his way into the greater part of the modern German anthologies. However bad as a poet, Amthor has some merit as a writer on different subjects of law, history, and philosophy. He wrote on various political matters by order of the King of Denmark. Jöcher and Jördens give a catalogue of his works, the principal of which are—1. "Poetischer Versuch einiger Deutschen Gedichte und Uebersetzungen." Flensburg, 1717, 8vo. The second edition has the title "Deutsche Gedichte und Uebersetzungen," &c. Rendsburg, 1734, 8vo. 2. "Untersuchung der Ursachen durch welche die zwischen Dänemark und Schweden vorgefallenen Streitigkeiten sich entspannen," 1715, 4to. 3. "Anzeige der Ursachen welche den König in Dänemark genöthigt wider den gefangenen Grafen von Steenbock solchergestalt als bihero geschehen, zu verfahren." 4. "Philosophia moralis sive doctrina de justo, honesto et decoro." Copenhagen, 1738, 8vo. (Jördens, *Lexikon Deutscher Dichter und Prosaisten*, v. p. 713, &c.; Jöcher, *Allgemeines Gelehrten-Lexicon*, sub voc. "Amthor"; Wolff, *Encyclopädie der Deutschen National-Literatur*, i. p. 50.) W. P.

AMULIO, or DA MULA, MARC ANTONIO, cardinal, was born at Venice on the 12th of February, 1505. He studied jurisprudence at Padua, and is mentioned by Papadopoli as one of the most celebrated students of the university of that city. He early displayed great ability, and was much employed by the Venetian government in public affairs. In 1553 he went as ambassador to the Emperor Charles V. He was one of the three reformers of the university of Padua in 1556 and 1560, and podestà at Verona about 1558. On the conclusion of the peace between France and Spain in 1559, he was deputed as ambassador to carry the con-

gratulations of his government to the King of Spain, and shortly after his return from this mission, he was sent as resident ambassador to Rome. Here his virtues, learning, and skill in public business speedily gained him the favour and confidence of the pope, Pius IV., who in all measures connected with the re-opening of the council of Trent, acted under his advice. The bishopric of Verona being then vacant, the pope was desirous of conferring it upon Amulio, and, unknown to him, ordered the papal nuncio at Venice to communicate his wishes to that government; but the Venetians, suspecting that Amulio had solicited the dignity in violation of the ancient laws of the republic, answered by appointing Girolamo Soranzo his successor, and recalling him to Venice. Upon this the pope wrote with his own hand, exculpating Amulio from all knowledge of the intended promotion, and requesting that he should be retained in his post of ambassador. The request was complied with, and the pope shortly afterwards made him deacon, and in 1561, much against his desire, cardinal-priest, with the title of Saint Marcello. This promotion was extremely offensive to the Venetian government, which strictly forbade all public rejoicings by the friends of the new cardinal, and so long as he lived was never reconciled either with him or his family. The jealous republic could not, however, check the general satisfaction at this just acknowledgment of Amulio's merit. In 1562 he was by the same pope made bishop of Rieti, and in 1565 librarian of the Vatican on the death of Cardinal Alfonso Caraffa, by whom the post had been previously held. He was employed by the papal see in numerous commissions of the highest importance, and died at Rome on the 13th of March, 1570: he was buried at Venice. He left his extensive library to Luigi Malipiero, and directed that a college should be erected in Padua for Venetian nobility. This was done, and exists at the present day in the Prato della Valle. Dolce speaks of him as well skilled in the Greek language, and Agostino Superbi as a good Latin poet.

Some of his letters are printed in Farrius's "Orationes, &c. ex Actis Consilii Tridentini," Venice, 1567, p. 125.; in vol. xx. of Labbe's "Consilia," Venice, 1733, p. 521.; and in Pino's "Nuova Scelta di Lettere di diversi Nobilissimi Huomini," lib. i. p. 87. and 106. Venice, 1582. With these exceptions, all that he wrote appears to be still unprinted. Pallavicino availed himself of his MS. letters in his "History of the Council of Trent." A collection of these letters, according to Montfaucon, "Bibl. MSS.," vol. i. 1093., exists at Paris, in the Choseul library, now annexed to the Bibliothèque du Roi, No. 391., entitled "Register of the Letters of Amulio, Ambassador of Venice." Some are in the library of the Vatican, with a MS. oration by

him; and others in the Barberini library at Rome. Ciacconio (more correctly Chacon) and others mention among his works, "Italian and Latin Orations," and a treatise "On the sublime Style of Speaking." Superbi and Apostolo Zeno add to the list a work entitled "On the active and contemplative Life." He also wrote a work "On the Episcopal Power," which he addressed with a letter dated from Rome 26th July, 1567, to Cardinal Carlo Borromeo, preserved in the Ambrosian library at Milan, vol. xxv. of the collection of letters addressed to Saint Carlo. Amulio likewise drew up the Constitution published by Pope Pius IV. against those papal nuncios who endeavoured to obtain cardinalships by means of letters obtained from royal personages. (Superbi, *Trionfo glorioso d'Herói illustri di Venetia*, 82.; Pallavicino, *Istoria del Concilio di Trento*, ii. 152, &c.; Ciacconio, *Vita Pontificum Romanorum et Cardinalium*, iii. 929.; Mazzuchelli, *Scrittori d'Italia*; Cardella, *Memorie storiche de' Cardinali*, v. 33—35.) J. W. J.

AMULIUS. [FABULLUS.]

AMULIUS. [ROMULUS.]

AMULON. [AMOLON.]

AMURATH. [MURAD.]

AMUSCO, JOANNES DE VALVERDE DE, or HAMUSCO. [VALVERDE DE AMUSCO.]

AMY, N., was an advocate in the parliament of Aix. Few particulars are recorded of his life. He is known as having written several works on the application of the principles of science to the construction of various apparatus of use in domestic economy. His works are as follows:—1. "Experimental Observations on the Waters of the Seine and the Marne" ("Observations expérimentales sur les Eaux des Rivières de Seine, de Marne, &c."). 1749, 12mo. 2. "On the Construction of a new domestic Fountain, approved by the Academy of Sciences of Paris" ("Nouvelles Fontaines domestiques, approuvées par l'Académie des Sciences"). Paris, 1750, 12mo. 3. A work on filtrating fountains ("Nouvelles Fontaines filtrantes"). 1752—1754, 12mo. 4. "Remarks upon Vessels made of Copper, Lead, and Tin" ("Réflexions sur les Vaisseaux de Cuivre, de Plomb, et d'Etain"). 1751, 12mo. We can find none of these works in libraries to which we have had access in London. He died in the year 1760. (Querard, *La France Littéraire*; his name is given on the authority of Watt's *Bibliotheca Britannica*.) E. L.

AMYAND, CLAUDIUS, in the beginning of the last century, served as a surgeon in the English army in Flanders. In 1716 he was elected a fellow of the Royal Society, and he afterwards became surgeon to St. George's Hospital, and sergeant-surgeon to the king. He died in 1740.

Mr. Amyand published several interesting

papers in the "Philosophical Transactions," and seems to have been a good practical surgeon. The titles of these papers are as follows:—1. "A Relation of an Idiot at Ostend, with two other Chirurgical Cases," vol. xxvi. p. 670., 1708. It contains the account of an idiot, thirty-three years old, who in the year before his death, swallowed, at different times, twenty-eight iron, brass, and leaden instruments, of various kinds (nails, screws, compasses, a knife, &c.), which all together weighed between two and three pounds. The brass and lead, it is said, were not impaired, though they had lain more than eight months in the stomach; but "the iron pieces were extremely corroded. . . . and three or four nails, mightily undamaged, did appear as if some particular menstruum or dissolvent had been poured upon them." 2. "Three Cases," vol. xxxvii. p. 258. 1732. The first, a congenital protrusion and exposure of the intestines; the second, a case of dysmenorrhœa; the third, one of hour-glass contraction of the stomach. 3. "An extraordinary Case of the Foramen Ovale of the Heart being found open in an Adult," vol. xxxix. p. 172. 1735. The patient had no symptoms of the defect. 4. "Of an Inguinal Rupture, with a Pin in the Appendix Cæci incruusted with Stone; and some Observations on Wounds in the Guts," vol. xxxix. p. 329. 1736. The hernia was of that rare form, a congenital protrusion of the appendix vermiformis, and had become complicated by a pin having lodged in the appendix and produced ulceration through the groin. The patient recovered after the operation. 5. "Of an Obstruction of the Biliary Ducts, and an Imposethumation of the Gall Bladder, discharging upwards of eighteen Quarts of Bilious Matter in twenty-five Days," vol. xi. p. 317. 1738. 6. "Of a Bubonocoele, or Rupture in the Groin, with the Operation made upon it," vol. xl. p. 361. 1738. He endeavours to show that the intestine in a hernia is most commonly strangulated by the constriction of the omentum protruded with it. 7. "An Observation of a Fracture of the Os Humeri by the Power of the Muscles only," vol. xliii. p. 293. 1745. 8. "Of an Iliac Passion occasioned by an Appendix in the Ileum," vol. xliii. p. 369. 1745. 9. "Some Observations on the Spina Ventosa," vol. xlv. p. 193. 1746; containing several cases of necrosis in which sequestra were removed by the aid of the trephine. The manuscripts of several of these papers and of some other unpublished cases, are in the MS. "Royal Society Papers," in the library of the British Museum. (*Additional MSS.* 4433-4436.) Haller (*Bibliotheca Chirurgica*, t. ii. p. 150.) says that Mr. Amyand wrote a letter in favour of Mrs. Stephens' method of treating calculous diseases. (*Amyand's Papers in the Philosophical Transactions; Gentleman's Magazine*, 1740.) J. F.

AMYCLÆUS (Ἀμυκλαῖος), a Greek sculptor, a native of Corinth. He was employed, with two other sculptors, Chionis and Diyllus, to execute part of a group of figures dedicated by the Phocians, at Delphi, on the occasion of Tellias of Elis leading them against the Thesalians. The period of these artists is about the commencement of the Persian wars, or about 500 B. C. (Pausanias, x. 13.)

R. W. jun.

AMYNANDER (Ἀμύνανδρος), a king of Athamania, a district in the west of Greece, to the north of Ætolia. He married Apamia, the daughter of one Alexander of Megalopolis, who claimed descent from Alexander the Great. Amynder was a personage of some importance in the wars between Philip V., king of Macedon, and the Romans, and Antiochus Magnus, king of Syria, and the same people, from B. C. 209 to B. C. 189. We first of all read of him attempting to mediate a peace between Philip, king of Macedon, and the Ætolians, B. C. 209. Subsequently to this, he appears as an ally of the Romans, whom he joined after their first successes over Philip (B. C. 200), and in conjunction with the Ætolians, rendered them some important service in their war against that king, especially in Thessaly, many cities of which, dependent upon Macedonia, he captured. On one occasion, a short time before the battle of Cynoscephalæ, he was sent to Rome by the Roman general, T. Quintius Flamininus, in company with the ambassadors of the other Grecian allies, of the Romans, and those of Philip, to negotiate a peace with the senate. The negotiation failed, and Philip was soon afterwards reduced to a dependent ally of the Romans, by the result of the battle of Cynoscephalæ, in which Amynder fought on the Roman side (B. C. 197). Amynder was rewarded for his services by the Thessalian cities which he had taken during the war. Not long after this event, the Ætolians became the enemies of the Romans, and invited Antiochus, king of Syria, to their aid. By the advice and persuasion of Philip of Megalopolis, the brother-in-law of Amynder, who, on the strength of his alleged descent from Alexander the Great, was encouraged by the Ætolians and Antiochus to look forward to the throne of Macedonia as the reward of his exertions, Amynder was induced to join the confederacy against the Romans, and their new ally Philip, king of Macedonia. The Romans were, as usual, successful in the contest which followed; and, Philip having marched into Athamania, Amynder fled from his kingdom and took refuge in Ambracia, a neighbouring city, where he remained for some time in exile. Athamania continued under the government of Philip till the defeat of Antiochus in Asia, B. C. 190. By that time the Macedonian magistrates and officers of that country had rendered themselves so un-

popular, that the inhabitants began to regret their native prince, and accordingly letters were sent to him in Ætolia, where he then was, inviting his return. With the help of the Ætolians he effected his restoration, and immediately sent an embassy to Rome, deprecating the anger of the senate, and excusing himself for having had recourse to the assistance of the Ætolians in regaining his kingdom. It would appear that he succeeded in making his peace with the Romans, for shortly afterwards we read of him interceding with them on behalf of the Ætolians (B.C. 189). This is the last occasion on which mention is made of him. (Livy, xxvii. xxxi. xxxii. xxxv. xxxvi. xxxviii.; Polybius, *Hist.* xvii. c. 1., *Legat.* iv. ix. xvi. xxviii.) R. W.—n.

AMYNTAS, a Greek writer quoted by Athenæus as the author of a work sometimes simply styled the *Στάσις*, i. e. "Stages," or "Stations," sometimes the "Persian Stages," sometimes "The Stages of Asia." From the passages quoted by Athenæus it appears to have contained much information about the natural products and habits of the countries and people of Asia described in it. No data are furnished by Athenæus to determine when or where he lived. R. W.—n.

AMYNTAS (Ἀμύντας), a Galatian, was originally a scribe of Deiotarus, the tetrarch and afterwards king of Galatia; but he was subsequently employed by his king as a general. In B.C. 42 he was sent with auxiliary troops to assist Brutus and Cassius, and fought in the battle of Philippi. Immediately after the battle, however, he forsook the party of the republicans and joined that of Antonius, who, after the death of Deiotarus in B.C. 40, rewarded Amyntas with the sovereignty of Galatia and of some parts of Lycæonia and Pamphylia. Hence Plutarch calls him king of Lycæonia, and Strabo, the successor of Deiotarus in Galatia. Just before the battle of Actium, Amyntas and the younger Deiotarus, surnamed Philadelphus, abandoned the cause of Antonius and joined that of Octavianus, who for this reason left him in the undisturbed possession of his dominions, while the other princes who had been raised to this rank by Antonius were deprived of their dominions. (Dion Cassius, xlvii. 48.; xlix. 32.; Plutarch, *Anton.* 61. 63.; Appian, *De Bell. Civ.* v. 75.; Strabo, xii. 567.; Velleius Pat. ii. 84.; Dion Cassius, l. 13.; li. 2.) L. S.

AMYNTAS, the son of ANDROMENES, was one of the generals of Alexander the Great, and one of four brothers who all held important commands. During Alexander's campaign in Asia, he employed Amyntas to procure and conduct reinforcements from Macedonia, which came up with Alexander at Babylon, or as Arrian states, at Susa (B.C. 331). About a year after this, Amyntas and his three brothers were charged by

Alexander, when in Drangiana, with being parties to a plot alleged to have been formed against him by Philotas, who had just been put to death on this charge, and of whom the four brothers were intimate friends. The suspicions against them were increased by the conduct of the youngest brother, who fled as soon as he heard of the arrest and torture of Philotas.

Amyntas was first called upon for his defence, and he pleaded his cause so well before an assembly of the Macedonian soldiers that both himself and his brothers were acquitted. The youngest brother was brought back to the camp; Alexander was reconciled to them all, and Amyntas soon afterwards died in his service.

According to the defence which Q. Curtius puts into the mouth of Amyntas, it would seem that Olympias, the mother of Alexander, had endeavoured to prejudice her son against Amyntas, in consequence of his having incurred her displeasure by compelling her to give up some conscripts who had taken shelter in her palace when he was raising the levies for the king in Macedonia. In acting thus, indeed, Amyntas had only obeyed the king's command; but it is not improbable that the complaints of his mother rendered Alexander more open to suspicions and misrepresentations against him. (Arrian, *Anab.* iii. 16.; Q. Curtius, iv. 6. vii. 2.; Thirlwall, *Hist. of Greece*, vi. 274.) R. W.—n.

AMYNTAS, the son of ANTIOCHUS, was a Macedonian who from some cause or other fled from his country in the time of Alexander the Great, probably from the consciousness of having been a party to some of the plots formed against that king. He took refuge in the dominions of the King of Persia, and was at Ephesus with a body of Greek mercenaries when Alexander approached that city on his way to Upper Asia, after the battle of the Granicus (B.C. 334). From Ephesus he joined King Darius, and a short time before the battle of Issus we read of him counselling Darius to await the approach of Alexander in a great plain not far from the pass of Amanus in Cilicia; advice which, wise and prudent as it was, Darius was too impatient and confident to follow. After the battle of Issus (B.C. 333), Amyntas with a body of 4000 Greek mercenaries escaped to Tripolis on the coast of Phœnicia, where they embarked for Cyprus. From Cyprus he proceeded with the troops to Egypt, having, as it would seem, formed the project of making himself master of that country, then under Persian rule. The Persian satrap of Egypt had fallen in the battle of Issus; and accordingly Amyntas had no difficulty in persuading the Greek mercenaries that Egypt would be an easy conquest, nor in gaining admission at Pelusium, under the pretence of having a commission from Darius. He then threw

off the mask, and marched to Memphis, the head-quarters of the Persian troops, being joined by a great number of the natives to whom the Persian yoke was very offensive. The Persian commandant of Memphis marched out of the city to give him battle, and was defeated and forced to retire within the walls. By this success Amyntas and his troops were so elated that they commenced a general plunder of the neighbourhood, and allowed themselves to be surprised by the Persian troops, who sallied out from the city and cut them off to a man whilst they were pillaging, Amyntas himself being among the slain. (Diodorus, xvii. 48. Arrian, *Anab.* ii. Quintus Curtius, iv. 1.; Thirlwall, *Hist. of Greece*, v. 160. 191.)

R. W.—n.

AMYNTAS, the son of ARRABEUS, one of the officers of Alexander's cavalry who distinguished himself in the battle of the Granicus. This Amyntas seems to be alluded to on other occasions in Q. Curtius, but without any positive data to distinguish him from Amyntas the son of Andromenes, (Arrian, *Anab.* i. 14.; Q. Curtius, iv. 13.)

R. W.—n.

AMYNTAS I. (*Ἀμύντας*), the son of Alceas, was the ninth or (according to Herodotus and Thucydides) the sixth king of MACEDONIA, at least, of the Temenid dynasty. He had succeeded to the throne before B.C. 510, the time of the expulsion of the Pisistratides from Athens, as we learn from the fact of his having offered Anthemus, a city of Macedonia, to Hippias, the banished tyrant. Three years afterwards we find him giving earth and water to the ambassadors sent by Megabazus, the general of the Persian king Darius, in token of submission to the supremacy of that monarch. These ambassadors were slain on account of their insults to the ladies of the court of Amyntas, and the Persian general Bubares was sent by Megabazus to avenge their death. Instead of doing this, he was bought off by bribes and the hand of Gygea, the daughter of Amyntas, and the matter was hushed up. At the time of this event, Amyntas was already advanced in years, and his son Alexander had grown up to manhood. Some chronologists assign to him a reign of fifty, others of forty-two years, but there is no positive testimony on which their calculations rest. He was succeeded by his son Alexander I. (Herodotus, v. 18. 94. viii. 139.; Clinton, *Fasti Hellen.* ii. 221.)

R. W.—n.

AMYNTAS II., the son of Tharraleus, a collateral descendant of Amyntas I., and the fifteenth king of MACEDONIA (according to Herodotus the twelfth), ascended the throne B.C. 394, and reigned twenty-four years. Within little more than a year after his accession, Macedonia was invaded by the Illyrians, and Amyntas defeated by them in battle. Finding himself unable to resist them, and in despair of maintaining possession of

his dominions, he made over a portion of them to the rising state of Olynthus, and left the country. From some accounts it would appear that the Illyrians supported another claimant to the throne of the name of Argæus, and kept him in possession of the sovereignty for the space of two years. At the end of this time (according to Diodorus not long after his expulsion), Amyntas was restored to his kingdom by the Thessalians, and, having expelled the Illyrians from the country, he demanded from the Olynthians the restitution of the ceded territory, the revenues of which they had collected for their own use. They refused to give it up; and Amyntas, finding himself unable to cope with their power, applied to Sparta for succour, by whose assistance Olynthus was at last obliged to yield. Amyntas thus regained the whole of his kingdom; nor are we informed of any subsequent invasion of it by his old enemies the Illyrians. Diodorus (xvi. 2.), indeed, states, that Amyntas was obliged to pay them tribute, and to give up his son Philip as a hostage to them; and if this happened after the reduction of Olynthus, it would follow that he was again threatened by them.

Though Amyntas continued to keep up a close alliance with Sparta, he also endeavoured to conciliate the friendship of Athens, more especially towards the end of his reign. For example, he professed to favour the claim of the Athenians on Amphipolis, and even went so far as to adopt Iphicrates, the Athenian general, as his son. He died in B.C. 370, a year, as Diodorus observes, remarkable for the death of two other Grecian princes, Jason of Thessaly, and Agesipolis II. of Lacedæmon. He left three sons by his wife Eurydice, Alexander, Perdicaas, and Philip, the first of whom succeeded him as king of Macedonia.

According to a statement, which however rests on the unsupported testimony of Justin (vii. 4. 5.), Amyntas was not blessed with domestic happiness, his wife having in concert with her paramour conspired against him. The plot was discovered, and he forgave her. According to the same author, his two sons Alexander and Perdicaas perished by her arts after the death of their father. It is worthy of remark that Nicomachus, the father of Aristotle, was the surgeon of Amyntas, and his intimate friend. (Diogen. Laert. V. *Aristot.*)

The transactions between Amyntas and the Olynthians have been recorded according to the account of Diodorus. Xenophon (*Hellen.* v. 13.) gives a different representation of them. A reasonable explanation of the discrepancy will be found in Thirlwall's "History of Greece," v. 11. There is also a doubt as to the name of the father of Amyntas II. Justin (l. c.) and *Ælian* (V. H. xii. 43.) call him Menelaus; the chronologist Dexippus styles him Arideus. Amyntas the

son of Philip mentioned by Thucydides (ii. 95.) is a different person from Amyntas II., though supposed by the Scholiast to be the same. (Diodorus, xiv. 89. 92. xv. 19. 60.; *Æschines, Fala. Legat.* p. 31.; *Isocrates, Archid.* p. 125.; *Thirlwall, Hist. of Greece*, v. 11. 161.; *Clin-ton, Fasti Hellen.* vol. ii., *Append.* p. 225.)

R. W.—n.

AMYNTAS III., the son of Perdiccas III. brother of the great Philip of Macedon, and the grandson of Amyntas II., can hardly be called a king of MACEDONIA, though he was legitimately entitled to the crown. On the death of his father (B.C. 359) Amyntas III. was left an infant and the rightful heir to the throne. Consequently Philip did not immediately assume the title of king, but acted at first as a guardian and regent for his nephew till his plans were matured, when he openly set him aside, and ascended the throne. Amyntas afterwards married a daughter of Philip, named Cynane. He was put to death on a charge of being concerned in a plot against the life of his cousin, Alexander the Great, a short time before the latter left Macedonia for Asia. This is the same Amyntas to whom Plutarch alludes (*Alex-andri Magni Fortuna*, i. 327.). (Thirlwall, *Hist. of Greece*, v. 166. 177. vi. 99.; *Justin*, vii. 5.; *Q. Curtius*, vi. 9.; *Polyænus*, viii. 60.; *Photius, Biblioth. Cod.* 92.)

R. W.—n.

AMYNTIANUS (Ἀμυντιανός), a Greek historian who lived in the reign of the Emperor Marcus Antoninus, to whom he dedicated a work on the life of Alexander the Great. In the introduction he promised in his style to equal the grandeur of the exploits of his hero; but Photius censures his style, and also remarks that many important matters were omitted in the work. For these reasons, Photius gives no extracts from it, but merely notices some other works by the same author, such as parallel biographies (*βίοι παράλληλοι*) of the elder Dionysius and the Emperor Domitian, in two books, of Philip of Macedonia and Augustus, likewise in two books, and a separate life of Olympias, the mother of Alexander the Great. (Photius, *Biblioth. Cod.* cxxx.) The scholiast on Pindar (*Olymp.* iii. 52.) mentions a work on elephants by one Amyntianus, who is perhaps the same person as Amyntianus the historian.

L. 8.

AMYOT, JACQUES, is chiefly known in our times for the high merit which belongs to him as having been one of the most distinguished among those early writers of French prose, whose works gave consistency and elegance to the modern language. He was born at Melun in 1513; and, overcoming, it is said, formidable obstacles interposed by poverty, studied successively at Paris and at Bourges. His first preferment was the professorship of Greek and Latin in the university of Bourges, an appointment obtained for him through the patronage of

Francis the First's sister, the Princess Marguerite. While he held that office, he extended his literary reputation by translations from Heliodorus and Plutarch; and, having apparently by this time entered the church, he was entrusted, in 1551, with a delicate mission to the Council of Trent, which he discharged with so happy a mixture of boldness and dexterity as to earn the character of a skilful diplomatist and man of business. Possessing such a combination of accomplishments, he had excellent claims to the appointment which he received about the year 1558, as tutor to Henry the Second's sons, (afterwards Charles IX. and Henry III.); and, contriving to retain the favour of his royal pupils as they successively ascended the throne, he continued, during the remainder of his life, to receive one lucrative and dignified office after another. His most considerable preferments were, the post of grand almoner of France, conferred upon him in 1560, and the bishopric of Auxerre, to which he was raised in 1570. During this most prosperous period of his life, he is represented as having exhibited a rapacity in seeking wealth, and a parsimony in using it, which, as well as his readiness of wit, the memoirs of the time depict in several characteristic anecdotes. Upon one occasion, when he asked from Charles IX. a new abbacy, in addition to several which he already held, the king demurred to granting the application: "Did you not once assure me," he asked, "that your ambition would be quite satisfied with a revenue of a thousand crowns?" "True, sire," replied the bishop, "but there are some appetites which grow as you feed them." Amyot died at the seat of his diocese in 1593, leaving a fortune which, for the times, was very considerable.

Amyot's genuine works, principally translations into French from the classical tongues, are the following:—1. A translation of Heliodorus's Greek Romance, "Theagenes and Chariclea." Paris, 1547, fol., 1549, 8vo.; an amended translation made from better manuscripts, in 1559, fol. &c. &c. 2. A translation of seven books of Diodorus Siculus, being from the eleventh to the seventeenth inclusive. Paris, 1554, fol., 1587, fol. 3. A translation of Longus's Greek romance, "Daphnis and Chloe." 1559, 8vo. &c. &c. 4. Translations of the Parallel Lives and Moral Treatises of Plutarch. The first appearance of any of these translations seems to have been the edition of the Lives published at Paris in 1544, 4 vols. folio. The following are named as the earliest of the subsequent Parisian editions: "Les Vies," 1559, 2 vols. fol.; "Les Vies et les Œuvres Morales," 1565—1575, 4 vols. fol., and 1567—1574, 13 vols. small 8vo. Modern Parisian editions of the complete works of Plutarch in Amyot's translation, are those of 1784, 18 vols. 8vo.; 1783—1787, by Brotier and Vau-

villiers, 22 vols. 8vo.; 1801—1806, the same edition improved by Clavier, 25 vols. 8vo.; and an edition in 1810—1812, 16 vols. 8vo. No difference of opinion has ever arisen with regard to the merit of these celebrated translations as specimens of old French style. But the learning and accuracy of the translator have been repeatedly questioned. Some of the most severe of the animadversions are cited, with an expression of partial dissent, by Dacier ("Les Vies de Plutarque, t. i. p. ix.—xv. 1721). For the charge against him of having read his Plutarch chiefly in Latin and Italian there does not seem to be any ground: the best modern critics of the author seem to admit the assertions which Amyot makes in his two prefaces, that he had not only studied the original Greek with diligence, but had collated several manuscripts for the purpose of amending the text. (See Reiske's Plutarch, vol. i. p. xxxv. Leipzig, 1774). The best judges have recognized the translation as being in general accurate, and the number of errors is not greater than that which might have been expected in the execution of a task so extensive and so difficult. Probably, however, there is much truth in the assertion that the bishop owed a good deal to the critical advice of Turnebus and other contemporary scholars, and perhaps a little likewise to Xylander's Latin translation. At all events there is some reason for the remark upon which that suspicion is partly rested, namely, that the easiest passages of Plutarch, where Amyot may be presumed to have relied upon his own scholarship, are often worse translated than some of the most difficult, in which it is inferred that he consulted his learned friends. The old English Plutarch of Sir Thomas North (1579, fol.), in which Shakspeare studied Roman history, is an avowed translation, not from the original, but from the French of Amyot. 5. "Lettre à M. de Morvillier," being an account of the author's mission to Trent; in the memoirs of the council by Vargas, in the memoirs by Dupuy, and in Pithou's "Ecclesiæ Gallicanæ Status," 1594. 6. "Projet de l'Eloquence Royale composé pour Henry III.," not printed till 1805, 8vo. and 4to. (Moréri, *Dictionnaire*, art. "Amyot;" Nicéron, *Memoires*, t. iv. p. 45—57.; Bayle, *Dictionnaire*, art. "Amyot;" Baillet, *Jugemens des Scavans*, t. iii. p. 521. No. 935.; Teissier, *Eloges des Hommes Savans*, t. iv. p. 122. 1715.) W. S.

AMYOT, JOSEPH. [АМЮТ.]

AMYRAUT (his Latinized name is Amyraldus), MOSES, an eminent French Protestant divine, of an ancient family, was born at Bourgneil in Touraine, in September, 1596. His father, intending him for the legal profession, of which some of his near relations were members, sent him to the college of Poitiers, where he applied to the law with great diligence. At this time his thoughts

were turned in another direction by his countryman, M. Bouchereau, the Protestant pastor of the church of Saumur, who advised him to study divinity. The perusal of the Institutes of Calvin having also inspired a taste and awakened the desire for theological inquiries, he determined to act upon his friend's suggestion. He immediately communicated his purpose to his father, who reluctantly acceded to his wishes. Amyraut now entered with great zeal upon his theological studies at Saumur; and being in due course admitted a minister, was placed over the church of St. Aignan in the province of Maine. After a residence of eighteen months at St. Aignan, he removed to Saumur, where he became the successor in the pastoral office of M. Dailé, who had settled at Charenton. In 1633, soon after his removal to Saumur, the Academic Council appointed him professor of divinity in the university of that city, Lewis Cappel and Joshua de la Place being chosen at the same period to occupy other professors' chairs. It is stated as a circumstance by no means common in academic history, that these learned persons felt for one another the most cordial esteem, and lived on terms of intimate friendship. Amyraut, being deputed in 1631 to attend the Synod of Charenton, was chosen by that body to appear on their behalf before the king, to convey to him their remonstrances against certain infractions of the edicts of pacification made in favour of the Protestants. It was then the rule at the French court that the Protestants, when they appeared in the royal presence, should address the king on their knees. Amyraut, on his own suggestion, was instructed by the synod to procure the abolition of this ceremony. When he applied for an audience with the king, he explained to the secretary of state and to Cardinal Richelieu the nature of his instructions. They at first remonstrated, and the king seemed inexorable. Amyraut, however, managed the affair with so much address, that he won over the cardinal, and he was permitted to appear in the royal presence and to make his address standing, according to the form observed by the Roman Catholic clergy. Richelieu was so much pleased with the temper and ability displayed on this occasion by Amyraut, that he ever afterwards treated him with great respect.

A Roman Catholic of distinction having, in a friendly conversation, in the presence of Amyraut, objected to the doctrine of predestination as stated by Calvin, he immediately undertook its vindication, and published a treatise upon the subject, in which he laboured to reconcile the predestinarianism of the Genevese reformer with the doctrine of universal grace. This work, which was charitably meant to conciliate parties who were thought to be only apparently divided, produced an extraordinary ebullition of in-

dignant and hostile feeling throughout the whole Protestant community, and involved the author in a protracted and virulent controversy. The Calvinistic divines reprobated the book with one voice in the strongest terms. At their head appeared Du Moulin, who charged the author, with even more than usual theological acrimony, with impugning the decrees of the synod of Dort, and promulgating the heresy of Arminius. The controversy, being thus sustained by the influence of high names, raised so strong a prejudice against Amyraut that the subject was brought before the synod of Alençon, several deputies to that assembly being instructed to consent to nothing short of Amyraut's deposition. Amyraut, having been heard in his defence, and having proved to the satisfaction of many of his judges the correctness of his representation of Calvin's opinion, was honourably acquitted, but enjoined silence for the future on the matter in controversy. He felt, however, too confident in the justice of his cause to submit to this restriction, and complaints were preferred before the national synod of Charenton of his infraction of the injunction. In answer to these complaints he pleaded the conduct of his opponents, who had not ceased to assail him. The synod settled the disputes by an amicable compromise, or "holy amnesty," as it was called, conceding to Amyraut the liberty of writing in his defence against the attacks of foreign authors. The controversy had by this time raised up zealous combatants in Holland and elsewhere; and Amyraut's first use of the concession of Charenton was to publish an answer to the attack of Spanheim in his work, in three volumes, on universal grace. On the same side had enlisted also Rivet, Des Marets, and other writers, whilst Amyraut was supported by the talents of Daillé, Mestrezat, Blondel, and Claude.

The result of this celebrated controversy was not a little remarkable. The opinions advanced by Amyraut, for the purpose, not of opposing the system of Calvin, but of removing a prejudice against what he deemed a misapprehension of his doctrine of predestination, roused against him nearly all the Protestant divines of France, who would suffer no departure from what they considered the strict letter of the Institutes. Yet these opinions, which certainly approximated to the systems of Pelagius and Arminius, gradually gained the ascendancy, and were so generally adopted in France as to be publicly received by the universities of the Huguenots; and by the dispersion of the French Protestants after the revocation of the edict of Nantes, they were rapidly spread through Holland and other countries where the refugees found an asylum.

Notwithstanding Amyraut maintained opinions thought by many to be a departure

from orthodoxy, so highly were his general merits appreciated that he continued to be regarded with great respect in his own religious community. Even those who most warmly controverted his alleged heresies did not doubt his sincerity, and whilst they repudiated his creed, esteemed and venerated the amiable and intrepid advocate.

Amyraut also lived on terms of intimate friendship with the highest dignitaries in the Roman Catholic church. Richelieu consulted him upon a scheme which he had for the reunion of the Protestant and Roman Catholic churches. The writer of the life of Amyraut in the "Biographie Universelle" treats Bayle's account of this matter as a fable; but his denial of its accuracy, which is, however, accompanied by no proofs, relates merely to the details of a conversation said to have been held on the subject between Amyraut and the Jesuit Audebert. The main statement is not impugned as to Richelieu's communication. Cardinal Mazarin also showed him unusual courtesy. This favourable notice may be in part attributed to the cardinal's appreciation of his merits. It is not, however, improbable that it may be chiefly ascribed to the language which Amyraut had used and the conduct he had manifested in defence of the royal cause and prerogative during the political troubles which had then recently agitated France. Though himself a prominent member of the great religious body against whom the powers of the government had been directed, and who owed the public profession of their faith to their own firm resistance to oppression, Amyraut had publicly maintained the doctrine of implicit obedience to the sovereign authority. In 1647 he published an apology for the Protestants of France, in extenuation of their conduct in the civil wars, in which he states that he will not justify the taking up arms against one's prince on any occasion whatever, deeming it more consonant with the interests of the Gospel and the practice of the church to employ no other arms than patience, tears, and prayers. And in 1650 he wrote another work in the same spirit, on the sovereignty of kings, occasioned by the execution of Charles I. of England, in which, as well as in the preface to his Latin version of the Psalms, dedicated to Charles II., he maintains the doctrine of passive obedience. He makes an exception, it is true, in relation to cases of conscience, the nature of which may be inferred from his own conduct in a particular instance. The seneschal of Saumur having communicated to him an order of the council of state, that the Protestants should place hangings before their houses on Corpus Christi day, and requested his assistance to obtain their compliance, he not only refused to give his help, but declared that he would go round from house to house and recommend them to dis-

obey the order. The order was in consequence revoked.

Amyraut died in the month of July, 1664, and was buried with the usual academic ceremonies. Notwithstanding his avowed principles and public profession as a Protestant divine, no member of the clerical order was held in more general esteem. His amiable temper, his candid and conciliatory disposition, his varied attainments, the solidity of his judgment, and his great powers of conversation, caused his society to be courted and his advice solicited by all persons. To the poor, without distinction of creed, he was a constant and liberal benefactor, and he appropriated to their use, for the last ten years of his life, the whole of his professional income. Amyraut was married, and had a son and daughter. The latter died in 1645, eighteen months after her marriage with the king's advocate at Saumur. To mitigate the grief of his wife on this occasion, he published a pleasing work on the state of the faithful after death. His son became a learned advocate in the parliament of Paris; but on the revocation of the edict of Nantes, he took up his residence at the Hague.

Amyraut was a voluminous author. He wrote with equal ease in Latin and French. Some of his works have been already mentioned. The principal of his writings are the following:—1. A Treatise on Religion. 1631. 2. On the Nature, Extent, &c. of the Gospel. 1636. 3. The Exaltation of Truth and the Abasement of Reason. 1641. 4. Defence of Calvin, in regard to the Doctrine of absolute Reprobation, in Latin and French. 1641, 1644. 5. Paraphrase on the Scriptures; begun in 1644, published without his name. 6. An Apology for the Protestants. 1647. 7. A Treatise on Free Will (Latin). 8. On Separation from the Church of Rome (Latin). 1617. 9. Irenicon, designed to promote the Re-union of the Calvinists and Lutherans. 1648. 10. On the Calling of Pastors. 1649. 11. Christian Morality, 6 vols. 8vo., a work of singular merit, composed with great care. 12. A Treatise on Dreams. 13. A Treatise on the Millennium. 14. A Life of the celebrated Commander Francis Le Noue. 15. A Poem, entitled "Apology of St. Stephen for his Judges." (Bayle, *Dict.*; Moreri, *Dict.*; *Bibliographie Universelle.*) T. R.

AMYRTEUS (Ἀμυρταῖος). During the Persian dominion in Egypt, several attempts were made to throw off the yoke of the Persians, and these attempts, supported by the Greeks, had sometimes partial success, inasmuch as Egyptian princes were enabled to maintain an independent position in a part of the country. One of these attempts was made in B. C. 463, by Inarus, a Libyan prince, who was afterwards joined by an Egyptian, Amyrteus of Saïs. Inarus was defeated in B. C. 456, by treachery; but Amyrteus maintained himself in the marshes

of Lower Egypt with the support of his troops for several years. Three years after the defeat of Inarus, the Athenians, who had supported the Libyan rebel with no success, now again sent a fleet of sixty sail, at the request and for the support of Amyrteus. But the fleet soon after returned without having effected any thing, and Amyrteus was left to himself. The period of his reign in the marshes of Lower Egypt is reckoned at six years. After his death, that part of the country seems to have maintained its independence from Persia for upwards of a century. (Thucydides i. 110, 111.; Herodotus, ii. 140.; iii. 15.; Georg. Syncellus, *Chronographia*, p. 142. and 488. ed. Dindorf.) According to Ctesias (p. 120. ed. Bähr), Amyrteus was the name of the king of Egypt in whose reign the country was conquered by Cambyases, whereas, according to Herodotus (iii. 10.), the king's name was Psammenitus.) L. S.

AMYTIS. [CYRUS.]

ANACAO'NA, or, "flower of gold," the sister of Behechio, caciue or king of Xaragua, one of the five kingdoms into which Hayti was divided at the time that Columbus discovered the island in 1492, was the wife of Caonabo, a Carib, who, entering Hayti as an adventurer, had made himself master of the kingdom of Maguana, and was the most powerful chief in the island. Caonabo was jealous of the white strangers, and made war on them; but was finally captured in 1494 by a stratagem of Alonso de Ojeda. That captain visiting him as a friend, persuaded him that a pair of polished steel handcuffs which he brought with him were royal ornaments, and considered as marks of dignity in Spain, he fitted them on, as a great favour; he also, as another favour, allowed Caonabo to mount on horseback, and he then carried him off from the midst of his army to Columbus. The ship in which Caonabo was embarked to be sent to Spain was lost in a tempest, and Anacaona, now a widow, retired to live with her brother Behechio, whose kingdom she assisted him in governing. She had probably not been much attached to Caonabo; at least, after his death she showed great partiality to the Spaniards. Don Bartholomew Columbus, the brother of the discoverer, on a visit to Xaragua in 1496, was received with great festivity; and Behechio, though he had previously opposed the white men, readily agreed to pay him a tribute of cotton, it was said, at the persuasion of his sister. In the next year, when Don Bartholomew returned to Xaragua to collect the tribute, he was lodged one night at a village belonging to Anacaona, in which she kept her simple treasures, consisting of manufactured articles of cotton, with chairs, tables, and various furniture made of ebony and other rich woods, of all of which she made liberal presents to the Spaniards. She manifested the utmost de-

light at first beholding a ship, and many interesting particulars are given by Herrera and Peter Martyr of her visit to the Spanish caravel, which came for the tribute. With this partiality for the strangers, she was probably highly pleased, when, in 1500, a young Spanish cavalier, Don Hernando de Guevara, who had fallen in love with her daughter Higüeymota, proposed for her hand. Guevara had already sent for a priest to baptize his intended bride, when Roldan, the Spanish officer in that district, who was himself believed to have been taken with the beauty of Higüeymota, reproached him with dishonourable intentions towards the daughter of a person so deserving of respect as Anacaona, and ordered him to leave Xaragua. Guevara denied the charge of dishonourable intentions, and not only staid, but plotted against the life of Roldan, for which he was seized in the house of Anacaona in the presence of his intended bride, and sent a prisoner to Isabela, the capital of the Spanish colony. His execution was only prevented by the sudden arrival of Bobadilla, the new governor, from Spain, who after demanding the person of Guevara from Columbus, and being twice refused, sent the discoverer of America back to Europe in chains. Guevara escaped without punishment for his resistance to Roldan, and Higüeymota appears to have remained with her mother, who, on the death of Behechio about this time, succeeded to the sovereignty of Xaragua. The whole of these transactions could not have produced a favourable impression on the mind of Anacaona, and a report got into circulation that she now detested the Spaniards as much as she had formerly admired them. In 1503 Don Nicholas de Ovando, the successor of Bobadilla as governor of the island, prepossessed with these reports which reached him from many Spaniards of the worst character, who had settled in Anacaona's dominions, and had frequent quarrels with the natives, set out on an expedition to Xaragua, with the professed intention of nothing but friendship, at the head of three hundred foot soldiers and seventy horsemen. Anacaona collected all her caciques to receive him, and met him at the head of a train of three hundred of her principal subjects, singing and dancing in honour of his arrival. Ovando staid for some days in the enjoyment of her hospitality, but he was possessed with an idea that treachery was intended, and he determined to anticipate it. In return for the festivities that had been shown him, he invited Anacaona and her caciques to witness on Sunday a "juego de cañas," or tilting match with reeds, by the Spanish cavaliers. When all were ready for the game, and the Indians assembled in a house to look on, Ovando raised his hand to his neck, and at that signal his soldiers, we are told by Herrera, "began to bind the ca-

ciques and Anacaona, who was the only person whom they took out of the house, and then Ovando and the rest leaving it, it was set on fire, and all within miserably perished, to the great grief of the Indians who saw them burn, and then they hanged Anacaona." Hernandez de Oviedo, however, says that Anacaona was taken prisoner to the town of Isabela, and hanged three months after. Herrera adds that Ovando found much difficulty in justifying his act to Queen Isabella of Castile, who "felt it much, and had a great desire to make a great demonstration against him," but finally did nothing of the kind. Lopez de Gomara and Hernandez de Oviedo, both speak of Ovando as "a most Christian governor," and consider that he did good service in the destruction of Anacaona, whom they represent as a dissolute woman, and certainly guilty of plotting treachery against the Spaniards, which, they affirm, was confessed by the caciques, who were tortured before they were burned. By the Spanish historians in general she is spoken of as a woman of remarkable beauty and accomplishments, with natural grace of manner, full of curiosity and intelligence in her intercourse with the Spaniards, and famous among her subjects for her power of composing "areytos," or little legendary ballads, chanted by the natives as an accompaniment to their national dances. (Herrera, *Hechos de los Castellanos en las Islas y Tierra Firme del Mar Oceano*, decade I. book iii. chap. v., book vi. chap. iv. &c.; Charlevoix, *Histoire de l'Isle Espagnole ou de S. Dominique*, edit. of 1733, i. 191. 196. ii. 8. 10, &c.; Washington Irving, *Life and Voyages of Columbus*, edit. of 1828, ii. 420. iii. 381, &c. Irving refers to the MS. history of Las Casas, which appears to confirm most of the statements of Herrera.) T. W.

ANACHARSIS (*Ἀναχάρσις*), a Scythian of princely family, was, according to Herodotus, a son of Gnurus, or, according to others, of Daucetas, and the brother of Saulius, who was king of the Scythians. Notwithstanding the great aversion of the Scythians to everything foreign, especially Greek, the natural good sense and talent which Herodotus ascribes to all the Scythians, and which Anacharsis possessed in a higher degree than any of his nation, created in him such a desire of knowledge, that he broke through the custom of his people, and went to Greece for the purpose of satisfying his wishes. He arrived at Athens just at the time when Solon was engaged upon the work of his legislation, and is said to have formed an intimate friendship with him. The novelty of his appearance, his natural wit, which contrasted with the more refined and artificial manners of the Athenians, his humour and his anxiety to learn, created a great sensation among the Greeks. Many of his witty sayings are recorded in Diogenes

Laertius, Plutarch, Athenæus, and Lucian. He is said to have likened the legislation of Solon to a spider's web, in which the weak might be caught, but which the strong would break through. The fact that at Athens political matters were discussed by the prytanes before they were laid before the people for their approbation, led him to say that at Athens wise men deliberated, but left the decision to fools. Some writers reckoned Anacharsis one of the seven sages of Greece, and it was probably more to these and similar sayings than to anything else, that he owed his reputation as a wise man and a philosopher. It is said that he was the only barbarian that ever received the Athenian franchise, and was initiated in the Eleusinian mysteries; but Lucian justly doubts the correctness of the statement. His fondness for religious mysteries, however, is said to have been the cause of his death. On his journey homewards, when he reached Cyzicus, the inhabitants were celebrating the mysteries of Cybele, the mother of the gods. Anacharsis prayed to the goddess, and vowed that if he reached home in safety, he would solemnise these mysteries in the same manner. He carried his vow into execution in a wooded district called Hylæa, but he was discovered by a Scythian, and denounced to the king, his brother. The king came to the spot to convince himself; and when he saw Anacharsis performing the Greek rites, he shot him dead with an arrow. The Scythians were so indignant at the conduct of Anacharsis, that, as Herodotus says, they afterwards pretended not to know him if anybody asked them about him.

There once existed several works which were ascribed to Anacharsis. Among them are some letters addressed to various illustrious personages of the time. Aldus, in his collection of the Greek "Epistolographers" (Venice, 1499, 4to.), published nine letters under the name of Anacharsis. But Bentley has justly remarked that, like other ancient productions of the same class, they are forgeries. The other works ascribed to Anacharsis, such as an epic poem of eight hundred verses, a work on war, on the laws of the Scythians, and some Greek customs, are now lost; but they were unquestionably not more genuine than the letters and the numerous inventions that were ascribed to him. (Herodotus, iv. 46. 76.; Cicero, *Tusculanae Questiones*, v. 32.; Strabo, vii. 301. 303.; Plutarch, *Solon*, 5.; Diogenes Laertius, i. c. viii.; Athenæus, iv. 159. x. 428. 437. xiv. 613. ed. Casaub.; Ælian, *Varia Historia*, v. 7.; compare Lucian, *Scythia seu conciliator hospitii* and *Anacharsis sive de exercitationibus*, whose accounts, however, are made rather with a view to show the contrast between the son of nature and the refined Athenians, than to give a faithful historical picture of the man. Barthélémy, in his "Voyage du jeune Anacharsis en

Grèce," places, in accordance with the objects of his book, the arrival of Anacharsis in Greece shortly before the birth of Alexander the Great.) L. S.

ANACLE'TUS (Ἀνάκλητος), or more properly ANENCLETUS (Ἀνεγκλητος, blameless), or according to the Latin abbreviation, Cletus, was a native of Athens resident at Rome, and a convert of the apostles. It is now no longer disputed that he succeeded Linus as the second bishop of Rome, and was followed by Clement; and the period generally assigned to his bishopric is from A. D. 73 to A. D. 91. It is contended by Professor Burton that he was appointed to the see by St. Peter himself, in the year 68, and that he held it till 93. No circumstances of his life are recorded, though some of the "False Decretals" were published under his name. His memory is honoured by the church, but there is no reason to believe that he suffered a violent death. (Irenæus, l. iii. c. 3.; Basnage, *Annal.* A. D. 78; Burton, *Lectures on Ecclesiastical History*, vol. i.)

G. W.

ANACLE'TUS (Antipope) disputed the see of Rome for eight years with Innocent II., and maintained to the end of life, with considerable success, pretensions which seem to have been at least as well founded as those of his adversary. On the death of Honorius II. in 1130, the larger body of the cardinals who had surrounded the deathbed of the deceased, pleading their fears of the turbulence of the people, assembled in private, without the co-operation of their colleagues, before the death of Honorius was made public, and elected Gregory, cardinal of St. Angelo. On learning this, the rest of the college immediately met together in the church which had been previously appointed for the conclave, and elected Peter of Leo (or rather Peter, son of Peter of Leo) cardinal of Sta. Maria Trastevere, who took the name of Anacletus II. Peter was the grandson of a Jew, who had been baptized by Leo IX., and assumed the name of that pontiff, and who was learned, wealthy, and powerful. Peter, his son, was not less so, and the cardinal surpassed them both in influence and reputation. After completing his studies at Paris, this last became a monk of Cluni, and held some important offices in the church. Those were the days of Arnold of Brescia, when the populace of Rome, warmed by political no less than ecclesiastical objects, were disturbed by perpetual commotions. On this occasion they gave their support to Peter; and with so much success, that after a short conflict Innocent and his cardinals departed secretly from the city, and took refuge at Pisa. The Christian world was divided; but the negotiations of Innocent, who passed the next two years in France, turned the scale. He obtained the adhesion of all the principal powers in Europe, except Sicily. He was aided too

by the eloquence and authority of Bernard of Clairval, the great ecclesiastic of the age. Still so well was Anacletus upheld by the people of Rome and by Roger, duke of Sicily, who had espoused his sister, that he maintained possession of the pontifical city till his death, on January 7th, 1138. The schism then ceased, and his rival was universally acknowledged. He was of course condemned by the council of Pisa, held by Innocent, and animated by St. Bernard, in 1134, and he was assailed by the zealots of the opposite party with passionate accusations of immorality, which rest, however, on no better evidence. (Baron. 1130; Fleury, *Hist. Eccles.* liv. 68. c. i. 24. 45.) G. W.

ANACREON (*Anacreon*) was a native of Teos, a maritime town of Ionia in Asia Minor, and born, according to the common opinion, about B. C. 560. He spent his early life in his native town, and there imbibed the light and volatile spirit and the love of enjoyment which characterised the Ionic nation. About B. C. 540, when Ionia fell under the yoke of the Persians, and Teos was taken by Harpagus, the general of Cyrus, most of the Teians quitted their native town and settled at Abdera in Thrace, and Anacreon is said to have joined his countrymen in their emigration. If this statement is true, Anacreon cannot have remained long at Abdera, for it was about the same time (B. C. 540) that Polycrates became tyrant of Samos; and it is stated that Anacreon was invited from Teos by the father of Polycrates at the request of Polycrates, and before he became tyrant, to be his instructor and friend. Hence the account of his emigration to Abdera is rejected by some critics. Anacreon remained in Samos till after, or at least till shortly before, the murder of his friend and patron in B. C. 522. The time of his stay at Samos was the happiest period of his life: the splendour and magnificence of the court, his undisturbed leisure and the enjoyment of refined pleasure called forth those lyric strains which have immortalised the names of many who were connected with Polycrates, especially the beautiful youths, Smerdies, Eobulus, Bathyllus, Simalus, and Megistes. About the time of the death of Polycrates, Hipparchus, the son of Pisistratus, is said to have invited Anacreon to Athens, and to have sent a ship of fifty oars to Samos to bring him over. This account is based upon the weak authority of Plato, in his "Hipparchus;" but the fact that for a time the poet lived at Athens cannot be doubted. Here he became acquainted with the younger Simonides, and is said to have formed an attachment to Critias, the son of Dropides, and to have sung the praise of this and other illustrious Athenian families. After the death of Hipparchus in B. C. 514, Anacreon appears to have returned to Teos; and there is a tradition, that after the revolt of the Ionians

under Histæus was put down by the Persians in B. C. 494, Anacreon was expelled from Teos and took refuge in Abdera. Whether the account of this flight is historical, or whether it has arisen from a confusion between the subjugation of Ionia under Cyrus and the later conquest under Darius, cannot be decided; but there seems no reason for thinking, with Müller, that the account contains any chronological inconsistency. Lucian states that Anacreon reached the age of fifty-five; and if the common account about the date of his birth is correct, Anacreon, at the time of the subjugation of the Ionians under Darius, was not more than sixty-six years old. He lived to see the glorious day of Marathon, and must have heard of the rising fame of Æschylus and Pindar. He appears to have died at Teos, and to have been buried there, as Simonides mentions his tomb at Teos, although this might have been a mere cenotaph. His death is said to have been occasioned by a dried grape, which choked him. The statement that he was a lover of Sappho is, if not impossible, at least in the highest degree improbable, and arose from the practice, so common among writers of antiquity, of placing persons of the same character in some sort of relation to one another. His native town, proud of the poet, placed his full figure and sometimes his bust only on its coins, some of which are still extant. On the acropolis of Athens there was likewise a statue of Anacreon, representing him in a state of intoxicated joyousness.

As a man, Anacreon has often been viewed in a false light, both in the later periods of antiquity and in modern times. The ancients themselves regard his residence at the court of Polycrates as one of the greatest favours that fortune bestowed upon this prince. It is attested by the best authorities that Anacreon, although courted by the powerful and rich, did not use his influence for purposes of base gain. He even rejected the munificent presents of Polycrates, declaring that they were not worth the trouble of keeping. Enjoying his talent of song, he lived a simple and happy life. In his enthusiasm for love and wine, he never transgressed the boundaries of a pure poetical feeling. There have always been persons unable to understand how a poet can sing of drunken revelry, and yet be a sober man, and how the mere sight of the beautiful can raise enthusiasm. All the writers of the best times of Greece speak of Anacreon as a man, in the same high terms in which they record his merits as a poet; and a poet whom Plato calls the wise, was assuredly not a lover of licentiousness.

We still possess numerous fragments of the genuine poems of Anacreon, which enable us to form a notion of the character of his poetry, and which justify the universal admiration of antiquity. The praise of beauty, love, and wine was the substance of his

poems from his earliest to his latest age; and the cheerful and joyous old man, as Anacreon describes himself in some of his latest productions, has made so strong an impression, that we can scarcely picture him to ourselves in any other form than that of an old man, although the greater part of his fragments belong to the period which he spent at Samos and Athens. Simonides, his contemporary, in a fragment still extant (*Antholog. Palat.* vii. 25.), gives a most lively picture of Anacreon's character, and says that his whole life breathed the Graces, Dionysus, and Eros. It was part of the poet's Ionic nature that his poems on these subjects were more light and playful than the deep and impassioned songs of Sappho and Alceus. The collection of these songs, which was probably made long after his time, consisted of at least five books: they were extremely popular, and we have evidence that in the time of Plutarch and Athenæus they were sung on every joyous and festive occasion, to tunes composed by the poet himself. Besides these lighter poems, he also wrote elegies, iambic poems or satires, epigrams (of which several are still extant in the "Anthologia Græca,") and hymns. All his poems were composed in the Ionic dialect.

Besides the numerous fragments of the genuine poems of Anacreon preserved in ancient writers, there is a collection of fifty-five odes, which have been generally considered as poems of Anacreon, most of which, however, are productions of a much later age. This collection was first published by H. Stephens, at Paris, 1554, 4to., from two MSS., which he describes very vaguely, and which no one else has seen. The same poems, however, were subsequently found in the Codex Palatinus (now at Heidelberg) of the Greek Anthology, though arranged in a different order from that in the edition of Stephens. The poems have been subsequently published in numerous editions, such as those of Maittaire (London, 1725, 4to.), Spaletti (Rome, 1781, fol.), Bodoni (Parma, 1784, 1785, 4to., and 1791, 8vo.), but best by Brunck, in three editions (Strassburg, 1776, 1778, 1786, in 12mo.). There are also three useful editions of these poems, together with the fragments of Anacreon, by Fischer, (Leipzig, 1754, 1776, and 1793, 8vo.) Most of these fifty-five poems are pretty in their way, but exhibit very little of the character and spirit which we perceive in the genuine fragments of Anacreon; and all modern critics are agreed that they are not the work of this poet, although they have been translated into all European languages, and have with the majority of persons been the groundwork upon which they have formed their notions of Anacreon. In order to understand how it was possible for such a number of poems to be attributed to him, we must recollect that down to the third century of our æra the

poems of Anacreon enjoyed extraordinary popularity, and that many poets attempted to write in his style. In proportion as such imitations suited the taste of their age, they became popular under the name of Anacreontic songs. Those who collected such popular poems in later times were frequently unable to judge of their merit, and they admitted into their collections what was most popular or most suited to their taste. We conceive the poems commonly known under the name of Anacreon to be a collection of this kind, made many centuries after the time of the poet. They are very unequal, and some may have been written soon after the time of Alexander the Great, while others bear strong marks of belonging to that description of poetry which was written during the fourth and fifth centuries of our æra. The chief reasons why they cannot be attributed to Anacreon are briefly these:—1. Among the numerous passages cited by ancient writers from Anacreon, there is only one, and that in a very late writer, which refers to any poem contained in the collection published by Stephens. 2. The genuine poems of Anacreon were full of allusions to the circumstances and persons among whom he lived, whereas in the odes of his collection there is scarcely anything that suggests the circumstances of the author's life; they rather resemble modern poems, written in the closet, than the ancient Greek lyrics, which are all drawn from the freshness of real life. 3. They contain ideas which were altogether foreign to the age of Anacreon. One example may suffice. Eros (Amor) down to the time of Alexander, and even later, was always represented as a full-grown youth; but in this collection he is always described as a wanton and mischievous little boy. 4. The language in some of the odes is barbarous, the versification faulty, and the sentiments trivial. For further particulars respecting these points, see Fischer's preface to his second edition of Anacreon. The genuine remains of Anacreon are published in several collections of the minor Greek poets; the best separate edition is that of Theod. Bergk, Leipzig, 1834, 8vo. (Müller, *History of the Literature of ancient Greece*, i. 180, &c.; Bode, *Geschichte der Lyrischen Dichtkunst der Hellenen*, i. 350, &c.; Wolper, *De Antiquitate Carminum Anacreonteorum*, Leipzig, 1825, 8vo.) — L. S.

ANAGNOSTES, JOANNES, a Thessalonian, is the author of a description of the capture of Thessalonica by the Turks from the Venetians in 1430, of which he was a witness. He was led by the promises of the conqueror, Murad II., to return to the city from which he had fled on its capture; but he had reason to repent of doing so, when, two years after, he was despoiled of his property by the tyrant. From some of his expressions in alluding to this misfortune, he appears to have survived the capture several years. To

his narration of the fall of Thessalonica is added a monody or prose lamentation on the same event, both of which were first published in the original Greek with a Latin translation by Leo Allatius in his "*Συμμύκη*," and have since been reprinted in the different editions of that collection. (Allatius, *Συμμύκη*, edit. of Cologne, 1653, p. 317—380.; Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, edit. of 1743, appendix, p. 130.; Fabricius, *Bibliotheca Græca*, edit. of Hærlæ, vii. 804.; Hankins, *De Byzantina-rum Rerum Scriptoris Græcis*, p. 636—639.

T. W.

ANAN, RABBI, (אנן רבי) a Jewish writer who was living about A. D. 260 or 270. R. Mordecai, in his work on the Caraites, as cited by Wolff, says he was living A. M. 3980 (A. D. 220), and calls him Anan Ben Shopet (אנן בן שופט). The author of the "*Shalsheth Hakkabbala*," however, has placed him in A. M. 4050 A. D. 290, and assigns to him the works called "*Seder Elijahu Rabba*" ("The greater Order of Elijah"), and "*Seder Elijahu Zuta*" ("The lesser Order of Elijah"), which, according to tradition, were dictated to R. Anan by the prophet Elijah, who appeared to him for that purpose. These two works were printed, with the general title "*Thena Debe Elijahu*" ("The Tradition of the House of Elijah"), at Venice by Daniello Zanetti, A. M. 5358 (A. D. 1598), in quarto. Plantavitius, who, although he assigns this work to a wrong author, namely, R. Elijah the Levite, has given us the best account of it, says that both parts are full of learned commentaries on scripture history, and also of illustrious deeds of famous men and women, with many wise sayings, and many things appertaining to philosophy, ethics, and physics, and that it is very delightful to read. The "*Seder Elijahu Rabba*" is divided into thirty chapters, and the "*Seder Elijahu Zuta*" into twenty-five chapters. The manuscripts of both parts are among the vellum MSS. of the Vatican library, bearing date A. M. 4833 (A. D. 1073). R. Samuel Heida wrote a commentary on the "*Seder Elijahu Rabba Vezuta*" with the title "*Zikukin Denora Ubaadan Deesha*" ("Sparks of Fire and Flames of Fire") (*Targum on Exodus*, xxiv. 17.), which was printed at Prague, A. M. 5436 (A. D. 1676), in folio. The traditional reason for the division of the "*Seder Elijahu*" into *Rabba* and *Zuta* is, that after R. Anan had received the first part from the mouth of the prophet, he fell into some sin, wherefore he departed from him, performed penance, and did not again return to seek him for a long time; when he did return he was ashamed to look the prophet in the face, and inclosed himself in a sort of ark or chest, wherein he received his instructions and wrote the second part; wherefore, says Aben Chaviv, he called the part first written "*Rabba*," or the greater,

and this latter part written in the ark "*Zuta*," or the lesser. This Rabbi Anan is mentioned in the Talmud, in the book Ketuvoth, where a controversy between him and Rav Hana is referred to. (Wolffius, *Biblioth. Hebr.* i. 145, 146. 953, 954. 1094. iii. 1095.; Bartoloccius, *Biblioth. Mag. Rab.* i. 133. 182. iv. 287. 308.; Plantavitius, *Biblioth. Rabbin.* No. 753.; Idem, *Florileg. Rabbin.* 640.; *Ghemara, lib. Ketuvoth*, cap. vi.)

C. P. H.
ANAN, R. BEN DAVID (אנן בן דוד), a learned Jew, celebrated as the restorer of the Caraitic doctrines, lived about the middle of the eighth century. R. Mordecai ben Nissan, in his work on the Caraites, called "*Dod Mordecai*" ("The Friend of Mordecai"), says he was living in A. M. 4402 (A. D. 642), but this is proved to be incorrect by the testimony of the same work, which in the very same page says that R. Anan taught and defended the Caraitic doctrines in the reign of King Abusaar, by whom he means the Khalif Abū Jāfar, surnamed Al-mansūr [ABU JA'FAR], who began to reign A. H. 136 (A. D. 754). R. Sherira Gaon, as cited in the "*Juchasin*" of Abraham Zacuth, and R. Abraham ben Dior, in the "*Sepher Hakkabbala*," make him contemporary with R. Judah Gaon, who died A. M. 4523 (A. D. 763). Morinus in his "*Exercitationes Biblicæ*," and R. Simon in his "*Histoire Critique*," with many other authors, Christians as well as Jews, make R. Anan the founder of the Caraitic sect, in which however they only follow the rabbinical chronologists in general, who accuse him of having preached against the oral law, and caused a schism among the people, because he had been denied the title of gaon, and the dignity of reah gelutha, or prince of the captivity. This, however, is altogether denied by the Caraitic writers, who defend him very ably against the various other accusations brought against him by the Rabbinites, and honour him as the restorer of the true faith and of the purity of the law, stained and spotted by the traditions of the disciples of R. Hillel, to whom he opposed himself with heroic constancy at the risk of his life, and, as they say, confuted them in the most satisfactory manner and by the most undeniable proofs; and they honour him with the most extravagant praises and high-sounding titles, calling him the glory and honour of the law, the pride of their nation, the splendour of their candlestick, the crown of the followers of the Scriptures, the light of their eyes, their great prince and head, he who opened to them the way of the law, and cast the light of its wisdom upon them: see "*Dod Mordecai*," before referred to. Although the Caraitic writers thus speak of R. Anan as if he were indeed the head and founder of their sect, it is tolerably certain that he was only the restorer of it. Abraham ben Dior, in the "*Sepher Hakkabbala*,"

p. 11. of the Mantuan edition, says, "After this destruction the heretics (so he calls the Caraites) were diminished until Anan arose and strengthened them." He also says that Anan was a native of Beth-Zur, a small town near Jerusalem. Of the writings of this celebrated Carait only a few fragments remain, which are scattered throughout the works of those of his sect. It is tolerably certain that he was the author of a commentary on the Pentateuch, because R. Mordecai in the work above cited not only frequently calls him the interpreter of the law, but says expressly that he in his commentary has expounded it according to the opinions and traditions of the Caraites: his works are also frequently cited by the writers of that sect on matters connected with the ritual and ceremonial law; among others by Aaron Acharon, as affirmed by De Rossi, from a manuscript, by that author in his own possession. (Wolfius, *Biblioth. Hebr.* i. 954, 955.; De Rossi, *Dizionario. Storia degli Autor. Ebr.* i. 51, 52.; R. Mordecai Nissan, *Dod Mordecai*, ed. Wolff, 47—73.; *Juchasin*, p. 118.; R. Simon, *Hist. Crit. du Vieux Test.* 162.) C. P. H.

ANANĒLUS (*Ἀνανῆλος*), a Jew of Babylon, raised by Herod from an obscure station to the high priesthood, of which Herod had deprived the Asmonæan dynasty. He was of the priestly race, descended from one of those families which, having been carried away at the time of the Babylonish captivity, had remained in the neighbourhood of Babylon ever since. He had been a particular friend of Herod before his usurpation of the crown of Judea, and owed his elevation to that friendship. After he had enjoyed the dignity a short time, Herod was induced, by the entreaties of his wife Mariamne and the intrigues of her mother Alexandra [ALEXANDRA], to restore the high priesthood to the Asmonæans, and consequently Ananelus was deprived after holding the dignity a very short time (B.C. 35 or 36). On the murder of Aristobulus (B.C. 35), Ananelus was restored to his office. How long he retained it, and whether he died or was deposed, is not stated. His successor was Jesus the son of Phabes, who was deposed B.C. 21. (Josephus, *Jew. Antiquities*, XV. ii. 4., iii. 1. 3., ix. 3.) J. C. M.

ANANI'A, GIOVANNI LORENZO, a native of Taverna, a city of Calabria Ultra: the year of his birth appears to be unknown, as is also that of his death. His family was noble: his father's name, Giovanna Michele Anania; his mother's, Sigismonda Tentonica. His reputation for learning procured him the patronage of Mario Caraffa, archbishop of Naples, who received him into his house, and took from him lessons in theology and other sciences. After the death of his patron in 1576, Anania retired to his native town where, according to Mazzuchelli, he

spent the rest of his life in studious retirement. This may have been the case; but the fulsomely flattering dedication of Anania's treatise on the nature of demons to Costanza Caretta, shows by its date (Naples, 1st March, 1581), that he revisited the capital after the archbishop's death, and by its tone that he was anxious to attract the attention and patronage of the great. In the treatise itself Anania mentions a case of dæmoniacal possession which he had witnessed himself at a town in Calabria in 1579. These are all the incidents of Anania's history we have been able to collect. Mazzuchelli mentions a life of him prefixed to the edition of his cosmographical work published at Venice in 1582, and said to be collected from the eulogiums pronounced on him by several illustrious literary characters of Italy. There is no copy of this book in the British Museum, and we have been unable to procure one elsewhere. The meagreness of Mazzuchelli's notice of Anania does not indicate any great amount of information in the sources he consulted; but it appears a natural inference, that if a life of Anania was compiled from the eulogiums of literary men in 1582, he was then dead; and it is clear that he was alive in March, 1581. The works of Anania known to exist are—1. "L'universale Fabrica del Mondo, ovvero Cosmografia divisa in quattro Trattati. In Venezia, 1576," 4to. To this edition is prefixed a dedication by the author to the Princess Caterina Jagellone Sforza of Aragon. A second edition, augmented by the author, and dedicated to Sigismonde Loffredo, was published at Venice in 1582. The dedication is said to be dated Naples, 23d June, 1582, which, if the conjecture hazarded above respecting the year of his death be well founded, brings us near the month of that event. The circumstance of the dedications of two of Anania's works being both dated at Naples, the one in 1581, the other in the following year, tends however to render it questionable whether he continued to reside permanently at Taverna till his death. Of the character of this cosmographical treatise we can say nothing; a third edition was published at Venice in 1696. 2. "De Natura Dæmonum Libri quatuor. Venetiis, 1581," 12mo. This work was reprinted at Venice in 1582, and again in 1589; at Lyon, in 1620; at Rome, in 1651; and in the "Malleus Maleficarum" at Lyon in 1669. The four books treat of—the origin and different kinds of demons; their power over men; how demons influence our minds by their own operations; how they work upon us with human assistance. The book is well enough as to style, but the author must have been sufficiently credulous. Two other works are attributed to Anania—"De Fortuna" and "Contra Hebræos." The drift of his attack upon the Jews may be guessed from the prominent

figure which the superstitions of the Talmud make in his account of incantations. (Mazzuchelli, *Scrittori d'Italia*; G. L. Anania, *De Natura Daemonum Libri quatuor*, Venetia, 1581.) W. W.

ANANIA, JOHANNES DE: his family name is unknown: he was called De Anania from his birthplace, Anagni. Alidosi says that he was of the family of the Catani, and that his father's name was Leonardo. He taught canon law in Bologna, and had the reputation of a conscientious man. He studied under Floriano di San Pietro. Alexander Tartagni and Andreas Barbatì were his scholars; the former became his step-son, and the latter inherited his library. According to Orlandi, Anania was sent ambassador from the city of Bologna to Pope Martin V. in 1425, and he was also employed to conduct negotiations with other princes. Johannes de Anania at the time of his death, in 1455 or 1458, was archdeacon at Bologna. Spangenberg enumerates four of his works, three of which were published at Lyon between 1521 and 1555:—1. A Commentary on the fifth book of the Decretals, published in folio at Lyon in 1521, and reprinted there in 1553. 2. *Consilia*, discovered and edited by Ludovico Bolognini, in folio, at Lyon in 1555, reprinted at Venice in 1570. 3. "De Revocatione Feudi alienati," in octavo, at Lyon, in 1546, reprinted at Basle in 1564. 4. A Collection of the Decisions of the Roman Rota, at Venice, in folio, in 1496. Mazzuchelli mentions a treatise on the law as to salaries, "Allegatio de Salario et Stipendio ac de Obligatione et Promissione Domini," which is preserved in MS. at Bologna in the library of the Collegio di Spagna. In addition to these Lipenius ascribes to Johannes de Anania a legal tract on church patronage, "De Jure Patronatus Ecclesiastico," published at Amsterdam in 1640; and a collection of cases ("Questiones") at Cologne in 1570. To the folio edition of Baldus, "In Usus Feudorum Commentaria," published at Lyon in 1550, there is appended a thesis on the law regarding the alienation of fiefs, maintained by Johannes de Anania at a public disputation in Bologna. The date is not given, but he is styled "Doctor et Canonicus," and his opponent is said to have been Secundinus de Natis; and the publisher intimates that the MS. had been preserved in the library of Johannes Nevixanus at Asti. No. 446. of the Arundel MSS. in the library of the British Museum contains a treatise "De Usuris" by Johannes de Anania. The volume is of a large folio form, and the "De Usuris," written in a small character with numerous contractions, occupies the folios 93. to 164. inclusive, each folio containing four columns. These treatises are the only compositions of the author we have seen, and they leave a favourable impression of his

skill in selecting authorities to support and elucidate his positions, and of his talent for lucid arrangement. (Mazzuchelli, *Scrittori d'Italia*; Spangenberg, in Ersch and Gruber's *Allgemeine Encyclopädie*; Alidosi, *Appendice alli Dottori Bolognesi de Legge Canonica e Civile*; Orlandi, *Notizie degli Scrittori Bolognesi*; Baldus Perusinus, in *Usus Feudorum Commentaria doctissima, quibus accesserunt Andr. Siculi Adnotationes una cum Joan. de Anania elegantibus Disputationibus in tres secta Questiones*, Lugduni, 1550, fol.; Arundel MSS. in the British Museum, No. 446.) W. W.

ANANIA SHIRACUNENSIS, an Armenian mathematician of the seventh century, who acquired the surname of Hamarogh (the calculator). He travelled through a great part of the Greek empire, and finally found a great mathematician of the name of Tikius, in Trebizond, under whom he studied the mathematical sciences eight years with great success. He returned to his native country, where some distinguished mathematicians proceeded from his school, as Hermion, Tiridates, Azarias, Ezechiel, and Cyriacus.

Anania compiled from foreign sources a work which obtained a great reputation among his countrymen, and of which there is a copy in the monastery of St. Lazarus, at Venice. It is called "Kalendar," and contains four books: the first book treats on astronomy, and contains a confutation of astrology; the second on weights and measures (this book was published by the Armenian monks of St. Lazarus, Venice, 1821); the third book treats on mathematics generally; and the fourth on arithmetic in particular. Anania is also considered to be the author of two homilies, one on contrition and the other on humility. (Sukias Somal, *Quadro della Storia Letteraria di Armenia*. Venice, 1829, p. 41.) A. S.

ANANIAS, or HANANIAH. These two forms of the same name are found in the received version of the Bible, the former in the New, the latter in the Old Testament. The Hebrew name which they represent is אֲנָנְיָא, or, as it is sometimes written, אֲנָנְיָה: in the Septuagint version it is represented sometimes by an indeclinable form, *Ananias*; sometimes by a declinable form, *Ananias*; in the Vulgate commonly by *Hanania* or *Hananiah*, but in the book of Daniel, and in one place in Nehemiah (as well as in the New Testament), by *Ananias*. In the Greek of the New Testament, and in Josephus, the form is *Ananias*. Of the persons who bore this name the following are the most important:—

HANANIAH, son of Heman, and head of one of the twenty-four courses into which David divided the Levites who formed the choir in the tabernacle, and afterwards the temple service. (1 *Chron.* xxv. 4. 16.)

HANANIAH, son of Azur, who in the fourth year of the reign of Zedekiah, king of Judah,

prophesied to the Jews that the Lord would deliver them from their subjection to Nebuchadnezzar, king of Babylon, and would bring back the captives and the booty which Nebuchadnezzar and his generals had taken when they besieged Jerusalem in the reigns of Jehoiakim (B. C. 605) and Jehoiachin (B. C. 597). Jeremiah, in whose presence the prophecy was delivered, having expressed his wish that such a deliverance might be experienced, reminded Hananiah that a prophet could not be recognised as speaking by divine authority until experience had verified his predictions. Hananiah reiterated his prophecy, and to signify the event foretold, broke off from the neck of Jeremiah a yoke which that prophet appears to have worn as symbolical of the continuance of bondage. Upon this Jeremiah was inspired to denounce the fallacy of Hananiah's promises, and to warn the prophet himself of his speedy death for having spoken in the name of the Lord without authority. Hananiah died about two months after these circumstances occurred, probably in the year B. C. 593. (*Jeremiah*, xxviii.)

HANANIAH, one of the royal or noble youths carried captive to Babylon at the same time with the prophet Daniel. He is better known by his Chaldean name, Shadrach. [*DANIEL*.]

HANANIAH, appointed governor of Jerusalem by Nehemiah [*NEHEMIAH*], who has described him as a faithful man, and one who feared God above many. (*Neh.* vii. 2.)

ANANIAS, son of Onias, who built the Jewish temple at Heliopolis in Egypt, was, with his brother Chelcias (*Xelcias*), high in favour with Cleopatra, queen of Egypt, widow of Ptolemy Physcon, and mother of Ptolemy Lathyrus. The two brothers commanded the army which Cleopatra sent into Judæa (B. C. 103) against her son Lathyrus, who had the year before defeated Alexander Jannæus, king of the Jews, on the banks of the Jordan. Chelcias died during the campaign, and Ananias commanded alone. He prevented Cleopatra from seizing the person of her ally, Alexander Jannæus, by warning her that such conduct would alienate the whole Jewish nation. (*Josephus, Jewish Antiq.* XIII. x. xiii.)

ANANIAS, a convert to Christianity at Jerusalem in the apostolic age, struck dead with his wife Sapphira for falsehood. (*Acts*, v. 1—11. [*PETER*, St.])

ANANIAS. Another convert of the same period at Damascus. Previously to his conversion he was distinguished by his piety and strict observance of the Mosaic law, and was held in much esteem by his fellow Jews. He was sent by Jesus Christ, who appeared to him in a vision, to restore sight to the apostle Paul, just then miraculously converted [*PAUL*, St.], and, it is probable, to baptize him. (*Acts*, ix. 10—18. xxii. 12—16.)

ANANIAS, the son of Nebedeus (*Nesedeus*), was by the management of Herod, king of

Chalcis, brother of Herod Agrippa, and one of the grandsons of Herod the Great, appointed high-priest of the Jews on the deposition of Joseph, the son of Camydus. This event took place, according to Josephus, during the procuratorship of either Cuspius Fadus or Tiberius Alexander, who governed Judæa successively (A. D. 44—46). During the procuratorship of Cumanus (A. D. 47—52) serious disturbances, attended with bloodshed, having arisen through the national hatred of the Jews and Samaritans, Quadratus, governor of Syria, sent Ananias and other leading men of both nations to Rome to give an account of these transactions to the Emperor Claudius. Claudius, by the intervention of the younger Agrippa, then at Rome, gave judgment in favour of the Jews, and recalled Cumanus, who had taken part against them; and Ananias recovered his liberty, and resumed the exercise of his office under the new procurator Felix.

It was before Ananias that the apostle Paul was brought, when he had been seized by the Jews in the temple. He soon after appeared as the accuser of Paul before the procurator Felix. Before Felix left Judæa, Ananias lost the high-priesthood, which was taken from him by Agrippa the younger (in whom the right of appointing and deposing the high priests was at this time vested), and given to Ismael or Ishmael. How long Ananias held the office cannot be exactly ascertained; but it was probably about fifteen or sixteen years, some time between A. D. 44 and 61.

Though deprived of his office, Ananias continued to be an important person in Jerusalem. His vast wealth enabled him to secure the favour of the procurator Albinus [*Albinus*], and to keep a number of servants and retainers, who plundered the inferior priests of their tithes, and severely beat those who resisted their violence. He was also compelled to be accessory to the violence of others; for the robbers and assassins who infested Judæa used to seize some member of his household, and refuse to restore him unless Ananias obtained of Albinus the release of those of their companions who were in his power; and the disorders of the country were increased by the impunity thus obtained. Eleazar, the son of Ananias, who held the office of captain of the temple, was also the occasion of great troubles to his country, for he persuaded the officiating priests to reject the gifts and offerings of all Gentiles, and consequently those of the emperor himself, which was one of the circumstances that led to the Jewish war.

A great sedition at Jerusalem succeeded this step, which the chief priests and other men of rank, Ananias among them, vainly attempted to allay. They retained, however, possession of the upper city (Zion), while the insurgents under Eleazar held the lower city

and the temple, and were reinforced by a number of robbers. Those in the upper city sent for help to Florus (now procurator of Judæa) and to the younger Agrippa (now king of a small territory on the north-eastern border of Palestine), the latter of whom sent them a body of three thousand horsemen. Hostilities were fiercely carried on; and the insurgents, after a few days, carried the upper town, and burned the house of Ananias and some other buildings, while Ananias and his party retreated to what Josephus calls "the upper palace," where, after holding out for some days, they were obliged to surrender. Menahem, son of Judas of Galilee, who had superseded Eleazar in the command of the insurgents and robbers, granted terms to the Jews and to Agrippa's horsemen, but refused all quarter to the Romans who were with them. These were slain or fled; and Ananias, who appears to have distrusted the faith of the besiegers, hid himself, with his brother Hezekiah, in an aqueduct of the palace, where they were discovered and slain, the day after the capitulation, by a party of robbers. (St. Luke, *Acts of the Apostles*, ch. xxiii. xxiv.; Josephus, *Jewish Antiq.* XX. v. vi. and ix.; War, II. xii. and xvii.)

Josephus mentions one or two other persons of the name of Ananias, but of little importance. J. C. M.

ANANIAS, a runner or messenger of Abgarus, or Abgarus, king of Edessa in Mesopotamia. He was skilled in painting, or, according to one account, a distinguished painter; and the following singular tradition partly concerning him is preserved by Joannes Damascenus, Nicephorus, Cedrenus, and many other writers of church history; but the name of Ananias is not mentioned by all those who allude to the subject. Cedrenus is the most circumstantial. Abgarus was labouring under a severe and incurable disease at Edessa, and, having heard of the miracles performed by Christ in Judæa, he sent Ananias to Jerusalem with a letter to Christ, inviting him to come to him in Edessa, with the injunction that should Ananias not be able to bring Christ with him, he was to take his portrait very faithfully, and to bring that. Ananias delivered the letter of Abgarus to Christ, and carefully examined his countenance; but, being incommoded by the surrounding crowd, he went apart, and from an elevated spot close by he attempted to take his portrait. Owing, however, to Christ's moving, or altering his countenance, or, as Damascenus says, owing to the refulgence of his countenance, he could not accomplish it. But Christ, knowing the wish of Abgarus, gratified it in the following manner. He demanded water to wash his face with, and having wiped it with a linen cloth, he gave the cloth to Ananias, together with an answer to Abgarus. Christ had imprinted his like-

ness upon the cloth in wiping his face with it (*ἐνταυρῶντο τῷ ἱματίῳ τὸ ταυτοῦ ἀντικείμενα*).

Ananias took the portrait to his master, who received it with veneration, and was cured by it. According to another story it was taken by Thaddeus, one of the disciples of Christ, to Abgarus. It became an object of veneration to the people of Edessa, and remained so for many centuries, until it was taken to Constantinople. It was removed to Constantinople by Nicephorus Phocas in the second year of his reign (A. D. 964), according to Baronius, and it was subsequently taken to Rome, where it was venerated in the church of San Silvestro in Capite; and it may be there now, for Titi, in speaking of this church, says, "Here there are many famous relics, and amongst them, it is said, the image of our Saviour which he sent to King Abgarus." Another account says that it was taken to Genoa, and there preserved in the church of San. Bartolomeo.

Xylander, in a note to the passage relating to this subject in Damascenus, says that Evagrius is the first ecclesiastical writer who has mentioned this miraculous portrait. Evagrius terms it "the image framed by God, which the hands of men had not made, but Christ God had sent to Abgarus" (*τὴν θεοῦ τεκτονικὴν εἰκόνα ἣν ἀνθρώπων χεῖρες οὐκ ἐποίησαντο*). Eusebius and Procopius mention the interchange of letters between Christ and Abgarus, but they say nothing of this portrait. Copies of both the letters are given by Cedrenus. [ABGARUS.]

There is preserved and venerated in the Vatican, or in St. Peter's at Rome, the face of Christ upon a linen cloth, called the "Sancta Veronica," or the "Holy True Image." This cloth is said to have been presented by a woman to Christ when fainting under the weight of his cross in going to Mount Calvary. He wiped his face with it, and gave it back to the woman with his image imprinted upon it. It is mentioned in many old church documents. In an old missal of Mainz, of the year 1493, there is a mass "De Sancta Veronica seu vultu Domini." In 1249, Urban IV., when chaplain to Innocent IV., presented a copy of it to the Cistercian nunnery of Montreuil, where his sister was a nun. Some church writers have advanced the tradition respecting the image of Edessa as a proof that images may be venerated. These heads, of which there are imitations in the pictures of the old Italian and German masters, are in the Byzantine style. (Evagrius, *Hist.* l. iv. c. 27.; Joannes Damascenus, *De Fide orthodoxa*, l. iv. c. 16.; Cedrenus, *Annal.* p. 145. ed. Xyland.; Chifflet, *De Linteis sepulchralibus Christi Servatoris Crisis historica*, c. 33, 34.; Gretser, *Syntagma de Imaginibus Manni non factis, deque aliis a S. Luca pictis*, fol. Par. 1625, or *Opera*, vol. xv. p. 178, seq.; Titi, *Descrizione delle Pitture, &c. in Roma.*) R. N. W;

ANANUS (*Ἀνανίας*), the name of two of the high-priests in the later period of the Jewish state. The name Ananus represents the Hebrew name אָנָן, which occurs in a few places in the Old Testament, and is represented in the LXX. by Ἀνά, and in the vulgate by Hanan.

ANANUS, distinguished as the elder, was the son of Seth or Sethi. Cyrenius, governor of Syria, made him high-priest in A. D. 7 (thirty-seven years after the battle of Actium), or very soon after. He held the priesthood at least seven or eight years, some say fifteen, and was deposed by Valerius Gratus, the first procurator of Judæa appointed by Tiberius. He is the Annas of the Evangelists, before whom our Lord Jesus Christ was brought immediately after his apprehension in the Garden of Gethsemane, and by whom he was immediately sent in bonds to Caiaphas the high-priest. He appears also to have presided in the sanhedrim, when the apostles Peter and John were brought before that body. From these circumstances, and from two remarkable passages in the New Testament, in which he is styled high-priest, either in conjunction with, or apparently to the exclusion of Caiaphas* (*Luke*, iii. 2.; *Acts*, iv. 6.), it is evident that he retained considerable influence. This is further shown by the fact recorded by Josephus, that five of his sons (Eleazar, Jonathan, Theophilus, Matthias, and Ananus the younger), as well as his son-in-law Joseph or Caiaphas, enjoyed the high priesthood. He appears to have been a Sadducee. Nothing is known of the death of Ananus. (*Josephus, Jewish Antiq.* XVIII. ii. 1, 2. XX. ix. 1.; *Luke*, iii. 2.; *John*, xviii. 13, 24.; *Acts*, iv. 6, seq. v. 17.)

ANANUS the younger, son of the Ananus noticed above, was made high-priest by Agrippa the younger, in the interval between the death of Festus, procurator of Judæa, and the arrival of his successor Albinus. Ananus was a Sadducee, and like the rest of that sect severe in the punishment of criminals; and being also a man of confident and daring temper, he summoned the sanhedrim, and calling before them some persons charged with violating the Mosaic law had them condemned and executed, although the sanhedrim had no power legally to inflict capital punishment. As the text of Josephus now stands, one of the persons so put to death was St. James the Less, the brother or kinsman of our Lord; but the mention of him has been deemed by some writers an interpolation, though we think without any sufficient reason. However it be with regard to St. James, there is no reason to doubt that

* It must be borne in mind, that in the New Testament the word ἡγούμενος is ambiguous: in the singular it is commonly used to denote the high-priest, but in the plural it describes the most eminent in the whole body of the priesthood, and is rendered in our common version "chief priests."

Ananus had some persons illegally put to death. His conduct in this alarming the more prudent Jews, they complained of him to Albinus, then on his way from Alexandria to Jerusalem, who threatened to punish Ananus. The representations of the Jews, and the anger expressed by Albinus, induced Agrippa to deprive Ananus of the priesthood after he had held it only three months (A. D. 62, or thereabout).

After John of Gischala had fled to Jerusalem, and sought to excite the people to resist the Romans, bands of robbers, or, as they were called, zealots, entered the city and committed great excesses, putting some of the chief men to death, seizing the temple, and undertaking to appoint a chief priest. These outrages provoked the inhabitants of Jerusalem; and Ananus, whose years and courage and talent gave him great influence, stimulated the multitude to attempt the expulsion of the robbers. Josephus has given (*War*, IV. iii. 10.) the speech which Ananus addressed to the assembled multitude with this view. Having induced them to make the attempt, he assumed the command, and assailing the temple mastered the outer inclosure or court of the Gentiles, and closely besieged the zealots in the inner courts and buildings, of which they still remained masters. John of Gischala professed to support Ananus in this attack upon the zealots; but he was secretly communicating with them all the time, and divulging to them the measures planned against them; and when he was sent by Ananus and his party into the temple with proposals for accommodation he induced the zealots to reject the proposals, and to apply for assistance to the Idumæans, of whom twenty thousand immediately marched to Jerusalem. Ananus shut the gates against these new comers and manned the walls, and sent to them Jesus, the son of Gamala, to persuade them to return but in vain. In the course of the ensuing night, during a violent storm, the zealots admitted the Idumæans into the city and the temple, and then assailing those who occupied the court of the Gentiles made a fearful slaughter. They afterward sallied out into the city and massacred a number of their opponents, Ananus and his supporter Jesus among them.

The death of Ananus may be placed in A. D. 67; he speaks of himself in one of his addresses as an old man, but how old we have no means of knowing. Josephus gives him a high character for ability, integrity, and love of liberty, and thinks that if he had survived he might have averted the ruin of his country. (*Josephus, Jewish Antiq.* XX. ix. 1.; *War*, IV. iii. iv. v.)

Josephus mentions one or two other persons of the same name, but they are of too little consequence to require separate notice.

J. C. M.

ANARAWD or ANAROD, a Welsh prince of the ninth century, and contemporary of Alfred, king of England, was the son of Roderick the Great, so called, not from his vigour of character, but because in his person, by descent and marriage, centred the dominion of North and South Wales, and of Powys, which had never before been united under one prince. Instead of taking advantage of this fortunate circumstance, which occurred a few years after the union of England under Egbert, Roderick left the three principalities to three of his sons, Anarawd, Cadell, and Mervyn, but with the injunction that a yearly tribute should be paid by the two others to Anarawd, and that to him and his successors should belong the title of Brenhin Cymru Oil or King of all Wales, though his real dominions consisted of Gwynedd or North Wales only. He directed also that in case of any difference arising between two of the princes, it should be settled by the third; and that if any of their separate territories should be invaded by a foreign enemy, all three should unite to repel the attack. Anarawd assumed the sovereignty of Gwynedd in the year 876, on the death of his father, who was slain in a battle against the Saxons, who had invaded the island of Anglesey. The most memorable event of Anarawd's reign was the reception he gave to the Britons of Strath Clyde, or Welsh inhabitants of Cumberland, who, though they had been severed in 670 from their southern brethren by the Saxon conquest of Lancashire, had, for two hundred years, succeeded in maintaining themselves against the Saxons, Danes, and Scots, but now, after severe conflicts with the enemy and the death of their king, Constantine, in battle, found themselves constrained to apply for an asylum to Anarawd. He granted them the land between the Dee and Conway, on condition that they should drive out the Saxons, who had lately conquered it. This, under the conduct of their leader, Hobart, they easily succeeded in doing; but Eadred, earl of Mercia, mortified at the disgrace of the Saxon arms, re-invaded the country with a strong force. He was met and totally defeated by Anarawd at Cymryd, about two miles from the town of Conway, in a battle to which, in remembrance of the death of his father, he gave the name of Dial Rodri or Revenge for Roderick. After this event, which took place in 890, the northern Britons were allowed to establish a separate state in the country which had been granted them. In 893, or less than three years after the "Dial Rodri," Anarawd united with the Saxons against his brother Cadell, and laid waste the county of Cardigan, in consequence, it is supposed, of Cadell's not having paid him the allotted tribute as head of the family, which was necessary for Anarawd to make up a tribute which, as king of all Wales, he

was bound to pay the Saxons. On the death of Mervyn, prince of Powys, in a conflict with the Danes in 900, Cadell showed an equal disregard of the family compact by taking possession of Powys by force. In 913 Anarawd died, leaving two sons, Edwal Voel and Elis, the eldest of whom succeeded him. In the Welsh triads, Anarawd and his two brothers are called "the three diademed princes." (Caradoc of Llancarvan, *Brut y Tywysogion*, and the *Brut y Saeson*, in *Myvyrian Archaeology of Wales*, ii. 394. 479, 480, &c.; Wynne, *History of Wales* (founded on Caradoc), edit. of 1702, p. 36—45.; Warrington, *Cambria Triumphans*, a *Complete History of Wales*, edit. of 1805, p. 135—141.; Owen, *Cambrian Biography*, p. 7.) T. W.

ANASCO, JUAN DÉ, a native of Seville and one of the early American discoverers, was the most active officer after the chief in the adventurous expedition of Hernando de Soto into Florida in 1539—1543. Anasco, who was contador real, or royal accountant, was generally appointed by De Soto to be captain of any expedition which it was found necessary to detach from the main body, and in every instance except one he met with success. When De Soto was encamped in the village of Anhayca, Anasco was despatched at the head of thirty lancers through a country full of hostile Indians to summon Pedro Calderon, who had been left with his men among some friendly natives, to the standard of De Soto, and succeeded in forcing his way through a series of dangers, which are narrated at length in the pages of Garcilasso de la Vega and Theodore Irving. In the next year, 1540, he saved the Spanish army from perishing of famine, by the discovery of a plentiful region, which he came upon by accident. Shortly after, he was sent by De Soto in quest of an Indian princess, a widow, whom her daughter, delighted with the Spaniards, had invited to come and see them. The invitation was refused, and the daughter commanded a young Indian warrior to guide the Spaniards to her mother's residence. The youth set out with Anasco on the errand, but while on the way grew dejected, took his arrows from his quiver, looked at them one by one, and poising in his hand one shaped like a dagger with a point of flint, suddenly plunged it in his throat. Anasco, left destitute of a guide by this generous suicide, was compelled to return, and the widowed princess was finally left unmolested. On the death of De Soto in 1542, at a spot supposed to be in the modern state of Arkansas, Anasco was in favour of carrying out that leader's views, which aimed at the colonisation of the countries he had discovered; but the new captain-general, Luis de Moscoso de Alvarado, determined to return. Anasco, as before, saved the expedition from starvation by the discovery of the fertile territory of Aminoia, and when in 1543 the Spaniards

descending the Mississippi finally reached the gulf of Mexico, it was by his advice, and under his guidance, that they ventured out to sea without chart or compass, instead of endeavouring to find their way to Mexico by creeping along shore. After the termination of their dangers by their safe arrival in New Spain, Anasco, tired of adventures which had impoverished instead of enriching him, determined on returning to Spain, after which nothing more is known of his history. (Herrera, *Hechos de los Castellanos en las Islas y Tierra Firme del Mar Oceano*, edit. of 1730, decade vi. 161, &c. vii. 167, &c.; El Ynca Garcilasso de la Vega, *la Florida*, edit. of 1605, leaf 97, &c.; Theodore Irving, *The Conquest of Mexico under Hernando de Soto*, i. 24, &c., ii. 277, &c.) T. W.

ANASTASI, GIOVANNI, an Italian historical painter of the end of the seventeenth century. He was born at Sinigaglia in 1654, and there are many of his pictures at that place: the two from sacred history in the church Della Croce are reckoned among his best. In the church also of Santa Lucia of Monte Alboddo there are three pictures by him, which in the Guide of that place are termed masterpieces of Anastasi. In the church of San Francesco at Rimini there is a portrait of one of the Malatesta family by Anastasi. His style was not refined, but easy and spirited: he died in 1704. (Marcheselli, *Pitture delle Chiese di Rimini*; Lanzi, *Storia Pittorica*, &c.) R. N. W.

ANASTASIA, ST. (*Anastasia*), lived towards the end of the third and in the beginning of the fourth century. She secretly professed the Christian faith, though she was married to one Publius, a pagan, who was sent by the Emperor Diocletian as ambassador to Persia. Before Publius started, he confined his wife in an apartment of his palace, and it seems that he had left orders to put her to death because she was a Christian. However, Publius died on his way to Persia, and Anastasia recovered her liberty. She now publicly professed the Christian religion and became universally known for her piety and her zeal in succouring poor Christians. Between A. D. 300 and 303 she went to Macedonia. Diocletian was then persecuting the Christians, and by his order Anastasia was seized and carried to Sirmium, where she suffered the death of a martyr. This took place, as it seems, in the nineteenth year of the reign of Diocletian (303), which year was signalised by the bloody edict of Diocletian against the Christians. Immediately after her death, Anastasia was revered as a saint; her feast is on the 25th of December. It is said that St. Chrysogonus instructed her in the Christian religion, and that she was consoled by him during her captivity. Theophanes tells us that in the year of the accession of the Emperor Leo Thrax (431), her remains were carried to Constantinople, and

deposited in the church called St. Anastasia, though not in memory of this saint.

There are two other saints of the name of Anastasia, but we know little of them. One of them is said to have lived during the reign of Nero, by whose order she was beheaded; her feast is likewise on the 25th of December, but she appears to be the same with St. Anastasia, the wife of Publius. The third St. Anastasia is said to have been a disciple of St. Peter and St. Paul; her feast is celebrated on the 15th of April. (*The Lives of Saints*, iv. 379, 380.; *Acta Sanctorum*, i. 613.; Theophanes, p. 52. 57. 95. ed. Paris; Petrus Gyllius, *The Antiquities of Constantinople*, translated by Ball, p. 200.) W. P.

ANASTASIUS (*Anastāsios*), an ancient physician, whose remedy for the gout, which was to be taken during a whole year, is quoted with approbation by Aëtius (Tetrab. iii. serm. 4. cap. 47. p. 609. ed. H. Steph.); he must therefore have lived in or before the fifth century after Christ. A Latin epigram of eighteen lines, "De Ratione Victus Salutaris post Incisam Venam et Emissum Sanguinem," addressed to a certain Armatius by a person of the name of Anastasius, is contained in several editions of the "Regimen Sanitatis Salernitanum." Frankfort, 1557, 8vo. It contains directions for the course of diet, exercise, &c. to be observed by a patient during the eight days immediately following the operation of blood-letting, and probably belongs to a later age. W. A. G.

ANASTASIUS, a Capuchin monk of the seventeenth century, who lived at Prague in Bohemia, where in 1669 he published a book entitled "Radius Paupertatis," with several copperplates, engraved by himself, and marked A. F. C.—Anastasius Frater Capucinus. (Diabacz, *Allgemeines Historisches Künstler-Lexicon für Böhmen*; Bruliot, *Dictionnaire des Monogrammes*, &c.) R. N. W.

ANASTASIUS I. (*Anastāsios*), emperor, was born about A. D. 430, at Dyrrachium, now Durazzo, in Epirus, of an obscure family. We know very little of his earlier history. In 482 he was shipwrecked on the coast of Egypt, and narrowly escaped. John Talaiä, bishop of Alexandria, received him in his house and treated him with great kindness, but Anastasius afterwards forgot his benefactor. In 488 he was at Antioch, and, being a Eutychian, contributed much to the election of the Eutychian Palladius as bishop of that see; but he was severely reproached for this, in 490, by the orthodox bishop of Constantinople, Euphemius, who, according to Cedrenus, turned him out of the church as a heretic. At this time Anastasius belonged to the body of the "silentiarii," who were a kind of lifeguard of the emperor, and had to keep order within the imperial palace, whence his surname "Silentiarius."

The emperor Zeno having died in 491, it was generally believed that his brother Flavius Longinus would succeed him. However, Longinus was detested for his licentious life and violent character, and his designs on the throne were thwarted by Anastasius, who, from the obscure rank of a silentarius, was suddenly raised to the imperial dignity. Anastasius owed his elevation to the Empress Ariadne, the widow of Zeno, whose favourite he was notwithstanding his advanced age, and whom he married forty days after the death of Zeno. However, it does not appear that he had an adulterous intercourse with her, as some modern writers have supposed. The consul Olybrius was very active in this intrigue, and no sooner was Anastasius emperor, than he rewarded him with the hand of his niece, Irene, the daughter of his sister Magna. Anastasius being known as a Eutychian, the patriarch Euphemius refused to crown him, unless he signed a confession of faith according to the council of Chalcedon. The new emperor did not hesitate to sign this confession, and Euphemius crowned him on the 11th of April, 491. (Theophanes, p. 117. ed. Paris, says the 14th.) Some days after his coronation he appeared in the hippodrome, and the people saluted him with the acclamation, "Lord, reign as you have lived!"

Immediately after the accession of Anastasius, Longinus, the brother of Zeno, rose in rebellion. This Longinus, a second Longinus, who was "Magister Officiorum," and a third Longinus, a native of Selinus, all of whom were natives of the province of Isauria, after having attempted an insurrection in Constantinople, were compelled to fly to Asia. They took refuge in Isauria, and Longinus of Selinus having seized the treasures which the emperor Zeno had concealed in some strongholds in that province, they were enabled to carry on a war against Anastasius for seven years. The armies of the emperor were commanded by John the Scythian, who in 497 succeeded in taking Flavius Longinus, and his adherent, Athenodorus, who were both put to death, and their heads were sent to Constantinople. In the following year, 498, or, according to Theophanes, in 497, Longinus of Selinus was likewise taken and beheaded at Antioch. In the same year (498) civil troubles broke out in Constantinople between the factions of the Green and the Blue, which were excited by religious fanaticism; and Anastasius, having taken the party of the Green, who were defeated by the Blue, was on the point of losing his throne, and he was compelled publicly to apologise to the victorious Blue. These disturbances were followed by a war with the Bulgarians, who penetrated to the neighbourhood of Constantinople, and with the Arabs who devastated Syria, and these calamities were augmented by a violent earthquake, and by the plague and famine which desolated

Asia in A. D. 500. Anastasius was active in relieving the people, and he won their hearts for some time by abolishing the *chrysargyros* (*χρυσόργγρος*), a heavy poll-tax, which was not only levied on men, but also upon cattle and other domestic animals. As early as 502, Anastasius was involved in a dangerous war with the Persians. Their king Cabades took Theodosiopolis, Martyropolis, and Amida in Mesopotamia, and he destroyed the imperial army of fifty-two thousand men, commanded by Hypatius and Patricius Phrygius. However, the Persians were attacked by the Huns, and they made peace with Anastasius in A. D. 505. He paid them ten thousand pounds of gold, and the Persians restored their conquests. The state of the empire was then so insecure that Anastasius, for the protection of his capital, ordered (A. D. 507) a wall to be constructed across the isthmus on which Constantinople is situated. This wall was twenty feet broad, and its principal object was to prevent the Bulgarian horsemen from plundering the environs of Constantinople.

While the empire suffered from the continual wars with the Persians, the Bulgarians, and the Arabs, its domestic peace was disturbed by civil and religious troubles, in which Anastasius displayed a faithless and contemptible character. Although at the beginning of his reign he had signed a confession of the orthodox Catholic faith, he persecuted the Catholics, and patronised the Eutychians. His old enemy, the patriarch Euphemius, was deposed and exiled in 496, and his successor, Macedonius, having opposed several violent and rapacious measures of the emperor, and having excited the people of Constantinople to an insurrection, Anastasius ordered him to be carried off secretly. He appointed in his place Timotheus, who was known as a zealous Eutychian. This scandal was immediately reported to Rome, and Anastasius was anathematised by Pope Symmachus, whose successor, Hormisdas, sent deputies to Constantinople in order to remove the causes of religious trouble that disturbed the peace of the Greek church. But all was in vain, and Anastasius continued his imprudent and arbitrary proceedings towards the orthodox. The persecuted people at last took up arms at the instigation of the Goth, Vitalianus, who in 514 attacked, with sixty thousand men, the imperial forces commanded by Hypatius and Cyrillus, who were entirely defeated. In 515, Vitalianus besieged Constantinople by land and by sea, and although his fleet was destroyed by the Greek fire of one Proclus, he compelled the emperor to yield to the claims of the orthodox. Anastasius promised to protect the Catholic faith, and to assemble a general council, in which Pope Hormisdas was to preside; whereupon Vitalianus dismissed his men, and accepted the governorship of Thrace; but no sooner did the emperor see his enemies

disbanded, than he resumed his persecution of the orthodox.

Anastasius and Theodoric the Great, king of the East Goths, were generally on good terms. The furniture of the palace of Ravenna, which King Odoacer had saved by sending it to Constantinople, was restored by order of Anastasius, who thus hoped to please his mighty neighbour in Italy. In 509, however, he formed the plan of attacking Italy, together with Clovis, king of the Franks, upon whom he conferred the dignity of consul; but the death of Clovis and the vigilance of Theodoric prevented Anastasius from carrying this plan into execution. In 516 Sigismund, king of the Burgundians, was created a Roman patrician by Anastasius. Anastasius, after having lost the Empress Ariadne in 515, died on the 18th of July, 518, at the age of eighty-eight, or perhaps ninety-one years. His successor was Justin I.

It is difficult to form a correct idea of the character of Anastasius, as our historical sources give such very different accounts of him. He must be reproached with fickleness, but he does not merit the calumnies which the Roman Catholic clergy have heaped upon him. Anastasius left in his treasury three hundred and twenty thousand pounds of gold (Procopius, *Anecd.* c. 19.), or thirteen million pounds sterling; and Gibbon praises him for his economy; but he was avaricious, and although he ordered that no public offices should be sold, he was the first to transgress his own laws. Evagrius states that after his death his name was erased from the diptychs or sacred tables. (Le Beau, *Histoire du Bas Empire*, vol. viii. l. 38, 39.; Tillemont, *Histoire des Empereurs*, vi. 531—552.; Gibbon, *Decline and Fall*, vii. 6. 24. 101. 129. viii. 316. ed. 1815; Evagrius, l. iii. c. 29, 30. 34, &c.; Cedrenus, p. 620—631. ed. Bonn., p. 354—364. ed. Paris; Theophanes, p. 115—141. ed. Paris; Gregorius Turonensis, l. ii. c. 38.; Ammianus Marcellinus, ed. Valesius, *Excerpta*, p. 663. 668.) W. P.

ANASTASIUS II. (*‘Avaadriov*), emperor of the East. His real name was Artemius, and he was one of the ministers of the Emperor Philippicus. He was known and esteemed as a man of integrity and of great experience in civil and military affairs. Philippicus, having been blinded and deposed by some conspirators in the month of June, A. D. 713, Artemius was chosen emperor according to the general wishes of the better part of the Greeks, and it seems that he assumed the name of Anastasius in honour of Anastasius I. Immediately after his accession, he seized and punished those who had mutilated Philippicus, and he appointed Leo the Isaurian, afterwards emperor, commander of his armies. Leo took the field against the Alani and other Caucasian nations, who had made an invasion into the country of the Lazi, or the province of Trebizond: they were defeated and partly

brought to submit in the same year, 713. Meanwhile the Arabs were secretly making preparations for an invasion of the Eastern empire. Anastasius having been informed of this by his ambassadors at Damascus, who told him that the Arabs had formed the design of coming to Constantinople by sea and by land at the same time, made his preparations both vigorously and prudently, but in rather a despotic manner. He issued a mandate that all persons in Constantinople, who were not provided with the means of subsistence for a three years' siege, should leave this city. The fortifications of Constantinople were restored and strengthened, and Anastasius, in order to prevent all danger, formed the bold plan of burning the naval stores and the timber of the enemy that had been hewn in Mount Libanus, and was piled up in the maritime places of Phœnicia. For that purpose a fleet left Constantinople in 715, commanded by John, who was at once admiral, great treasurer of the empire, and dean of St. Sophia. Having thus secured the sea, Anastasius, after leaving a strong garrison in Constantinople, went to Nicea to organise his land forces. The incapacity of John, or the cowardice of the Greek mariners, led to the failure of the plan for burning the naval stores of the Arabs. An event now took place for which there was a precedent in the rebellion that broke out in the fleet commanded by the patrician John, who was commissioned by the Emperor Leontius to recover Carthage: John was massacred, and Tiberius Absimarus became emperor of the East in A. D. 698. On this occasion the Greek mariners rose in rebellion against their commander, and probably from the same motive as in 698, dreading the punishment of the emperor. John the dean was murdered, and Theodosius, once a receiver of the taxes, was proclaimed emperor by the mutineers. The fleet sailed to Constantinople, which, after a siege of six months, was taken by surprise and plundered by the rebels. During this time, Anastasius was blockaded in Nicea, but when he was informed of the fall of his capital, he surrendered on condition of having his life saved (Jan. 716). He was presented to the usurper, who, respecting the noble character of his rival, allowed him to retire to a monastery at Thessalonica. His successor, Theodosius III., reigned only two years. In 721 Anastasius was put to death by order of the Emperor Leo, the Isaurian, against whom he had conspired. (Theophanes, p. 321—323. 335. ed. Paris; Zonaras, ii. 98, 99. ed. Paris; Cedrenus, 449. ed. Paris; Le Beau, *Histoire du Bas Empire*, xiii. 267, &c.; Gibbon, *Decline and Fall*, ix. 24. x. 8, 9. ed. 1815.) W. P.

ANASTASIUS was raised to the see of ANTIOCH A. D. 561, and his personal qualities increased the consideration conferred on him by his station: therefore, when Justinian

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issued A. D. 564 an edict, to establish the doctrine of the incorruptibility and impassibility of the body of Christ, all parties looked with anxiety to the opinion of Anastasius. He expressed it with boldness, in opposition to the imperial decree, and maintained, by many learned arguments, that in respect to the innocent passions and impressions of our nature, the body of the Lord was corruptible. Justinian was preparing to chastise this insubordination by exile, when he died in the following year. For the same offence, probably, though under another pretence, the patriarch was deposed by Justin in 572; but he was restored by Maurice, and died in 599 in the peaceable possession of his see. He translated the "Pastoral of St. Gregory" into Greek, for the use of the churches of the East; and there remain eight discourses by him, three of which may be found in the "Auctuarium" of Combes, and five in the "Lectiones Antiquæ" of Canisius. He was succeeded by another Anastasius, known in history as the younger, who was slain in a tumult in 609. (Evagrius, *Historia Ecclesiast.* lib. iv. c. xxxviii. xxxix. xl.; Basnage, A. D. 599, tom. iii. p. 937-8.) G. W.

ANASTASIUS, surnamed BIBLIOTHECARIUS, was a Roman abbot, who became cardinal in A. D. 848, and whose active life fills up the reigns of the popes Nicolas I., Adrian II., and John VIII., who died in 882. The year of the death of Anastasius is not quite ascertained, but he did not die before 882, and he perhaps lived several years longer. Anastasius translated a great number of Greek works into Latin; his style is very barbarous, but he understood Greek well, and his translations are far from being useless. The most valuable are—1. "Chronologia Nicephori Constantinopolitani." 2. "Historia Ecclesiastica," which is composed of extracts from Nicephorus, Georgius Syncellus, and Theophanes Confessor, and was written about 872. Several other translations from works on ecclesiastical matters are mentioned by Fabricius. Anastasius is said to be the author of, 3. "Vitæ Pontificum a Petro usque ad Nicolaum I." The editio princeps of this book was published at Mainz, 1602, 4to., by Joannes Buseus. It is also contained in the "Corpus Scriptorum Historiæ Byzantinæ" of Paris, and in that of Venice, together with the "Historia Ecclesiastica." A separate edition of the "Vitæ Pontificum" was published, by order of Pope Clement XI., by Franciscus Blanchinus and Joannes Vignolius, who enriched it with notes, Rome, 1st vol. 1718, 2d vol. 1724, 3d vol. 1728, fol.; and 1724, 1 vol. 4to. The "Vitæ Pontificum" are likewise contained in the third volume of Muratori's "Scriptores Rerum Italicarum." It is doubtful whether Anastasius is the author of the "Chronicon Cassinense." (Fabricius, *Bibl. Latina med. et inf. Ætatis*.) W. P.

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ANASTASIUS CASSINENSIS, a monk, lived towards the end and probably also during the middle of the eighth century, and was librarian to Pope Stephen III., or perhaps to Stephen II. He is therefore sometimes called Anastasius Bibliothecarius, and must not be confounded with Anastasius Bibliothecarius who lived towards the end of the ninth century. He is said to be the author of "Historia de Translatione Partis Reliquiarum S. Benedicti et Sororis ejus, Scholasticæ," MS. in the Bibliotheca Cassinensis. (Fabricius, *Bibliotheca Latina mediæ et infimæ Ætatis*; Cave, *Scriptorum Eccles. Hist. Litteraria*, ii. 249.) W. P.

ANASTASIUS, a presbyter of CONSTANTINOPLE, was the first who broached, in a sermon delivered A. D. 428, the doctrine respecting the Holy Virgin, which was immediately adopted by Nestorius. He maintained that the Virgin ought not to be designated Theotokos, the mother of God, but rather Christotokos, the mother of Christ, since the Deity could neither be born nor die. Hence arose the controversy. [NESTORIUS.] G. W.

ANASTASIUS (Αναστάσιος), patriarch of JERUSALEM, lived during the middle of the fifth century, A. D. He was the disciple of the celebrated Passarion, abbot at Jerusalem, and became, afterwards, co-episcopus and guardian of the holy vessels in the church of the Resurrection at Jerusalem. He showed great zeal in the conversion of heretics and infidels to the orthodox faith, and it is said that he was particularly active in the conversion of Eudoxia, the widow of the emperor Theodosius II. In 458 he succeeded Juvenalis as patriarch of Jerusalem, an office which he held during twenty years. After the death of St. Euthymius in 473, Anastasius directed the funeral of this venerable man, and it is said that he put the corpse into the coffin, and constructed a tomb for him. Shortly afterwards he was driven from his see by the Eutychians, who chose Gerontius in his stead, but Anastasius was soon restored by the troops of the Emperor Zeno. He died in 478. (Tillemont, *Histoire des Empereurs*, vi. 368, &c.) W. P.

ANASTASIUS PALESTINUS was born either in Palestine or at Antioch, and lived during the latter part of the eleventh century. His name particularly occurs during the time that John was patriarch of Antioch, that is, from 1090 to 1094, when Anastasius was archbishop of Cæsarea. He is the author of "Tractatus de Jejuniis gloriosissimæ Deiparæ quodque servandum sit ut legitimum," which was originally written in Greek. This treatise is contained in a Latin translation in Cotelierus, "Vetera Monumenta Ecclesiæ Græcæ," iii. 432, &c. He is also the author of "Περὶ τῶν ἑπτὰ ἑβδομάδων τῶν ῥηστειῶν" ("On the seven Weeks of Lent"), extant in MS. in the imperial library at Vienna. (Cave, *Script. Eccles.*)

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Hist. Litteraria, ii. 350.; Ersch und Gruber, *Allgemeine Encyclopädie*, sub voc. "Anastasius;" Jöcher, *Allgemeines Gelehrten-Lexicon*, sub voc. "Anastasius.") W. P.

ANASTASIUS I. (POPE), by birth a Roman, the son of one Maximus, succeeded Siricius in the see of Rome, A. D. 398. This was only one year after the death of Ambrose. Chrysostom, Augustine and Jerome flourished during his pontificate, and some important councils and synods were held at Carthage, Constantinople, Ephesus and Toledo, in which the Roman bishop took little or no part. The only important act of Anastasius was to heal a schism which had divided for about seventeen years the churches of Rome and Antioch. An embassy from Flavianus, of Antioch, respecting whose ordination a dispute had originated, arrived at Rome during the last hours of Siricius, and thus the honour of the reconciliation devolved on his successor. Among the letters ascribed to this pope, two are decided forgeries: the former, addressed to the German bishops, in which it is ordained, that the people shall hear the Gospel standing; that no converts shall receive ordination except on the recommendation of five bishops; that the Manichæans expelled from Rome shall not be received in Germany: the latter, an epistle of consolation to one Nerenianus, — the one bears a date prior to the accession of Anastasius; the other, a date posterior to his death. This event is fixed by Semler on December 14th, 401, but more correctly by Baronius, on April 27th, 402. In the controversy then prevailing about the doctrines of Origen [RUFFINUS], Anastasius expressed his opposition to them with sufficient decision. Two of his epistles are published in the "*Epistolæ Romanorum Pontificum*," by Coutant, and some quotations may be found in Basnage, tom. iii. ann. 401. (Theodoret, lib. v. c. 23.; Basnage, tom. iii. A. D. 398.) G. W.

ANASTASIUS II. (POPE), also a Roman, is supposed to have taken possession of the see of Rome on December 25th, A. D. 496, the day on which Clovis was baptized; at least in the year following he thus addressed that prince: "We rejoice, most honoured son, that thy admission to the Christian faith was contemporary with the beginning of our pontificate." His rule was extremely short, as we find that he was buried in St. Peter's on November 18th, A. D. 498; and it was passed in vain endeavours to compose the differences which had again arisen between the Eastern and the Western churches. The question then was, whether the name of Acacius, the recently deceased patriarch of Constantinople, whom the Romans accused of Eutychianism, and who had certainly been guilty of a bold independent opposition to the demands and pretensions of Rome, should be retained on the diptychs or not. The pope, in the first instance, insisted on its erasure, and he sent

a fruitless embassy to the emperor (also Anastasius) with that object; but being of a mild and pacific character, he appears afterwards to have relaxed somewhat of that rigour, so as to alarm the fears and provoke the jealousy of the more violent among his own clergy. Thus passed, between foreign dissension and domestic sedition, his disturbed pontificate, and it was followed by a schism which rent the Roman church for about sixteen years. Besides his letter to Clovis, there remains another, addressed to the emperor, and published by Labbe; and also a fragment relating to the schism in the East, which is published by Baluzius. (Labbe, *Concilia*, tom. iv. p. 1275.; Baluzius, *Novæ Collecta Conciliorum*, p. 1457.; Baronius, A. D. 496.) G. W.

ANASTASIUS (ANTIPOPE), cardinal of St. Marcellus, was protected by the emperors Lothaire and Louis, in 855-6, in his opposition to Benedict III. He was even placed by military force on the pontifical throne, and the bishops were summoned by the imperial officers to consecrate him; but they firmly refused obedience, and were so well supported by the clergy and people of Rome, that Anastasius was withdrawn by his patrons from the hopeless contest. (Fleury, *Histoire Ecclesiastique*, lib. xlix. c. 26.) G. W.

ANASTASIUS III. (POPE), a Roman, the son of one Lucian, succeeded Sergius III. in the see of Rome in the year 911, and held it for two years and about two months. We find nothing recorded respecting him, except some general mention of the mildness of his government. G. W.

ANASTASIUS IV. (POPE), Conrad, bishop of Sabina, a canon, regular, and native of Rome, was elected as successor to Eugenius III. on July 9th, 1153. He is described as possessing great virtue and experience in the usages of the Roman court; but the only act of any importance related of him is the patronage which he bestowed on the order of St. John at Jerusalem, the Knights of the Hospital. Some of the privileges which he conferred on them were, however, contested by the patriarch of Jerusalem, and great discords arose in consequence. The deed is extant, and may be found, as well as some letters of this pope, in Labbe's collection. He was at a very advanced age when he obtained the see, and he held it only one year and some months. (Otho Frisingensis, lib. ii. Ap.; Labbe, *Concilia*, tom. x. p. 1132, et seq.) G. W.

ANASTASIUS SINAITA is the name of several ecclesiastical writers who were monks in one of the convents on Mount Sinai. The most remarkable of them are —

I. ANASTASIUS SINAITA the elder, bishop, or rather patriarch, of Antioch, from A. D. 561. He was a zealous adherent and afterwards protector of the orthodox Catholic

faith. His accession to the see of Antioch took place during the latter years of the reign of Justinian, who towards the end of his life abandoned the religious principles of his youth, and transgressed the limits even of temperate heresy. He publicly professed the fantastic opinion of the Aphthardoceti, who believed that the body of Christ was incorruptible before his ascension, and that his manhood was never subject to any wants and infirmities. Anastasius, having attacked this principle of the Aphthardoceti, had in his turn to suffer from the intrigues and hostility of Justinian. The successor of Justinian, Justin II., though his reign is distinguished by a rare tranquillity in the ecclesiastical history of the East, expelled Anastasius from his see in 570. The fate of Anastasius during the period from 570 to 593 is unknown, although it is said that he continued to show himself a zealous defender of the orthodox faith by several public disputations which he held with heterodox priests at Antioch, at Cæsarea, and especially at Alexandria. In 593 he was restored to the see of Antioch by the Emperor Maurice, and he died on the 21st of April, 599, at a very advanced age. Anastasius is generally supposed to be the author of—1. "Sermones V. de orthodoxa Fide." 2. "Sermones II. in Annunciationem B. Virginis Mariæ." 3. "Sermo in Transfigurationem J. Christi." 4. "Expositio compendiarie orthodoxæ Fidei." 5. "Tractatus de Sanctis tribus quadragesimis." These works were all written in Greek; a Latin translation of them is contained in the "Bibliotheca Patrum," ix. 923, &c. (Evagrius, l. iv. c. 39—41. l. v. c. 3.; Cave, *Script. Eccles. Hist. Litteraria*, ii. 186, 187.; Jöcher, *Allgem. Gelehrten-Lexicon*, sub voc. "Anastasius I. Sinaita"; Ersch und Gruber, *Allgemeine Encyclopädie*, sub voc. "Anastasius Sinaita I.;" Gibbon, *Decline and Fall*, viii. 331, &c. ed. 1815.) W. P.

II. ANASTASIUS SINAITA the younger, the saint or the martyr, was the successor of Anastasius Sinaita the elder in the see of Antioch (A. D. 599). He showed great zeal in the conversion of the Jews, by whom he was put to death with cruel torture, in a revolt on the 21st of December, 608. It is not quite certain that he had been a monk on Mount Sinai. He is often confounded with Anastasius Sinaita the elder, for instance by Nicephorus (xviii. 44.). He is generally believed to be the Greek translator of the work of Gregory the Great, "De cura Pastoralis." It is also said that he is the author of a Greek treatise on Faith which is contained in a Latin translation in the fifteenth volume of the "Bibliotheca Patrum," and which is attributed by others to Anastasius Sinaita the Elder. (Cave, *Historia Litteraria*, i. 437.; Baronius, *Martyrologium Romanum*, 21st of December; Ersch und Gruber, *Allgemeine Encyclopädie*; Jöcher,

Allgem. Gelehrten-Lexicon, and Adelung's *Supplement*.) W. P.

III. ANASTASIUS SINAITA, flourished in the seventh century, but whether he died about 620, as some assert, or sixty years later, is disputed. It is certain, however, that he was a different person from the patriarch of Antioch, with whom he has been constantly confounded, and even by Gretser. He was a monk of Mount Sinai, and a zealot for the orthodox faith, and contended against the heretics of Egypt and Syria, especially the Acephali, a sect of Monophysites. Many of his works are extant:—1. The Hodegos, or Guide, chiefly against the Eutychians, of various denominations, in twenty-four chapters. It was published by Gretser in Greek and Latin. Ingolstadt, 1606. 2. "Anagogicæ Contemplationes in Hexameron," a long and fanciful dissertation on the creation. A Latin translation of eleven books may be found in the "Bibliotheca Vet. Patr." Cologne, 1618. The twelfth book was published in Greek and Latin by Allix, London, 1682. 3. Five orations or sermons on various points of doctrine. 4. One hundred and fifty-four Questions and Answers. This is in a great measure a compilation from the fathers and other ecclesiastical writers, and it treats on some moral as well as theological matters. Translations of all these works are contained in the "Bibliotheca Vet. Patr." tom. vi. pars i. p. 580—800. G. W.

IV. ANASTASIUS SINAITA, a patriarch of Antioch, who lived in the former part of the seventh century. He declared himself against the council of Chalcedon, and was a passionate adherent of the heretical doctrines of the Jacobites. In 629 the Emperor Heraclius promised to promote him to the see of Antioch if he would adhere to the council of Chalcedon, and recognise two natures in Jesus Christ. Anastasius abandoned his errors, but not in a fair way, professing that he believed a "natura deivirilis" (godly-human) of Christ, by which words the emperor was deceived. Anastasius died as patriarch of Antioch in 649. Theophanes calls him a man as hypocritical and dangerous as all the other Syrians, from which we may conclude that Anastasius was born in Syria. This Anastasius is probably the author of the Greek work "On Heresies," which is now in the imperial library at Vienna. (Theophanes, p. 274. ed. Paris; Baronius, *Annales Ecclesiastici*, ad an. 629; Jöcher, *Allgem. Gelehrten-Lexicon*, and Adelung's *Supplement*.) W. P.

ANASTASY BRATANOVSKY. [BRATANOVSKY.]

ANATOLIUS (Ἀνατόλιος), a contemporary and friend of Porphyry (A. D. 233—A. D. 304), who reckons him among the New Platonists, and calls him a teacher of Iamblichus. The "Homeric Questions" (Ζητήματα Ὅμηρου) of Porphyry, still extant, are dedi-

cated to Anatolius. We possess under his name a fragment of a work, which was entitled *Περὶ συμπαθειῶν καὶ ἀντιπαθειῶν* ("On Sympathies and Antipathies"). It is printed with notes and a Latin translation by F. Rendtorf, in the old edition of Fabricius, "*Bibliotheca Græca*," iv. 295. Some writers, such as H. Valesius, entertained the opinion that this Anatolius was the same as Anatolius of Alexandria; but, though the time at which they lived might support the opinion, there is sufficient reason for distinguishing the two, the former being a pagan, and the latter a Christian bishop. Others have been inclined to regard this Anatolius as the same person with the one to whom many of the letters of Libanius are addressed, and who was a friend of Iamblichus the younger, but this latter Anatolius, who was prefect of Illyricum (Wolf, *ad Libanii Epist.* 463.; Ammian. Marcellin. p. 223. and 272. ed. H. Valesius), certainly belongs to a later date. (Fabricius, *Biblioth. Græc.* v. 759.) L. S.

ANATOLIUS (*Ἀνατόλιος*), a jurist who lived during the first half of the sixth century of the Christian era. He was a native of Berytus, and belonged to a celebrated family of jurists, for his father, Leontius, and his grandfather, Eudoxius, are mentioned by the Emperor Justinian as men of great merit in jurisprudence; but whether this refers to their writings, or to their distinguished character as teachers in the celebrated school of jurisprudence at Berytus, is uncertain. Anatolius himself taught jurisprudence as antecedent at Berytus, from whence he was invited, about A. D. 530, to Constantinople, to assist Tribonian and others in compiling the *Digest* or *Pandects*. After the completion of this task, he received successively the offices of *Advocatus præfecti prætoris*, *Advocatus fisci*, and "*communis omnium iudex*." At last he was raised to the dignity of consular and the office of *Comes rerum privatarum* to the Emperor Justinian. He lost his life during an earthquake, a piece of stone having struck him on the head. This accident is said to have given much pleasure in many quarters, for he had many enemies on account of his avarice and selfish conduct. Anatolius wrote a commentary on the "*Digest*," and one on the "*Codex Justinianus*," both of which are cited in the "*Basilica*," but are now lost. Blastares, a writer of the fourteenth century, ascribes to Anatolius a Greek translation or rather abridgment of the "*Codex Justinianus*;" but no part of this work is extant, and some critics think that this statement of Blastares arose only from a confusion of Anatolius with Anastasius. (Justinian, *De confirmatione Digestorum*, § 9.; *Novella*, lxxxii. 1.; Agathias, *Hist.* v. 3.; Bach, *Historia Jurisprudentiæ Romanæ*, iv. 1. § 10.; Zimmern, *Geschichte des Röm. Privatrechts*, § 109.) L. S.

ANATOLIUS (*Ἀνατόλιος*), a native of

ALEXANDRIA, lived in the latter half of the third century after Christ, and was, according to Eusebius, the most distinguished among the philosophers of his time. In arithmetic, geometry, astronomy, physics, dialectic, and rhetoric, he was far above all his contemporaries, and his fellow-citizens persuaded him to establish at Alexandria a school for the purpose of teaching and propagating the philosophy of Aristotle. Anatolius complied with their request, and was thus the first Christian who taught the philosophy of Aristotle. After having for some time enjoyed the highest honours and distinctions at Alexandria, he left his native city and went to Syria, where Theotechnus, bishop of Cæsarea in Palestine, gave him episcopal ordination, and promised him the succession in the see of Cæsarea. With this prospect in view, he stopped for some time at Cæsarea, and assisted Theotechnus on various occasions in his episcopal functions, but about the year A. D. 269 he had to travel to Antioch, and on his way thither he passed through Laodicea. Eusebius, the bishop of this place, had recently died, and the Laodiceans entreated him to remain among them as their bishop. Anatolius accepted the offer, and thus became bishop of Laodicea, an office which he seems to have held from A. D. 270 to about A. D. 282. (Georg. Syncellus, p. 723. ed. Dindorf.) Respecting his subsequent life, nothing is known, though some writers state that he suffered martyrdom. Anatolius is mentioned as the author of the following works:—1. "*Canon Paschalis*," that is, on the festival of Easter, and the season at which it should be celebrated. Eusebius has preserved a considerable fragment of the beginning of it, but the whole work now exists only in a bad Latin translation, which is usually ascribed to Rufinus, and is printed, together with the "*Canon Paschalis*" of Victorinus, in A. Bucher's "*Doctrina Temporum*," p. 435, &c. 2. A work on arithmetic, in ten books, which is now lost, with the exception of some fragments preserved in the "*Theologumena Arithmetica*" (*Θεολογούμενα τῆς ἀριθμητικῆς*). 3. An introductory work on the study of mathematics. Fragments of it, consisting of questions and answers connected with mathematics, astronomy, and geography, are still extant in MS., but have never been printed, except by Fabricius in his "*Bibliotheca Græca*." (Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, p. 99. ed. London, 1688; Fabricius, *Biblioth. Græc.* iii. 461, &c.; Fantanini, *Historia Literaria Aquileia*, v. 15.)

L. S.

ANATOLIUS (*Ἀνατόλιος*), sometimes called ANATOLIUS VINDANIUS, or simply VINDANIUS, was a native of Berytus, and if, as some writers believe, he is the same as the Anatolius mentioned by Eunapius in his Life of Proæresius, he was surnamed Azutrian,

and died about A. D. 360. But the supposed identity of the two persons is exceedingly doubtful. The one of whom Eunapius speaks was a great orator and jurist, who went from Berytus to Rome, and found so much favour there that he was at last appointed *Præfectus* of Illyricum, and became one of the most powerful men of the age. Notwithstanding his exalted position, his vanity and ambition induced him to go to Athens for the purpose of contending with the most celebrated sophists of the day. Eunapius gives an amusing account of the manner in which the degraded Greeks of that time received this great man. They were, says he, struck with as much awe at his arrival as their ancestors had been at the arrival of the Persian hosts, and some declared that he must needs be a god. [PROÆRESIUS.] But whatever may be thought of the identity of the two persons of the name of Anatolius, we know from Photius (*Biblioth.* 163.) that Anatolius Vindanius wrote a work on agriculture in twelve books, under the title of "Συγγραφὴ Γεωργικῶν." It was a compilation from earlier works on the same subject, such as those of Democritus, Africanus, Tarantinus, Apuleius, Florentinus, and others. The entire work is now lost, but Cassianus Bassus, who, at the command of the emperor Constantinus Porphyrogenitus, made a collection of extracts from the different writers on agriculture, incorporated in it many parts from the work of Anatolius, from which it is evident that he must have been a man of considerable practical knowledge. This collection made by Cassianus Bassus is still extant under the name of "Geoponica" ("Γεωπονικά"), in twenty books.

(Ammian. Marcell. xix. 11. with the note of Valesius; F. N. Niclas, introduction to his edition of the *Geoponica*, Leipzig, 1781, 4 vols. 8vo.)

Suidas mentions an ANATOLIUS, whom he calls a teacher of the Emperor Theodosius, and who is otherwise unknown.

There is another ANATOLIUS, who was bishop of Constantinople from A. D. 449 to A. D. 458, and of whom we still possess a letter addressed to the Emperor Leo on the council of Chalcedon. (Cave, *Scriptorum Ecclesiast. Historia Literaria*, p. 355. ed. London.) L. S.

ANAXAGORAS (Ἀναξαγόρας), a native of Clazomenæ, was born, according to Apollodorus, in the seventieth Olympiad (B. C. 500—497). As he was twenty years old at the time of the expedition of Xerxes into Greece, he was born in B. C. 500. He lived to be seventy-two years of age, and consequently till B. C. 428.

He is stated by several ancient writers to have been a pupil of Anaximenes. If this be true, it would assist in determining the time of Anaximenes, which is not certain. But the difference between the doctrines of Anaximenes and Anaxagoras throws some

suspicion on this statement; and the succession of some of these ancient philosophers, as given by later writers, is very far from being trustworthy. Though Anaxagoras was of a rich and distinguished family, he took no part in political affairs, and he gave up his property to his relations, considering that the true object of life was the contemplation of nature. He came to Athens in B. C. 480, and stayed there thirty years. Among his pupils are mentioned, on good authority, Pericles, Euripides the dramatist, and Archelaus; and, on less certain evidence, Thucydides the historian, Democritus, Socrates, and others. If the time of his residence at Athens is rightly stated, we must suppose that he left Athens in B. C. 450, and afterwards visited it again; for in B. C. 432, he was prosecuted at Athens on a charge of irreligion. Various and inconsistent accounts of his trial are quoted by Diogenes Laertius. His pupil Pericles assisted in his defence. He escaped at least with his life, for he died at Lampeacus, B. C. 428, and his memory was honoured there by an annual celebration.

Anaxagoras wrote a treatise, in the Ionic dialect, on Nature, which was highly valued. Several fragments of it have been preserved by ancient writers, especially by Simplicius. He denied that there was either generation or destruction; there was only union and separation of things already existing, so that generation ought to be called union or mixture of things, and destruction ought to be called separation. He began his treatise by representing all things as originally in a state of mixture or confusion, till *Nous* gave them order. These elemental things were infinite in number and minuteness, and as all things were mixed, no thing was perceptible owing to its minuteness. As he supposed the primal elements to be infinitely small, he did not adopt an atomic theory; for, as Bayle has correctly said, the atomic theory, though it supposes the whole number of atoms to be infinite, involves the supposition of the number being finite in any given body. He denied that there was chance or accident; these were only names for unknown causes. Yet he did not assume a fate or necessity. He maintained that there was a moving power, and he called it *Nous*. *Nous* was conceived as the cause of the union and separation of things; it has given order to all that has been, and is, and will give order to all that is to be. He conceived matter to be infinite in quantity, quality, and minuteness, and *Nous* as arranging it in order, and so producing the beautiful and the good. Thus he distinguished between the moved and the moving power, which itself had no motion, and thus he established two independent principles in opposition to the sole principle of Anaximander. His general doctrine as to *Nous* is expressed with sufficient clearness in a passage preserved by Simplicius: "*Nous* is

infinite, self-potent, and unmixed with any thing. It exists by itself. For, if it did not, but were mixed with any thing else, it would have a part in all things by being mixed with any one; for in all there is a portion of all." He adds that "Nous is the most subtle and the purest of all things, and has all knowledge about all things, and infinite power (*ἀρχὴ καὶ μέγιστος*)."¹ He may have conceived Nous as diffused through all things, but not mixed with any thing; and this will seem a probable exposition of his meaning when we come to explain his notion of life.

It cannot be admitted with Ritter that the infinite, as conceived by Anaxagoras, is not to be taken in its strict sense because he speaks of æther and air as infinite, which, according to his system, are formed out of the infinite particles of matter. It was one of his merits, so far as we can understand his system, to have seen that different orders of infinity may co-exist; that the whole of things, conceived as independent of quality, must be infinite; that, conceived as possessing qualities, the number of qualities may be conceived as infinite; and that the things of like qualities may also consistently be conceived as infinite in number. It was objected to his system of old, that his infinite Nous was limited in its power. The mass of matter existed independently of it; Nous merely ordered or arranged. The notion of Nous did not involve the notion of all existence. It was merely an instrument, not an original cause. Nous also only worked partially. At first it moved only a few particles of the infinite number; and what it moved, that it separated and arranged; that which was put in motion remained in motion and propagated its motion; and Nous was, and is still, employed in giving the primary movement to other particles of the infinite. Nous, therefore, gave motion to matter, which continued to move according to the nature of the motion impressed upon it.

Ritter justly remarks that Aristotle's conclusion, that Anaxagoras viewed Nous as having begun to create motion, is a too literal exposition of the words of Anaxagoras. According to Aristotle's exposition, Anaxagoras must have viewed the universe as having a beginning. But the essence of Nous is to produce motion and order, and if it began to operate, it must have existed in an inactive state; and that is contradictory to its notion. Accordingly, when Anaxagoras speaks of Nous beginning to give motion, we must consider this only a mode of expression adopted to explain how the universe was created; for language admits of no other form of expression when we attempt to explain a system in operation. The opinion, that by establishing an eternally existing matter, and Nous as merely giving motion to it, he established two eternal principles, and so destroyed the unity which is essential to the conception of

a first cause, is perhaps not a well founded objection. As he explained the formation of things by speaking of Nous as beginning to operate, so it was necessary to assume something to operate upon. We can conceive creation so far as it is the forming of material bodies; but we cannot conceive the creation of particles of matter, or of any thing that has not form and parts. The system of Anaxagoras then may not be liable to objection on this head.

Anaxagoras maintained that the first separation of things was into the dense and moist, and cold and dark, and that these were arranged where the earth now is. The rare and dry occupied a higher position. These were the first things separated, and they gave birth to other things, as water and earth; and earth, under the contracting influence of cold, produced stones. When the elements were formed, the earth occupied the lowest place, the fire (æther) the highest, and between them were the water and air.

But the four elements were not pure. The doctrine of Anaxagoras was, that all was in all, and there was nothing which did not contain a portion of all. Every object, then, was merely determined to be what it is, or what we take it to be, by the preponderance of certain component parts. Objects were not formed of the four elements, for the elements were less pure than many other elementary things, as flesh and bone for instance. As the primal elements were infinite in number and in kind, and no one kind was like another, there was, according to his theory, room for an endless production of different things, according to the predominance of the principal elements. He could not pretend to determine all the kinds of infinite primal elements, but he mentioned some, such as colour, cold, heat, and the like; also the component parts of particular things, as flesh, blood, gold, lead, and so forth. As in the original mixture, no quality of things was perceptible; so in the several things which resulted from separation, these original principles or like parts (*ὁμοιομερείαι*) became perceptible. These like parts must also have been infinite; but, as opposed to other like parts, the like parts had no resemblance to one another. Among his homoiomeria, organic components of animals are mentioned. As all things result merely from the union of the particles of matter, it was a consequence that there must be such particles as composed individual organised animals. The food of animals nourishes the hair, veins, bones, and other parts; whence it follows that all these are in the food. Thus the contemplation of individual organised beings confirmed his general theory.

Aristotle complains that Anaxagoras is not clear as to the difference of Nous and Psyche (*ψυχή*), and that he sometimes views them as the same, and considers Nous to be

in all animals. Thus he conceives one *Nous* the universal cause of motion, and he conceives *Nous* also to be the special cause of motion in all systems of organised beings which have *Psyche*; and among such organised beings he includes plants. The life of organised beings is a particle of *Nous*, and all *Nous* is like itself. *Nous*, though united with living beings, is not mixed with them. Living beings are merely a union of particles, and as the existence of *Nous*, though in them, is independent of them, the separation of the particles of any body cannot affect the existence of the *Nous*. Destruction then, as it is improperly called, or the death of organised beings, is a matter that in no wise concerns the living power.

It has been objected to Anaxagoras that his system leads to contradiction when he comes to the examination of the relation between the elemental particles and the *Psyche* in organised bodies; for the *Psyche* was intimately united, though not mixed with living things, and was affected by the operation of things on these living bodies, and accordingly *Psyche* or *Nous* was not free from the influence of matter. But as all states and conditions of matter were reducible to motion of the primal particles, and as *Nous* was the cause of motion, and all *Nous*, great and small, was of one kind, all so-called affections of *Nous*, as operated on by matter, were only motion, and therefore were ultimately the operation of *Nous* itself and not of matter.

It was consistent with the exposition of Anaxagoras of the original smaller activity of *Nous*, to view the formation of all the conditions necessary to the existence of organised beings as prior to their formation. Accordingly unorganised bodies were conceived to have preceded organised bodies, whose conditions of existence depend on prior conditions. Thus the formation of the sun and earth preceded that of organised bodies, which were produced from moisture, heat, and earth, and then propagated their kind.

All things were in all, except *Nous*; but *Nous* was in some. Anaxagoras, as already observed, extended the notion of life to plants; and he conceived the existence of organised beings in other places besides the earth: the moon, for instance, had its houses and hills and valleys, and, we must conclude, its inhabitants. As he viewed a progress in the formation of the universe, so he did not consider it as constant in any given form. This was consistent with his principles; for the motion which *Nous* had impressed and was constantly impressing on matter rendered the notion of fixedness inconceivable. Observation also confirmed his general principles; and accordingly, in answer to the question, whether the mountains of *Lamprous* would ever become sea, he answered that they would if time should not fail.

The doctrine of Anaxagoras of the eternal existence of the elements of matter and of their not being objects of sense, was a result of the exercise of the pure intellect, to which, in fact, Anaxagoras ascribed all our real knowledge. Sensuous objects therefore could not be conceived in their elemental parts, but only according to the impression made on us by the preponderating elements of which they were composed; for each was to be determined to be what it is by a preponderance of like elements over the other like elements which it contained. The objection of Aristotle, that, according to this system, nothing true could be predicated of any thing, does not touch the doctrine of Anaxagoras. Nothing true could be predicated of any thing, but truth could be predicated of its phenomena, for Anaxagoras said (*Aristot. Metaphys. iv. 5.*) that things are to us such as we suppose them to be. Thus sensuous appearances were not false, and they were not without their value; for phenomena, as he expressed it, were to us the measure of things beyond the limits of sense. He saw clearly that the sensuous impressions were not to be confounded with the essential nature of things. It was a consequence of the doctrines of Anaxagoras that man could know very little: his knowledge indeed might be called nothing when compared with the infinite that he could not know.

The particular doctrines of Anaxagoras are of little importance, except so far as they may be consequences of his general system; for the merits of his system, like that of all systems, must be tried by its consistency with itself—its absence of contradictions. Some of his particular opinions may be referred to his general principles; others, such as they are reported, stand like isolated guesses; such, for instance, that the sun is a mass of red hot iron, and larger than the Peloponnesus, which is said to have been one of the grounds of his prosecution for impiety; the galaxy was the reflection of the sun's light; thunder was caused by the collision of clouds, and lightning by their rubbing together. He is also said to have predicted the fall of the great stone at *Ægeopotami*, which happened about the time when *Lyfander* defeated the Athenians there, B.C. 405; an absurd story, by which we may measure the probability of many other of the opinions attributed to him. His opinion that the moon shone by the sun's light may not be original. The attempt at the quadrature of the circle, to which *Plutarch* alludes, may not have been a treatise, as it is sometimes supposed. A work on perspective (*ἀκτῶν γράφη*) is attributed to him by *Vitruvius*.

As we know Anaxagoras only in fragments, and chiefly through his expositors, who may have frequently misunderstood him, it is impossible to reconstruct his system with certainty. That he was a man of clear and

powerful understanding, and a bold original thinker, is undeniable. It seems probable, too, that his system, if it is here rightly explained, was tolerably free from contradictions; a merit not a small one at a time when the language of philosophy was unformed, and the dialectic subtlety of the Greeks was still undeveloped. The form in which his general doctrines are clothed must not be too studiously regarded in estimating their merits. Anaxagoras was an extraordinary man, and Aristotle thought him so. Bayle has a long and amusing article on Anaxagoras, in which the note (G) is occupied with exposing the contradictions of his system, and especially of his doctrine of the homoiomereiai, or like particles. Unfortunately we cannot have the philosopher's reply to the objections of Aristotle, and to the most subtle of modern dialecticians.

The fragments of Anaxagoras have been collected by E. Schaubach, Leipzig, 1827, and W. Schorn, Bonn, 1829. (Diogenes Laertius, ii.; Ritter, *Geschichte der Philosophie*; Ritter and Preller, *Historia Philosoph. Græco-Romana ex Fontium Locis contexta*.) G. L.

ANAXAGORAS (*Ἀναξαγόρας*), a sculptor of Ægina. He made a statue of Jupiter which was dedicated at Olympia by all those nations of Greece that had fought at Platæa against the Persians under Marodonius. On the base of the statue were inscribed the names of the states that had taken part in the battle; those of the Lacedæmonians and Athenians were the first in the list. This battle was fought in the second year of the seventy-fifth Olympiad, or 479 B.C. As the work above referred to was probably dedicated very soon after the termination of the war, Anaxagoras must have lived early in the fifth century before the Christian æra. The statue of Jupiter is mentioned by Herodotus, who says it was of bronze (*χάλκεος*), and fifteen Greek feet in height. Another work by Anaxagoras is mentioned in an epigram in Brunck's *Analecta* (l. 117.), who may be the same person as Anaxagoras of Ægina. (Pausanias, v. 23.) R. W. jun.

ANAXANDER (*Ἀναξανδρος*), the son of Eurycrates, was the fourteenth king of Sparta of the Agid house. He commanded against Aristomenes in the second Messenian war, and had the direction of the affairs of Sparta from its commencement (B.C. 685) to the last year of it (B.C. 668). (Pausanias, iii. 14. 4. iv. 15. 1. and 22. 3.; Thirlwall, *Hist. of Greece*, i. 367.) R. W.—n.

ANAXANDER, a Greek painter noticed by Pliny, of uncertain time and country, but of considerable merit. (*Hist. Nat.* xxxv. 40.) R. N. W.

ANAXANDRA, daughter of the painter Nealcæus, attained distinction in painting. [NEALCÆUS.] R. N. W.

ANAXANDRIDES (*Ἀναξανδρίδης*), the

son of Leon, was the fifteenth king of Sparta of the Agid line, and the sixteenth including Aristodemus. He ascended the throne, probably in B.C. 560, about the time when Cræsus, king of Lydia, began to reign. His reign was of considerable duration, for his eldest son was not born till long after his accession, and had attained maturity when he succeeded him, about B.C. 520. Anaxandrides was twice married; for a long time he was without any children by his first wife, and the ephors and senators of Sparta, being anxious about the succession, requested him to divorce her. This he refused to do, but at their earnest entreaty he married another woman, and kept two separate establishments for his wives; "a practice by no means customary at Sparta." By his second wife he had issue Cleomenes, his eldest son and successor; about the time of whose birth his first wife was also delivered of a son, called Dorieus, who on the death of his father withdrew from Sparta to seek a foreign settlement. Anaxandrides had also two other sons by his first wife, Leonidas and Cleombrotus; the younger of whom was the father of Pausanias who conquered at Platæa, and the ancestor of the future kings of the Agid line. In the reign of Anaxandrides the Spartans were at last successful in a war against the Tegeans of Arcadia, and shortly afterwards, probably about A.C. 554, there came to them an embassy from Cræsus requesting their aid against the Persians. The colleague of Anaxandrides was Ariston. (Herodotus, i. 65—69. v. 39—41.; Pausanias, iii. 3.) R. W.—n.

ANAXANDRIDES (*Ἀναξανδρίδης*), the son of Anaxander, an Athenian comic poet of the middle comedy, was a native of Cameirus in Rhodes, or according to some writers of Colophon in Ionia, and appears to have gained his first dramatic victory B.C. 376. He is said to have written no less than sixty-five dramas, of which ten were successful: of thirty-five of these the titles are known; twenty-three from Athenæus alone. Some of them, such as the "Tereus," the "Ulysses," &c., would lead us to suppose that he frequently travestied and turned into burlesque the stories of the mythical ages of Greece. He is also said to have been the first comic poet who made love intrigues the principal subjects of his dramas. Nor was he sparing in his allusions to his contemporaries in his plays. Thus in one of them he ridicules Plato by name, and in another, the "Proteus," he mentions Callistratus and Melanopus, two Athenian orators of the day (B.C. 371). In B.C. 347 he exhibited at the games celebrated by Philip, king of Macedon, at Dium, a circumstance from which we should infer that he was a writer of some repute; and the inference is confirmed by the statement of a critic quoted by Athenæus. (ix. 374.), as well as by the frequent mention

made of him by Aristotle (*Rhet.* iii. ; *Ethic. ad Nicom.* vii. 10.). From the dates of his supposed first victory, and the exhibition at Dium, Anaxandrides must have written comedy for thirty years, and indeed we are told that he lived to old age. (Athenæus, l. c.) He also wrote dithyrambic poetry. He was handsome in person and studiously elegant in dress, but of such an impatient temper, that instead of altering his comedies when unsuccessful, he used to take them to the perfumers' shops to be cut up and destroyed. (Suidas, *Ἀναξανδρίδης*; Marmor. Par. No. 71.; Diogenes Laertius, iii. 26.; Clinton, *Fasti Hell.*; Bode, *Gesch. der Hellen. Dichtkunst.* iii. 2. p. 444.; A. Meineke, i. p. 367.)

R. W.—n.

ANAXARCHUS (*Ἀναρχος*) of Abdera, was a pupil of Diomenes of Smyrna, or, according to some authorities, of Metrodorus of Chios. He attended Alexander in his Asiatic expedition, B. C. 334. It seems he was not much of a courtier, and that he took occasion to reprove the king sometimes. After Alexander's death he fell into the hands of Nicocreon, tyrant of Cyprus, whose enmity he had incurred. Nicocreon avenged himself by pounding Anaxarchus in a mortar. The philosopher bore the torment with fortitude. Owing to his freedom from passion and his tranquillity he was called Eudæmonicus, or the Happy. No writings of his are mentioned by Diogenes. (Diogenes Laertius, ix.; Arrian, *Anab.* iv. 9, 10.) G. L.

ANAXIDAMUS (*Ἀναξιδάμωρ*), the son of Zeuxidamus, was the eleventh king of Sparta of the house of the Proclids, and the twelfth including Aristodemus. Pausanias records of him that in his reign the Messenians were vanquished for the second time by the Spartans, and driven out of Peloponnesus; a notice which proves him to have survived B. C. 668. His colleague of the Agid line was Anaxander. (Pausanias, iii. 7. 6. iv. 15. 1.; Clinton, *Fasti Hellen.* i. 339.)

R. W.—n.

ANAXILAS, or ANAXILAEUS (*Ἀναξίλας*), the son of Cretinas, called by Greek writers the "tyrant of Rhegium," a title which merely implies that he gained his authority by usurpation, and the overthrow of the established government. He was descended from one of those Messenians who, on the subjugation of their country by the Spartans, emigrated (B. C. 666) from the Peloponnesus to Rhegium in the south of Italy, where some of their countrymen had already settled at the close of a former war with the Spartans. Anaxilas married Cydippe, the daughter of Terillus, king of Himera in Sicily, and raised himself to the supreme power by seizing on the citadel of Rhegium (B. C. 494), the government of the city having previously been oligarchical. He retained his authority for eighteen years, till his death in B. C. 476. From the character given of

him by Justin (iv. 2.), Anaxilaus appears to have been distinguished for moderation and justice in the exercise of his authority; and the following saying is ascribed to him, that "to be never outdone in acts of kindness was a more happy thing than to wear a crown." (Stobæus, *Sermon* 46.) In the first year of his reign, Anaxilaus was concerned in the following event. The city of Miletus had been recently taken by the Persians, and the inhabitants who escaped were invited by the people of Zancle in Sicily to settle at a place in that island called the "Fair Headland." They accepted the offer, and taking some Samian emigrants with them, touched at Locri in Italy on their voyage. Anaxilaus, hearing of their arrival there, persuaded them to seize upon Zancle itself, the military population of which was then besieging a neighbouring city. They did so; but they were themselves not long afterwards forcibly expelled from Zancle, by Anaxilaus, who planted a new colony there, comprised of a mixture of men of several different races, and changed the name of the city to Messana (now Messina), from Messana in Peloponnesus, the home of his ancestors. The next historical notice of Anaxilaus occurs under the year B. C. 480. His father-in-law Terillus had been expelled from his city of Himera, by Theron, "monarch" of Agrigentum in Sicily, and Anaxilaus applied to Hamilcar, the Carthaginian leader, for assistance in restoring him. This was granted, Anaxilaus giving two of his sons as hostages to Hamilcar, who accordingly invaded Sicily with a very large force, which however was defeated by Theron and his ally Gelon, on the same day as the battle of Salamis, B. C. 480. In B. C. 477, or thereabouts, we are told on the authority of the Sicilian poet Epicharmus, that Anaxilaus, for some reason not stated, had resolved to "extirpate utterly" his neighbours the Locrians: a resolution not very consistent with the moderation of character for which he is praised by Justin. In this design, however, he was prevented by the interposition of Hiero, king of Syracuse, who had married his daughter. Another passage in the life of Anaxilaus is the victory which he gained at the Olympian games in the mule chariot-race, and in honour of which he wished the lyric poet Simonides to write him an ode. This the poet refused to do, ostensibly because such a victory was an unworthy subject for his muse, but in reality because Anaxilaus did not offer him sufficient pay. Anaxilaus then offered more, upon which the poet complied with his request, and dignified the mules with the title of the "wind-footed daughters of mares." In memory of this event, it is supposed that some of the Messenian coins had on their reverses either an ἀσπιδιον or mule-chariot, or an Olympic crown, with a hare on the obverse. The hare is accounted for by a story (Pollux,

v. 12.) that Anaxilaus was the first who introduced that animal into Sicily. On his death (B.C. 476) Anaxilaus appointed his servant and steward Micythus to act as regent and guardian for his sons till they should come of age. It is recorded of him as an instance of singular probity, that he executed his trust with fidelity, and not only cheerfully surrendered the government to his wards when they came of age, but also strictly accounted for the administration of their property. They did not enjoy their inheritance long, for in B.C. 461, "The Rhegians, with the Zancleans, drove out the sons of Anaxilaus, and freed their countries from tyranny."

Pausanias (iv. 23.) places the age of Anaxilaus about one hundred and eighty years higher than Herodotus and Thucydides. Bentley (*Phalaris*, 146—160.) has clearly proved that Pausanias is in error, and that his Anaxilaus is the same person as the Anaxilaus of other authors. (Herodotus, vi. 22, 23. vii. 165.; Thucydides, vi. 5.; Pausanias, v. 26. 4.; Pindar, *Pyth.* i.; Diodorus, xi. 48. 66. 76.; Aristotle, *Rhetorica*, iii. 2.)

R. W.—n.

ANAXILAS (Ἀναξίλας), or ANAXILA'US, a comic poet of Athens, of the school called the middle comedy. From the numerous titles of his comedies recorded by Athenæus and others, it appears that he was a prolific writer. The fragments of his dramas are very scanty, and do not enable us to form any satisfactory idea of his powers. He was a contemporary of Plato and Demosthenes, the former of whom he mentioned by name in three of his comedies. The time of one of the plays of Anaxilaus, the *Edvavpela*, may be collected from an allusion which it contains to an expression of Demosthenes in one of his speeches. The time of the comedy in question is thus fixed to the year B.C. 343, or thereabouts. Many of his comedies were grounded upon the old mythical stories of Greece, as appears from their titles, the "Theseus," "Glaucus," "Calypso," "Circe," &c. (Clinton, *Fasti Hell.*; Bode, *Gesch. der Hellen. Dichtkunst.* iii. 2. 416.; Diogenes Laertius, iii. 28.)

R. W.—n.

ANAXILA'US (Ἀναξίλαος), a Pythagorean philosopher and physician, who was a native of Larissa, but of which city of that name does not appear. He lived at Rome in the reign of Augustus, by whom he is said to have been banished from Italy as being a magician (B.C. 28). He appears to have been accused of magic on account of his skill in performing by natural means various wonders which seemed miraculous to the ignorant and credulous. Several specimens of these tricks are given by Pliny, which, however, do not deserve to be here mentioned; and of which some may easily be explained, and others are quite incredible. Anaxilaus is mentioned also by St. Irenæus and St. Epiphanius as

performing *valvina*, or amusing tricks. (S. Hieron. in Euseb. *Chron.* Olymp. 188. 1.; Fabricius, *Biblioth. Græca*, vol. xiii. p. 56. ed. vet.; Cagnati, *Varia Observat.* lib. iii. cap. 10. p. 213, &c. ed. Rom. 1587.)

W. A. G.

ANAXIMANDER (Ἀναξίμανδρος) was a native of Miletus. According to Apollodorus he was born in B.C. 610, and lived to be somewhat more than sixty-four years of age. He is said to have been the disciple or friend of Thales, who was about thirty years older. The facts of his life are few and doubtful. He is mentioned as having conducted a colony to Apollonia. Strabo, Diogenes Laertius, and Agathemerus attribute to him the invention of geographical tables, or a kind of map; and according to Diogenes he set up a dial at Lacedæmon, though Pliny attributes this to Anaximenes (*Hist. Nat.* ii. 76.), who, he adds, discovered the use of the gnomon; but this is not consistent with the statement of Herodotus, who attributes the invention of the gnomon to the Babylonians. Pliny also states somewhat obscurely that he discovered the obliquity of the ecliptic. He considered the earth to be spherical and in the centre of the universe; that the moon received her light from the sun; and that the sun was not less than the earth, and was pure fire. Plutarch states his opinion of the magnitude of the sun somewhat differently, and by no means intelligibly; and according to some authorities he made the earth a cylinder, with a length three times that of its diameter. Pliny states that he predicted a great earthquake, which happened at Sparta. He briefly recorded his opinions in a small book, which is the oldest prose work on philosophy that is mentioned among the Greeks.

He is said to have introduced the use of the word *Arche* (ἀρχή) for the universal principle, which he considered to be infinite, and which it seems he viewed as a mixture of various parts, out of which things, as we call them, were formed by the union of similar parts. All things considered as all were an eternal unit. The objects of our sensuous perceptions were the product of the moving power that belonged to this unit; this motion separated like from unlike, and brought like and like together. Thus generation was only a change of relative position among the infinite parts of the eternal unit: generation was no change in the nature of the elements. This view is in accordance with the notions of the other mechanical philosophers, such as Anaxagoras and Empedocles, and opposed to the dynamical school. According to Anaxagoras, warm and cold were first separated; the cold occupied the centre, and the warm lay all around; the process of separation went on till sea and earth were formed, and all the heavenly bodies.

The notions of Anaximander on the generation of animals are not very clear. The

first animals he said were produced in a mixture of water and earth, and were furnished with prickly coats; in course of time they came on dry land, broke through their covering, and soon died. It seems probable that he considered there was a kind of successive development of animal forms, of which man was the last product. His mechanical philosophy, which allowed of nothing except eternal separation and union of the particles of the infinite, and recognised no other power, must have presented considerable difficulties when he came to apply it to the production of living beings.

It was consistent with the notion of a perpetual motion of all the particles, that there should be destruction of things as well as generation. All generated things are ultimately resolved into their elements; worlds are infinite in number, and are continually coming into existence and going out of it. Thus the infinite is a being in a constant state of change as to the relation of its component parts in space, and its change is by its own moving power; yet it is not conceived as any thing else than an infinite number of particles infinitely moving. The matter moved was not viewed by Anaximander, so far as we know, as opposed to a moving power: his moving power was in his matter. It was near a century later that Anaxagoras taught a distinction between the moved and the moving; and we may conjecture, that in this long intermediate period the mechanical doctrines had been gradually undergoing modification under the influence of the dynamical. (Diogenes Laertius, ii.; Plutarch, *De Placitis Philosophorum*; Ritter, *Geschichte der Philosophie*, 2d ed.; Ritter et Preller, *Historia Philosoph. Græco-Romana ex Fontium Locis contexta*; Clinton, *Philol. Museum*, i. 89. on the date of Anaximander.)

G. L.

ANAXIMANDER (*Ἀναξίμανδρος*), also a Milesian, and the son of one Anaximander, was an historical writer in the Ionic dialect. He was a contemporary of the Persian king Artaxerxes Mnemon, who reigned from B.C. 424 to B.C. 405. (Diogenes Laertius, ii.; Suidas, *Ἀναξίμανδρος*.)

G. L.

ANAXIMENES (*Ἀναξίμενης*), the son of Eurystratus, a native of Miletus. The time of his birth is variously given. According to Apollodorus he was born in the 63d Olympiad (B.C. 528—525). If this date is correct, he cannot have been the pupil of Anaximander, as it is commonly stated, for Anaximander died either during or shortly after the 58th Olympiad. Diogenes says that Anaximenes died about the time of the capture of Sardes, an event which, from the expression, we must conclude to be the capture of Sardes by Cyrus, B.C. 546. The confusion in the short notice of Anaximenes by Diogenes renders his authority of no value; and the age of Anaximenes is uncertain. But, inde-

pendent of the dates, there are good reasons for not admitting Anaximenes to have been a pupil of Anaximander, which are founded on the difference of their speculative opinions, and on the fact that the best ancient authorities viewed the doctrines of Anaximenes in connection with those of Thales, and those of Anaximander as differing from the doctrines of Thales and Anaximenes.

Anaximenes wrote in the Ionic dialect in a simple style, and Theophrastus compiled a work on his opinions. This is all that we know of his life. His doctrines are to be collected from writers of various ages, many of whom certainly had very inexact notions of his doctrines, the blame of which may belong both to Anaximenes and themselves.

The opinions of Anaximenes belong to that branch of the Ionic school, if this term may be used, which is called the dynamical, as opposed to the mechanical, to which Anaximander belonged. According to Anaximenes the primal principle was Aer (*ἀήρ*), of which all things are formed, and into which all things are resolved. He illustrated this doctrine by the human soul or vital principle, or whatever he understood by *Psyche* (*ψυχή*), for there is nothing to show precisely what he meant by this term: "Our psyche," he says, "is Aer, and holds us together (*συνκρατεῖ*), and Pneuma and Aer envelope and contain the universe (*κοσμοῦς*)." Thus the notion of a universal principle of life was derived from analogy to the living principle in man. This original Aer was infinite, but the things which were formed of it were finite: it was a consequence, that this original was in itself incomprehensible, and only became an object of comprehension in the particular forms which it assumed, as, for instance, through the effects of heat, cold, motion. This system required no opposition to be conceived between Deity and the universal principle, and it might be said consistently that Aer was Deity, and the deities and every thing that was Deity were of Aer. This view of his philosophy, which seems to be consistent with the authorities and with itself, has not prevented such errors as we find in Cicero, who states that Anaximenes considered Aer to be Deity, and that it was produced, was infinite, and always in motion; an exposition which involves a self-contradiction, for the infinite cannot be conceived as produced, nor did Anaximenes so conceive it. As his original principle was the origin of all things, he ascribed to it an eternal motion, without which change could not be conceived, and the phenomena of the universe were a successive development of life. The infinite being one, this development could only be effected by condensation and rarefaction, and the differences in things as objects of our comprehension were only a difference in the degrees of condensation. He seems to have assumed, conformably to the popular notion, four general states of con-

densation, from which resulted the four elements of fire, air, earth, and water.

Of the opinions of Anaximenes on particular phenomena, we know little. He considered the earth to be flat like a leaf, and supported by the air; the sun was also flat. His notion, as transmitted to us, of the production of heat and cold, is that heat is produced by rarefaction and cold by condensation of Aer, of which he gives this absurd illustration:—Man breathes out from his mouth both hot and cold; for the breath, when compressed and condensed by the lips, is made cold, but when it comes from the open mouth it is made warm by the rarefaction (*μασθης*). Man was the centre of the universe of Anaximenes, and the measure of all that is.

Two worthless letters from Anaximenes to Pythagoras are given by Diogenes. (Diogenes Laertius, lib. ii.; Ritter, *Geschichte der Philosophie*; Ritter et Preller, *Historia Philosoph. Græco-Romanæ ex Fontium Locis contexta*.) G. L.

ANAXIMENES (*Ἀναξίμενης*). Besides Anaximenes of Miletus, Diogenes mentions two others of the name, who were natives of Lampascus, an orator and an historian. But the orator and the historian appear to be the same person. Among other things, this Anaximenes wrote the history of Philip and his son Alexander the Great. Diodorus mentions him as living about B. C. 365, though he must have survived Alexander if he wrote his history, and he names as his contemporaries Aristotle, Isocrates, and Plato. The first part of his history terminated with the battle of Mantinea, B. C. 362, which likewise concludes the Hellenica of Xenophon. It commenced with the Theogonia and the origin of the human race. His entire work, which comprehended nearly a complete history of the Greeks and Barbarians, was in twelve books. According to Suidas, he was a teacher of Alexander, and followed him in his campaigns. Pausanias, in the second century of our æra, saw his statue at Olympia, which had been placed there by the state of Lampascus. The dexterous mode in which he saved Lampascus from the vengeance of Alexander is recorded by Pausanias. (Diodorus Sic. xv. 89.; Pausanias, vi. 18.; Clinton, *Fasti Hellenici*.) G. L.

ANAXIPPUS (*Ἀναξίππος*), an Athenian poet of the new comedy, who flourished about the time of Antigonos and Demetrius Poliorcetes, that is, about B. C. 308. All his works have perished, and we now only know the titles of four or five of them. (Suidas, sub voc. *Ἀναξίππος*; Ælian, *Historia Animal.* xiii. 4.; Athenæus, iv. 169. ix. 403. x. 416. xi. 486. xiii. 610. ed. Casaub.; Pollux, x. 94.; Fabricius, *Biblioth. Græc.* ii. 413.; Meineke, *Historia Critica Comicorum Græcorum*, p. 469, &c.) L. S.

ANA'YA Y MALDONA'DO, DIE'GO, archbishop of Seville, was born at Salamanca

about the middle of the fourteenth century. His father, Pedro Alvares de Anaya, and his mother, Aldonza Maldonado, were of the most ancient and noble families of Salamanca. Having acquired the necessary elementary knowledge, he proceeded early to the university of Salamanca, where he pursued his studies with great vigour and success, devoting much of his time to belles lettres. At the proper age he embraced the ecclesiastical profession. His reputation for piety and learning was great; and John I., king of Castile, appointed him tutor to his sons, the infants Don Enrique, afterwards Henry III. of Castile, and Don Fernando, afterwards Ferdinand I., king of Aragon and Sicily. He discharged the duties of his important trust with great ability and exactitude; and, as a reward for his distinguished services, the king appointed him to the vacant bishopric of Guy, and in 1390 translated him to that of Orense, and two years afterwards to Salamanca.

At this time all Europe was agitated with the schism in the papal see. In 1394 Pedro de Luna (Benedict XIII.) was elected pope, on condition that he should resign his dignity when his competitor (Boniface IX.) did the same. In 1399 a solemn junta was held at Alcalá de Henares, at which Henry III. and the prelates of the Two Castiles were present, when it was determined, after much discussion, in which Anaya took a part favourable to Benedict, that a conditional obedience should be given to Benedict, subject to a general council being summoned for the purpose of deciding who was to be regarded as the true pope. This resolution was likewise adopted by France; and Anaya, Alonso Rodriguez de Salamanca, and Francisco Anguello were sent in 1401 as ambassadors, by Henry III., to Avignon, where Benedict held his court, for the purpose of conveying this ad interim obedience.

The king, in recompense for Anaya's services, conferred upon him the presidency of Castile, the highest dignity in his kingdom; and Benedict XIII., in 1408, to mark the high sense he entertained of his own obligations to him, transferred him to the church of Cuenca, to the great regret of Anaya, however, who was thereby compelled to quit Salamanca, his native city, a residence in which had become particularly desirable, as he was then employed in superintending the erection of his college of St. Bartholomew.

The council of Constance, which was to restore peace to the church, met in November, 1414. The kings of Castile and Aragon did not, however, send their representatives until the following year, when Anaya was chosen by the Queen Catalina and John II., her son, who had succeeded to the kingdom of Castile. Anaya took with him, as his coadjutor, Martin Fernandez de Cordova. At this council various disputes arose respecting precedence,

on which occasion Anaya addressed an elegant discourse to the assembly in support of the dignity and pre-eminence of the kings of Spain. The ambassador from Burgundy refusing to quit the seat claimed for Castile, Anaya pulled him from it, and, seating himself, said to Martin Fernandez, "I have done, as a priest, what I ought: do you, as knight, do that which I cannot." But when the representatives of Aragon likewise disputed his right, although those of England had yielded the point, he quitted Constance with the ambassadors of Navarre, and would not return until, through the mediation of the emperor and the college of cardinals, the right of precedence was conceded to him.

Gregory XII abdicated the papal chair, and John XXIII. was deposed by the council in 1415; and Benedict XIII. refusing to resign in compliance with the condition upon which he had been elected, sentence of deposition was likewise passed against him in 1417, in a conclave composed of twenty-two cardinals and thirty bishops and learned persons, of whom Anaya was one. Ottone Colonna was elected pope by the same conclave, and assumed the name of Martin V., and shortly afterwards conferred upon Anaya the archbishopric of Seville.

On quitting Constance he spent some time at Bologna, in order to acquaint himself with the constitutions and government of the college founded by Cardinal Alborno, that he might give to his own as perfect a form as possible. Finding the building completed on his arrival at Salamanca, he proceeded to appoint inmates, and make all other necessary arrangements, and the college was opened in this year (1417) or the following. Anaya thus acquired the glory of founding the first college of this description (known as *Colegios Mayores*) in Spain: it has served as a model for all the others.

The ability displayed by the archbishop at the council of Constance induced the king, John II., to send him ambassador to France with Rodrigo Pimentel, count of Benevento. During his absence the constable, Alvaro de Luna, had succeeded in creating on the mind of the king unfavourable impressions towards him. The consequence was that, on his return, instead of thanks for his good service, he was received with coldness. The designs of the constable extended further. He sought to deprive Anaya of his archbishopric, in order that he might obtain it for his uterine brother, Juan Cerezuela, and, with this object, insinuated to Martin V. that the archbishop was in correspondence with the late pope, Benedict XIII., and that he secretly favoured his pretensions. The pope was deceived by these representations, and, in 1420, deprived the archbishop of his dignity, leaving him the title of Archbishop of Tarsus and a pension of twenty thousand florins from the income of the archbishopric of Seville,

which see he conferred upon Juan de Cerezuela. From this period until 1434 Anaya and his friends exerted themselves in vain to procure the restoration of the former. The king and pope were both undeceived, and the latter issued his bull for the restoration of Anaya to the see of Seville, but the new archbishop refused to yield possession. In 1434, however, Juan de Cerezuela having become archbishop of Toledo, Anaya resumed peaceably that of Seville, which he held until his death in 1437. He bequeathed all his property to his college at Salamanca, in the chapel of which he was interred.

Between the years 1435 and 1437 Anaya composed three constitutions for his college, which were printed at Salamanca in 1598 in folio. (Rezabal y Ugarte, *Biblioteca de los Escritores de los seis Colegios mayores* (Appendice, p. 1—9.), Madrid, 1805; Gonzalez de Avila, *Historia de Salamanca*, 319—339.; *Ibid.*, *Teatro Eclesiastico de las Iglesias de los Reynos de las dos Castillas*, ii. 64—66.; Ortiz de Zuñiga, *Annales Eclesiasticas y Seculares de Sevilla*, 299, &c.) J. W. J.

ANCARANO, JACOPO D', called also Jacopo da Teramo, from the name of his native town, was born in 1349, married at Padua, was made canon and archdeacon of Aversa, afterwards secretary of the briefs at Rome, bishop of Monopoli in 1391, archbishop of Taranto in 1400, of Florence in 1401, and lastly of Spoleto in 1410. He died in 1417 in Poland, whither he had been sent on a mission by Pope Martin V. He wrote a fantastical book entitled "*Liber de juridica Victoria Christi contra Sathanam Regem Infernorum, et de Consolatione Peccatorum*." This book was reprinted several times, and translated into various languages. It is an account of a supposed trial between Christ and Satan, concerning the souls of the patriarchs and other upright persons who had died before the redemption. One of the reprints bears the following title, which explains more clearly the subject of this scholastic vagary: "*Jacobi de Ancarano, seu e Theramo, processus Luciferi Principis Dæmoniorum, nec non totius Infernalis Congregationis, quorum Procurator Belial, contra Iesum, Creatorem, Redemptorem, ac Salvatorem nostrum, cujus Procurator Moyses, de Spolio Animarum quæ in Limbo erant cum descendit ad Inferna, coram Judice Salomone*." The book has been considered by the church as foolish and irreverent, and placed in the index. Marchand in his "*Historical Dictionary*," art. "Teramo," gives a long notice of the author and the book, to which he attaches an undue importance, deriving from it an opportunity of sneering at the simplicity of Roman Catholic divines.

Jacopo d'Ancarano wrote also a treatise on the "*Monarchy of the Roman Pontiff*," which lies in MS. in the library of the chap-

ter of Mayence. (Tiraboschi, *Storia della Letteratura Italiana*, vol. vi. part i. b. 11. ch. 1.) A. V.

ANCASTER, DUKES OF. [BEATIE.]

ANCELL, SAMUEL, an English military writer, whose principal work is "A circumstantial Journal of the Siege of Gibraltar, from the 12th of September, 1779, to the 23d of February, 1783," Liverpool, 1784, 8vo. The opportune appearance of the book, and the circumstance of the author's having been an eye-witness of the facts related, gained it a degree of favour which the affectation and sentimentalism of the style might otherwise have prevented. Ansell was at this time, and for some years afterwards, clerk to the fifty-eighth regiment; but he at length quitted the army, and commenced business as a military agent at Dublin. There he set on foot, in 1801, a periodical called the "Monthly Military Companion," the contents of which are oddly made up of regimental orders, plans of battles, &c., mingled with original poetry and music. The work proceeded to two volumes, when it was cut short by the death of the editor on the 19th of October, 1802. A short time before his death he had got out a fifth edition of his Gibraltar Journal. (*Gentleman's Magazine* for 1802, vol. lxxii. part 2. p. 1161.; Ansell, *Works*.) J. W.

ANCHARANO, PIETRO DE, of the Farnese family, was born at Ancharano, a castle belonging to it, and from which he derived his surname, about the year 1350. He was a scholar of Baldus, and for a short time taught canon law at Bologna, but left that university in 1385 for Padua, where he lectured upon civil law. In 1393 he accepted an invitation from Albert II. to Ferrara; but this appointment he held only a few days, the seminary founded by that prince having been allowed to go to ruin after his death. Pietro de Ancharano next entered the service of Venice, and lectured three years at Sani on the Decretals. At the end of that period he returned to Bologna. He was alive there in 1415. The year of his death is unknown: the inscription on his monument, erected in the church of the Dominicans at Bologna in 1493, mentions neither the date of his birth nor of his death. His legal opinions were highly prized, and obtained for him the punning designation of "anchora juris." The earlier jurists ascribe to him commentaries on the Digestum Vetus and the Digestum Novum; on the Decretals, the Liber Sextus, and the Clementines; and also a volume of legal opinions (consilia). Spangenberg, who instituted a careful search after them, was unable to procure a copy of any of these works. The writers who mention them quote from the opinions, but as they give no citations from the commentaries, it has been conjectured that they were lost soon after the author's death. Most of the contemporaries

of Pietro de Ancharano speak in high terms of his sound judgment and integrity; but some of them insinuate that he was not at all times above taking a bribe. (Spangenberg, in Ersch und Gruber's *Allgemeine Encyclopædie*.) W. W.

ANCHER. [ANKER.]

ANCHERES, DANIEL D', a French dramatist and poet of the beginning of the seventeenth century. He was born about the year 1586, of good family, most probably on the paternal estate of Soumazennes, in the Verdunois. Early in life he served in the French army; but the approach of peace induced him, much against his will, to exchange the sword for the pen; and from that time his biography is to be drawn from his works. In 1608 he published a tragedy entitled "Les Funestes Amours de Belcar et de Meliane," with the "Amours d'Anne," a series of love poems in honour of his mistress, Anne de Montaud (Paris, 12mo.). This work appears to have been the only publication of D'Anchères known to his French biographers. It is dedicated to King James I., and from one of the introductory poems we learn, that the author intended to take a voyage to England to seek the patronage of that king. In this object he succeeded, as we may gather from a poetical production of the next year (1609), called "Les Trois Premiers de Sept Tableaux de Penitence" (Paris, small 4to), the subjects paraphrased from Scripture, comprising "Adam banished from Paradise," "David after the death of Uriah," and "Nineveh." The dedication, again to King James, is in a strain of fulsome adulation; and in the course of it D'Anchères reminds the king that he was no stranger to the work, and intimates that it was undertaken at James's suggestion, and submitted for his approbation before being published. The copy of this work in the British Museum is evidently the identical one presented to the royal patron, the titlepage being, not printed, but written in letters of gold upon vellum, and adorned by elaborate drawings of the subjects of the poems; while the initials "I. R." on the back show that it was once in King James's possession. In the dedication Anchères expresses a hope soon to be able to "sound the heroic trumpet to the honour of the illustrious house of Stuart," provided his majesty will furnish the materials. He lost no time in setting about his task, for in 1611 appeared "The two first Books of the Stvartide," an epic poem devoted to that object (Paris, 12mo.). The design and execution of this work are equally ridiculous; the origin of the Stuart race is traced up to Astrea, who condescends to forget her vow of virginity that she may, by marrying Banquo, become the ancestress of the royal line of Scotland, and above all of the British Solomon. The main body of the poem is composed of the adventures of her son Fleance on a voyage from the Canary Islands to Scotland,

in the course of which all the gods and goddesses are made to interfere in true epic style, though on one occasion Mars is modern and French enough in his manners to give Neptune a regular invitation to dinner, previously to settling the fate of the hero. The author indulges a little in the poet's privilege of prophecy, and makes the glories of King James's reign shine most brightly by anticipation. He goes further, and with a prudent eye to the rising sun, ventures to foresee the (if possible) still greater glories of his successor, the then Prince Henry, who, he prophesies, will not only prove an Achilles himself, but will not lack a Homer—in the shape of D'Anchères—to celebrate his victories. Throughout the whole, sycophantic adulation and bad taste together are carried to such a height, that there need be no wonder the "Stuartide" met, as it is said to have done, with the fullest approbation of King James. For what reason is now unknown, this poem was published under the name of "Jean de Schelandre," an anagram of "Daniel de Anchères," which has generally served to conceal the author, though, on examination, the disguise is so easily penetrated that it seems most likely to have been adopted only to gratify a whim of the king. D'Anchères was indeed an adept in anagrams, acrostics, rebuses, and the other far-fetched literary conceits of the time; and his talent for such laborious trifling was doubtless not among the least of his recommendations to King James's favour. The death of James in 1625 probably left D'Anchères without a patron, and induced him to return to France. In 1628 he appeared again as the author of "Tyr et Sidon, ou les Funestes Amours de Léonte et de Philoline, et l'heureux Succès de Belcar et de Meliane," a tragi-comedy in two "days," each of five acts (Paris, 8vo.). The first part of this double play consists of a new tragedy, but the second is only a reprint of D'Anchères' first production, with an alteration in the names of some of the characters, and a conclusion in marriage instead of murder. It is said in the preface to have been originally written with a view to public representation, but afterwards adapted for production at the private theatricalls then fashionable among the French nobility. This work also was printed under the name of "Jean de Schelandre," which has led to strange mistakes. De Beauchamps gravely notices it as a new play entirely, within a few pages of his account of the play of 1608; and the writer of the "Bibliothèque du Théâtre Français" is simple enough to accuse De Schelandre of plagiarism from D'Anchères. Neither had the slightest suspicion of the identity of the two authors.

Tyre and Sidon, a turgid and bombastic play, full of adultery and murder, is the last work of D'Anchères of which there is any record; and the time and manner of his

death are unknown. (De Beauchamps, *Recherches sur les Théâtres de France*, ii. 14. 59.; *Bibliothèque du Théâtre Français*, i. 408. ii. 1—4.; *Dedications, Introductory Verses, &c.*, to the works of D'Anchères noticed.)

J. W.

ANCHERSEN, JOHAN PEDER, professor of elocution at Copenhagen, was born at Ribe on the 4th of October, 1700. By the disastrous fire which occurred in the year 1728 in Copenhagen, all the buildings belonging to the academy, together with the library, were destroyed. On the formation of a new collection of books, Anchersen, in the year 1733, received the appointment of principal librarian, took his degree of doctor of laws in 1736, was made professor of philosophy in the same year, and in 1737 was appointed to the professorship of elocution. He died in 1765. He was well versed in history, jurisprudence and antiquities, upon which subjects he published many treatises. Among his principal works are—1. "Lemmata et Indices Observationum de Solduriis et Origine Militiæ atque Imperii apud Celtas" ("Observations concerning the Soldurii," &c.), Halle, 1729, 4to. 2. "XII Disputationes de Solduriis" ("Twelve Disputations concerning the Soldurii"), Copenhagen, 1734—1740, 4to. 3. "Jus Publicum et Feudale veteris Norvegiæ" &c. ("Public and Feudal Law of Ancient Norway," &c.), Copenhagen, 1736, 4to. 4. "Vallis Herthæ Dææ et Origines Daniæ ex Græcis et Latinis Autoribus descriptæ" ("The Valley of the Goddess Hertha, and the Origin or early History of Denmark," &c.), Copenhagen, 1747, 4to. A list of his works, thirty-four in number, will be found in Worm and Adelung, quoted below. After Anchersen's death his minor treatises were collected by Gerhard Oelrichs, and published at Bremen, in 3 vols. 4to. in 1775, under the title "Opuscula minora collecta et cum Indicibus edita a G. Oelrichs." (Worm, *Forsøg til et Lexicon over Danske, Norske og Islandske lærde mænd*; Ersch und Gruber, *Allgemeine Encyclopædie*; Adelung, *Fortsetzung* to Jöcher's *Allgemeine Gelehrten-Lexicon*.)

J. W. J.

ANCHERSEN or ANSGA'RII, MATTHIAS, bishop of Ribe, was born at Colding in North Jutland on the 16th of March, 1682, at which place his father, Ancher Anchersen, afterwards bishop of Ribe, was provost and priest. In 1701 he became rector of the Frederick School in Jutland, and in 1706 he quitted Denmark and travelled in Holland and England for three years. During this time he applied himself particularly to the study of Oriental languages, in which he became well skilled. In 1709 he returned to his native country, and was appointed professor of the lower mathematics at Copenhagen; in 1711 notary of the academy; in 1720 priest of Taarnebye in the island of Amager. In 1726 priest of Trinity Church

in Copenhagen, and in 1731 bishop of Ribe. His death took place in 1741. His works are — 1. "Spicilegium Defectus Lexicorum Rabbincorum" ("A Selection of the Defects of the Rabbinical Lexicons"), Copenhagen, 1704, 4to. 2. "Poema Tograi Arabicum Arabicum, cum Versione Latina J. Golii, hactenus inedita, Præfatione, Notique suis aucta" ("The Arabic Poem of Tograi"), Utrecht, 1707, 8vo. All the copies of this edition, with the exception of fifty, were lost at sea, on their passage from Holland to Copenhagen. 3. "Oratio de Mathematicis Danorum" ("Discourse upon the Mathematics of the Danes"), inserted in the "Dänisch Bibliothec." vol. viii. p. 701. He likewise undertook to complete and publish the "Ikkarim" of the rabbi Joseph Albo, of which Steenbach had commenced a Latin version, but no more than the first sheet appears to have been printed. He also projected a Lexicon of the "Coran," and several other publications connected with Oriental literature, but nothing more has been published than what is enumerated above. (Møller, *Cimbria Literata*, i. art. "Ansgarii"; Worm, *Forsøg til et Lexicon over Danske Norske og Islandske lærde mænd*.) J. W. J.

ANCHETA, MIGUEL, a Spanish sculptor of the sixteenth century, and a native of Pamplona. He studied sculpture at Florence; and soon after he returned to his native place, he acquired the reputation of being one of the best sculptors of his time for the many excellent works he executed there. Ancheta made the beautiful stalls of the choir of the cathedral of Pamplona, which are reckoned among the finest in Spain. There are one hundred of them; they are made of English oak. Their design is most tasteful and their carving very elaborate; and they are enriched by numerous statues of saints, of the Old and New Testaments, executed with great skill. Ancheta made also an assumption of the Virgin for the principal altar of the parish church of Cascante; the celebrated altar of the church of Santa Maria at Tafalla; the equestrian statue in alabaster, of St. George killing the dragon, in the Hall de la Disputacion at Saragosa; and in 1578, an Assumption of the Virgin for the great altar of the cathedral of Burgos, in which he surpassed Rodrigo del Haya, who, with his brother Martin, executed the other sculptures of the altar. Ancheta died at Pamplona before he had completed the stalls of the cathedral. He was buried in the cathedral. (Bermudez, *Diccionario Historico*, &c.) R. N. W.

ANCHIETA, JOSE' D', a celebrated Jesuit missionary, commonly called the apostle of Brazil, was born of noble and rich parents at the city of Laguna, capital of the island of Teneriffe, in the year 1533. After receiving the rudiments of his education at home, he was sent to the university of Coimbra. At

the age of seventeen he entered the order of the Jesuits, and was almost immediately seized with a severe illness, which continued for three years with little prospect of amendment. By the recommendation of his physicians the superiors of his order determined to send him to Brazil, and he consequently, with six other Jesuits, among whom was Louis da Gram, sailed from Lisbon in company with Duarte da Costa, the new governor of Brazil, on the 8th of May, 1553, and arrived at the city of La Bahia on the 13th of July following.

A few Jesuits, with Nobrega at their head, were at this time exerting themselves for the civilisation of the savage natives, and the importance of the mission having been perceived by the heads of the order, Brazil had been erected into an independent province, of which Nobrega and Louis da Gram were now appointed joint provincials.

Nobrega's first act was to establish a college in the plains of Piratininga, a beautiful spot ten leagues from the sea. Thirteen of the company were sent there as colonists. Anchieta accompanied them as schoolmaster. They named their college St. Paul. The plains of Piratininga were as yet uncultivated, and the sufferings of these devoted men were very great. "Here we are," said Anchieta in a letter written to Loyola, August, 1554, "sometimes more than twenty of us in a little hut of wicker-work and mud, roofed with straw, fourteen paces long and ten wide. This is the school, infirmary, dormitory, refectory, kitchen, and store-room." They slept in hammocks, and had no bedclothes; for door there was a mat hung up at the entrance: they were barefooted, and had no nether garments. Banana leaves served them for a table; "and napkins," says Anchieta, "may well be excused when there is nothing to eat," for they were obliged to depend upon the Indians for their food, having no other than what they gave them.

Many scholars, both Creoles and Malucos, came here from the nearest settlements. Anchieta taught them Latin, and learnt from them the Tupinamban language, of which he composed a grammar and vocabulary, the first which were made. Day and night did this indefatigable man labour in discharging the duties of his office. There were no books for the pupils; he wrote for every one his lesson on a separate leaf, after the business of the day was done, and it was sometimes daylight before this task was completed. The profane songs which were in use he converted into hymns in Portuguese, Castilian, Latin, and Tupinamban: the ballads of the natives underwent the same change in their own tongue. He composed a drama, in which he reproved the vices of the Christians calculated to bring religion into disrepute with the new converts; and according to some of his biographers, who attributed

to him the power of working miracles, in order to make his lessons more impressive, he commanded a violent tempest to cease, which, obedient to his voice, was accordingly suspended during three hours that the representation of the drama lasted, after which it recommenced with circumstances no less miraculous. He also drew up in the Tupi-namban language forms of interrogations for the use of confessors, suitable to all occasions, and wrote dialogues for the catechumens, in which he expounded the whole Roman Catholic faith. His duties were not solely confined to instruction. "I serve," says he, "as physician and barber, physicking and bleeding the Indians; and some of them have recovered under my hands when their lives were not expected." For bleeding he had no other instrument than a penknife. As there was a scruple about this branch of his profession, because the clergy are forbidden to shed blood, they sent to ask Loyola's opinion, and his answer was that charity extended to all things.

The Portuguese settlements were repeatedly attacked by the unconverted tribes. In 1562 Espiritu Santo was ravaged by the Tamoyos, and as the war continued Nobrega and Anchieta, having consulted with the governor, resolved to place themselves in the hands of these savages with the hope of effecting a peace. A more perilous embassy was never undertaken. Francesco Adorno, a noble Genoese, one of the rich men of Brazil, took them in one of his own vessels. As soon as it approached the shore a great number of canoes came off to attack it, but when the Tamoyos saw the dress of the Jesuits, they recognised in them the friends and protectors of the Indians. Anchieta addressed them in their own language, and in spite of the treachery which they had experienced from the Portuguese, their confidence in the character of the Jesuits was such that some of them came on board, listened to what was proposed, and carried the vessel safely into port. The next day the chiefs of two settlements came to treat with them, sent twelve youths to St. Vicente as hostages, and took Nobrega and Anchieta on shore to a place called Iperoyg, where Caoquira, an old chief, received them as his guests. They erected a church here, such as they could, thatched with palm-leaves, and daily performed mass. They awed the savages by these ceremonies and by their preaching. This embassy is supposed to have saved the Portuguese colonies. Aimbere, one of the chiefs, set out with ten canoes to break off the treaty, but old Pindobuzu, the Great Palm, prevented him from committing any act of violence. Meantime the Great Palm's son, Parapanazu, the Great Sea, who was absent when the Jesuits arrived, heard of the influence which they had obtained over his father, and he hastened home with

a determination to kill them, saying his father was an old man and would not put him to death for it. Nobrega and Anchieta saw his canoe coming, and perceived that their lives were in danger: they fled as fast as they could to the house of the Great Palm, who was from home, and there on their knees began the service of the eve of the holy sacrament, the next day being the festival of the Body of God. To the efficacy of these prayers, and to the eloquence of Anchieta, they ascribed their preservation, for the Great Sea told them that he came to kill them, but that seeing what manner of men they were he had altered his mind.

When they had been two months at Iperoyg, the provincial government of St. Vicente wished to consult with them before peace was finally concluded: the Tamoyos did not think it prudent to part with both hostages, and it was agreed that Anchieta should remain. Anchieta being thus left alone, and mistrustful of his own unaided strength to resist temptations, made a vow to the Virgin that he would compose a poem on her life. He had neither pen, ink, nor paper, and he composed his verses while walking on the shore, then traced them in the sand, and day by day committed them to memory. During three months he was in this perilous state, but peace with all the tribes in the adjoining country was at length the result of the risks and labours of Nobrega and himself. His life had often been in imminent danger. Those opposed to peace had fixed a day for eating him if by that time their deputation did not return. One party, impatient of longer inactivity, undertook a hostile expedition, and brought back some Portuguese prisoners. Anchieta agreed for their ransom: it did not arrive as soon as their captors expected, and they determined to devour them. He had now no other resource than prophecy, and he boldly asserted that the ransom would come on the morrow before a certain hour. The boat did arrive as he had predicted. This prophecy is registered among his miracles. A bolder prediction was that he should not be eaten, when he was threatened with that fate: the prediction probably contributed to his preservation. That Anchieta could work miracles was firmly believed both by the Portuguese and by the natives. A very full account of his "prodigiosos milagros" (wonderful miracles) will be found in Niereberg, quoted hereafter. His countrymen sent volumes of attestations to Rome after his death, surnamed him the Thaumaturgous of the New World, and endeavoured to get him canonised. When he was in the hands of the Tamoyos they called him the great paye (priest) of the Christians, and said there was a power in him which withheld the hands of men: and this opinion saved his life. Another party were restrained from killing him only by their persuasion

that he was a conjuror, an argument which the Great Palm enforced with all his authority. Anchieta had won the affections of those with whom he had been thus long domesticated, for besides his prophecies and conjurations he healed their diseases.

As soon as the terms of peace were concluded (1564) Anchieta left Iperoyg, after a residence there of five months. His first leisure was devoted to the fulfilment of his vow, and he wrote down the poem which he had composed on the sand, comprising the whole history of the Virgin, in more than five thousand Latin verses. This composition contains some touches both of passion and poetry.

Peace being thus concluded with the Tamoyos, Catherine the queen-regent of Portugal and her council resolved to seize the opportunity of establishing themselves at Rio de Janeiro, and finally excluding the French. In 1565, they were ready with six ships of war, a proportionate number of small craft, and nine canoes of Mamalucos and Indians with whom Nobrega sent Anchieta and another Jesuit, being the best commanders that could be appointed over these people. They did not reach the bar of Rio de Janeiro till the beginning of March, owing to unfavourable winds. This delay exhausted the patience of the Indians, especially as their provisions began to fail, and they told Anchieta that they would not stay there to die of hunger. Upon this he had recourse to his bold promises. The store-ships, he said, would arrive before such an hour, and the captain soon after them. He had hardly finished his prophecy before the vessels hove in sight.

After more than a year had been wasted in doing nothing, or petty skirmishes, Nobrega came to the camp and dispatched Anchieta to Bahia, there to be ordained, for as yet he was only a temporal coadjutor, and to look after the affairs of the society. He continued the system commenced by Nobrega for the civilisation of the natives by bringing them together into villages, and laboured in his apostolic career, and in the superintendence of the colleges of San Vicente and of Espiritu Santo until the year 1578, when he was appointed provincial, which office he held for seven years. He continued his labours of conversion until his death, which took place at a village called Retitibia, near Espiritu Santo, on the 9th of June, 1597.

His works are enumerated as follows in Adelung's "Mithridates," iii. 442. and Ribadeneira (*Bibliotheca Scriptorum Societatis Jesu*): — 1. "Arte de Grammatica da Lingoa [Tupi] mais usada na costa do Brazil, Coimbra, 1595, 8vo." 2. "Dictionarium ejusdem Lingue Brasilicæ." 3. "Doctrina Christiana pleniorque Catechismus eadem Lingua explicatus." 4. "Dialogi de Religionis Mysteriis scitu digni." 5. "Institutio ad interrogandos inter Confessionem Pœnitentes,"

6. "Syntagma Monitorum ad juvenidos moribundos." 7. "Cantiones sacre Lingua Latina, Lusitanica, Hispanica et Brasilica." 8. "Drama ad extirpanda Brasilis Vitia." 9. "Brasilica Societatis Historia et Vitæ clarorum Patrum qui in Brasilia vixerunt." The last eight works do not appear to have been printed. 10. "Poema de Beata Virginis Vita. This is printed at the end of Simam de Vasconcellos' Life of Anchieta, and also at the end of the same author's "Chronica da Companhia de Jesu do Estado do Brasil." (Nieremberg, *Claros Varones de la Compañia de Jesus*, ii. 513—557.; Southey, *History of Brazil*, i. 261, &c.; Baltasar de Anchieta, *Compendio de la Vida de Joseph de Anchieta*; Vasconcellos, *Chronica*, &c. ii. 120, &c.) J. W. J.

ANCHILUS, N., a clever Flemish painter, born at Antwerp in 1688. He painted in the style of Teniers, whose manner he imitated very closely. About the year 1720 he came to London, and executed many clever pictures here, illustrating English life, markets and such scenes, which were both well arranged and well painted. He painted also in the style of Watteau. He was patronised by Sir Robert Walpole.

In 1733 Anchilus set out from London with two other painters for Rome, intending to return to London within the year; he however was taken suddenly ill on the road, and died before he reached Lyon. His companions prosecuted their journey to Rome notwithstanding. (Van Gool, *Nieuwe Schouburg der Nederlantsche Kunstschilders*, &c.)

R. N. W.

ANCHISES. [ÆNEAS.]

ANCILLON, CHARLES, the eldest son of David Ancillon, was born at Metz on the 29th of July, 1659. He studied first at Metz, then at Hanau, Marburg, Geneva, and Paris, and returned to Metz to follow the profession of an advocate at the age of twenty. At the revocation of the edict of Nantes, in 1685, he was one of a deputation sent to Paris to solicit modifications of the measure. On applying to Louvois, the minister, to allow the clergymen who were ordered to quit France immediately to remain over the winter, in consideration of the advanced age and infirmities of some of them, Louvois exclaimed, "What! are they not gone yet;" and his secretary, Du Fresnoy, intimated that the court was already beginning to repent of having allowed the clergymen to quit France at all. Charles Ancillon accompanied his father to Berlin, where, at his first interview, the Elector of Brandenburg appointed him to the office of judge and director of the French refugees in that capital, who were formed into a distinct colony. For the rest of his life, with the exception of four years, from 1695 to 1699, during which he was absent on a mission to Switzerland from the court of Prussia, he remained at Berlin, in the enjoyment of various honourable offices.

The Elector of Brandenburg, when he became king of Prussia, appointed him historiographer; and he was also made superintendent of a French college established at Berlin, in conformity with a plan of his own. He died at that city on the 5th of July, 1715, at the age of fifty-six.

Ancillon's reputation as an author, during his lifetime, appears to have been respectable; but a cursory glance at his writings will show that their most marked characteristics are pedantry, diffuseness, and the most abject flattery. They are—1. "L'Irrevocabilité de l'Edit de Nantes," Amsterdam, 1688, 12mo. ("The Irrevocability of the Edict of Nantes, proved by the Principles of Law and Policy"). 2. "Réflexions Politiques," &c. Cologne, 1686, 12mo. ("Political Reflections, by which it is shown that the Persecution of the Reformed is contrary to the true Interests of France"). 3. "La France intéressée à rétablir l'Edit de Nantes," Amsterdam, 1690, 12mo. ("France interested in re-establishing the Edict of Nantes"). 4. "Histoire de l'Etablissement des François Réfugiés," Berlin, 1690, 8vo. ("History of the Establishment of the French Refugees in the States of his Electoral Highness of Brandenburg"). The noble conduct of the elector on this occasion is here obscured by a mass of bombastic panegyric. "If in ancient times," exclaims Ancillon, "any man had been found to perform actions of this nature, the oracle of Apollo would have infallibly placed him on the list of sages in this world, and in that of Gods in the other." Almost the whole work is occupied with matter of this description: it is said, however, to have produced a very favourable impression at the time. 5. "Mélange critique de Littérature, recueilli des Conversations de feu M. Ancillon," 3 vols. Basil, 1698 ("Critical and Literary Miscellanies, collected from the Conversations of the late M. (David) Ancillon"). This, which is the most entertaining of Charles Ancillon's writings, is a record of the opinions of his father, almost exactly in the style of the then popular collections called "Ana," for which the reader is surprised to find in the preface that both father and son entertained a strong contempt. The author endeavours to draw a distinction between these publications and his own, by saying that his is more elaborate and authentic. The third volume of the set is occupied with a life of David Ancillon, which contains many interesting facts. 6. "Dissertation sur l'Usage de mettre la première Pierre au Fondement des Edifices publics," Berlin, 1701, 8vo. ("A Dissertation on the Custom of laying the first Stone of public Buildings, addressed to the Electoral Prince of Brandenburg, on the occasion of his laying the first Stone of the Temple for the French Refugees in the quarter of Berlin called Friedrichstadt"). The electoral prince was then

eleven years old, and he is appealed to by the author to decide on the merits of this antiquarian essay, with the observation that Solomon was not the only prince gifted by God with early wisdom. 7. "Le dernier Triomphe de Frederic-Guillaume le Grand," Berlin, 1703, folio ("The last Triumph of Frederick-William the Great, Elector of Brandenburg; or a Discourse on the Equestrian Statue erected on the New Bridge at Berlin"). This discourse was censured as too inflated by M. de Beauval, a contemporary critic, editor of the "Ouvrages des Savans." 8. "Histoire de la Vie de Soliman II." Rotterdam, 1706, 8vo. ("History of the Life of Soliman II., Emperor of the Turks"). This piece of biography was intended as a specimen of a great work, projected by Ancillon,—an amplification of the lives of all the illustrious men mentioned in Thuanus's History, in imitation of Teissier's lives of the Learned men mentioned in that work. The execution seems as bad as the idea. 9. "Traité des Eunuques," 1707, 12mo. ("Treatise on Eunuchs"). The preface, which contains an awkward apology for the subject, is signed D'Ollincan, an anagram of d'Ancillon. The author commits, according to Barbier, the curious mistake of taking a satire on the churches of Rome and Geneva, couched by Fontenelle in the form of a fictitious account of Borneo, for a serious narrative. The book is appropriately dedicated to Bayle. 10. "Mémoires concernant les Vies et les Ouvrages de plusieurs Modernes," Amsterdam, 1709, 12mo. ("Memoirs concerning the Lives and Works of several Moderns"). Ancillon had been asked to contribute to a supplement to Bayle's "Dictionary," projected by the bookseller Leers, and had made choice of twenty subjects, when he was obliged by the state of his health to abandon his design, which he afterwards resumed when the dictionary was too far advanced for the insertion of his articles, and they were published separately. They are very diffuse: the article on Valentine Conrard alone, an old colleague of his father's, occupies a hundred and thirty-three closely printed pages. 11. "Histoire de la Vie et de la Mort de M. Lischeid," Berlin, 1713, 8vo. ("History of the Life and Death of M. Lischeid.") (Niecron, *Mémoires pour servir à l'Histoire des Hommes Illustres*, vii. 382—387.; *General Dictionary*, edit. of 1734, i. 677—679.; Barbier, *Dictionnaire des Ouvrages Anonymes*, Nos. 16086. and 18193.; Ancillon's *Works*, especially *Discours sur la Vie de feu M. Ancillon*, in the *Mélange*, iii. 339, &c.)

T. W.

ANCILLON, DAVID, a French Protestant divine, was born in March, 1617, at Metz in Lorraine, where his father enjoyed high professional eminence as a civilian. At an early age he was placed in the Jesuits' college near that city, a school of great note for the cultivation of the classical languages. He

is said to have been here so "excessively and intemperately studious," that it was deemed necessary, for the preservation of his health, to impose occasional restraints upon the ardour of his application to his school exercises. Repeated efforts were made by his masters to win him over to the Roman Catholic faith, and to enlist him into their own order, which he resisted with great firmness and success. Having determined to devote himself to the ministry among the Protestants, he went in 1633 to Geneva, where he attended the usual course of philosophy and divinity under Du Pan, Spanheim, and other eminent professors. He quitted Geneva in 1641, and was, in that year, admitted into the ministry at Charenton, after an examination which he passed with so much credit, that he was immediately appointed to the church at Meaux, the most important and valuable benefice then at the disposal of the synod. At Meaux, Ancillon acquired the esteem of his flock and his fellow-citizens by his excellence as a preacher, by his great attention to the poorer members of his congregation, and by his exemplary virtue in private life.

In 1649 Ancillon married a young lady of fourteen years of age, the only child of a man of fortune near Meaux; and in 1653 he removed to Metz, and became the pastor of the Protestant church of his native city. After his settlement at Metz, Ancillon indulged his favourite passion for books, which his ample fortune gave him abundant means to gratify. His principle was to buy "all capital books," which he designated "the pillars of a great library." In this class he comprehended the various versions and editions of the Bible, the most approved commentators, the fathers of the church, the collections of councils, ecclesiastical histories, and lexicons. Contrary to the practice of some contemporary collectors, he never scrupled to purchase first editions, under the notion that second or subsequent editions might be more full and accurate. Ultimately he formed a vast library of great value, which was for many years a principal object of interest to strangers at Metz. Ancillon was wont to call himself "a book maniac;" but he never permitted his library and his studies to interfere with his professional duties. He set aside regularly suitable portions of his time for visiting among his people to inform himself of their wants, and to administer to them, as occasion might require, advice, assistance, or consolation.

In 1685, when the liberty of public worship, secured to the Protestants of France by the edict of Nantes, was abolished by the revocation of that act, the churches of the Protestants were closed, and the ministers and others driven into exile, the church at Metz shared the general calamity; the congregation were dispersed by the military with circumstances of great atrocity, and Ancillon

was compelled to seek safety in flight. In the haste and secrecy with which he found it necessary to quit the city, he was able to preserve only a few books out of the library which, during more than forty years, he had been collecting with so much care and expense. The remainder, together with a large number of manuscripts, and letters of eminent persons intended for publication, were destroyed or dispersed by the agents of the government. It is possible that fragments of Ancillon's noble collection may constitute a part of the present excellent public library of Metz. Ancillon retired to Frankfort on the Main, and shortly afterwards accepted an invitation to become one of the ministers of the French church at Hanau, in that neighbourhood. His popularity here soon awakened the jealousy of the two other ministers, who resorted to various petty vexations to induce him to retire. Anxious to avoid the scandal of an open rupture with his colleagues, who were related to him by marriage, he returned to Frankfort. Finding in this city no prospect of providing suitably for his family, which was numerous, he went to Berlin, where he was received with great kindness by Frederick William, the elector of Brandenburg, who had furnished an asylum in his dominions for a large number, computed at twenty thousand, of French Protestant exiles. Ancillon was soon appointed the minister of the French church at Berlin. His eldest son, Charles Ancillon, who was a lawyer, was made judge and director of the French settlers in that city; his second son was placed at the university of Frankfort on the Oder, where the exiled French Protestant students were admitted to finish their academical course. His brother, who had been an advocate at Metz, was appointed judge of the French in the Brandenburg provinces; and his brother-in-law was made principal engineer to the elector. Ancillon passed the remainder of his life at Berlin, and died there in September, 1692, at the age of seventy-five.

Ancillon wrote little for the press. His chief and almost only publications are the following—1. "Theses Theologicae de Scripturâ Sacrâ," Geneva, 1638, evidently an academical exercise. 2. "Relation fidèle de tout ce qui s'est passé dans la Conférence publique avec M. Bédacier, évêque d'Aost," Sedan, 1657, 4to.; which is the substance of the conference held between himself and M. de Bédacier, a doctor of the Sorbonne, and suffragan of the Bishop of Metz. 3. "Apologie de Luther, de Zwingli, de Calvin, et de Bèze," Hanau, 1666. 4. "Vie de Guillaume Farel, ou l'Idée du fidèle Ministre de Christ," Amsterdam, 1691, 8vo.

In 1698 was published at Basle, in three volumes 8vo., "Mélange Critique de Littérature." This work comprised selections from the conversations of Ancillon, edited by

his son Charles Ancillon. Of this book Bayle speaks in favourable terms. (*Discours sur la Vie de M. Ancillon*; Bayle, *Dict. Histor.*; *Histoire de l'Edit de Nantes*, 4to. 1695, vol. 7. liv. 24.; *Histoire de l'Etablissement des Français dans l'Etat de son Altesse Electorale de Brandebourg*, par Charles Ancillon, Berlin, 1698.) T. R.

ANCILLON, JOHANN PETER FRIEDRICH, was born at Berlin on the 30th of April, 1766. He belonged to the celebrated French family of the Ancillons, who, after the repeal of the edict of Nantes, quitted their country and went to Germany. His father, Ludwig Friedrich Ancillon, who was himself a man of great talent and knowledge, gave his son an excellent education. Friedrich Ancillon (as he is commonly called) studied theology, and on his return from the university he was appointed teacher at the military academy (*Militärakademie*) of Berlin and preacher at the French church of the same town. In both these offices he soon acquired great distinction, but especially as a preacher. In 1793 he made a journey through Switzerland and France, and, some years after his return, he began his literary career by a work entitled "*Mélanges de Littérature et de Philosophie*." Berlin, 1801, 2 vols. 8vo. (a second edition appeared in 1809). As the French language was always spoken in the family, Ancillon wrote French with the same elegance and facility as German. A few years after the publication of his first work, which was soon followed by others, in which he showed a great knowledge of modern history and of the political relations of Europe, he was elected a member of the Academy of Sciences of Berlin, and was at the same time appointed its historiographer. In 1806 he was appointed instructor of the crown prince, the present king of Prussia, and was further distinguished by the title of councillor of state (*staatsrath*). During the unfortunate period for Prussia which almost immediately followed that event, Ancillon did not yield in patriotism to any genuine Prussian, and, with other men of influence, he exerted himself to raise Prussia from its fallen state, and to promote its regeneration. In 1814, when he accompanied the crown prince to Paris, he met with the most honourable reception. On his return to Berlin, he was appointed actual privy councillor of legation in the ministry for foreign affairs, and became a member of the commission which was appointed to draw up a constitution for the kingdom of Prussia. The labours of this commission, however, as well as those of a second commission appointed in 1819, of which Ancillon was likewise a member, were not followed by any results. In the conflict of opinions during that period, in which so many hopes were disappointed, Ancillon was one of the few statesmen who were bold enough to publish their views on constitutional freedom, and he ex-

mined the questions relating to it fairly and calmly. In 1825 he was placed at the head of the business department of the foreign office, and in 1831 he was intrusted with the direction of the department of foreign affairs, and in this exalted position he continued to his death on the 10th of April, 1837.

As a statesman, Ancillon steadily adhered to the principles of the moderate liberal party; but obedience to the law, and attachment to royalty and to the king, to whose service he had devoted himself, formed the basis of his liberal opinions. Although he was most decidedly opposed to the revolutionary spirit which now and then manifested itself in Germany, yet he always avowed his approbation of liberty based upon law, and that even at times when it might have been dangerous to express such opinions. The great objects of his ministry, which he never lost sight of, were to secure to Prussia a dignified position in her relations to the other German and European states, and to maintain peace with foreign powers without compromising the interests of his own prince. The numerous orders and distinctions conferred upon him by foreign kings are ample proofs of the high estimation in which his services were held at several of the great courts of Europe.

As a writer, Ancillon embraced three great subjects: politics, philosophy, and history. He was as active in promoting the intellectual improvement of man as, in his more practical sphere, he was for the political welfare of his country. His works abound in profound political knowledge. All of them show great warmth, purity, and depth of feeling, and a genuine enthusiasm for all that is great and noble. His style is clear, graceful and dignified in his French as well as in his German writings. His judgment of others who differ from him is always mild and free from passion or prejudice. In short, Ancillon was one of the very few instances in which we see the philosopher and statesman harmoniously united.

The following list contains the principal works of Ancillon:—1. "*Tableau des Révolutions du Système Politique de l'Europe depuis le Quinzième Siècle*," Berlin, 1803, 4 vols. 8vo.; a very popular work, which has been often republished. It is written with great vivacity and acuteness, and the author is indebted to it for his reputation out of Germany. 2. "*Ueber wahre Grösse*" ("*On true Greatness*"), Berlin, 1815, 8vo. 3. "*Ueber Souveränität und Staatsverfassungen*" ("*On Sovereignty and Constitutions*"), Berlin, 1816, 8vo. 4. "*Ueber die Staatswissenschaften*" ("*On Political Sciences*"), Berlin, 1820, 8vo. 5. "*Nouveaux Essais de Politique et Philosophie*," Berlin, 1824, 2 vols. 8vo. This work is a sort of continuation of the "*Mélanges*." 6. "*Ueber*

Glauben und Wissen in der Philosophie" ("On Believing and Knowing in Philosophy"), Berlin, 1824, 8vo. In this work the author shows a leaning towards the philosophy of Jacobi. 7. "Ueber den Geist der Staatsverfassungen und dessen Einfluss auf Gesetzgebung" ("On the Spirit of Constitutions, and its Influence upon Legislation"), Berlin, 1825, 8vo. In this excellent work the author combines the views of Montesquieu with the experience of more recent times, and thus arrives at new results. 8. "Zur Vermittelung der Extreme in den Meinungen" ("Contributions towards a Reconciliation between the Extremes of Opinions"), 2 vols. 8vo., Berlin, 1828 and 1831. 9. "Pensées sur l'Homme, ses Rapports et ses Intérêts," Berlin, 1829, 2 vols. 8vo. (Brockhaus, *Conversations-Lexicon*, under "Ancillon;" Wolff, *Encyclopädie der Deutschen Nationalliteratur*, i. p. 51, &c.; *Neuer Nekrolog der Deutschen für 1837.*) L. S.

ANCINA, GIOVANNI GIOVENALE, bishop of Saluzzo, was born at Fossano in Piedmont on the 19th of October, 1545. His family was of Spanish origin, and originally bore the name De las Enzinas. At the age of fourteen years he was sent to Montpellier for the purpose of studying philosophy, but returned to his native country at the expiration of two years, in order to avoid the influence of the doctrines of Calvin, which began at that time to extend themselves in Montpellier. He continued his studies at Mondovì, to which city the university of Turin had been transferred on the occupation of that place by the French. At Mondovì he applied himself to medicine, under the instruction of Giralaldi, Bonio, and other masters, and on the death of his father he continued the same pursuit at Padua under Capivacca and Lignamini. He took his doctor's degree in medicine at Turin, and became public professor of the science in the university of that city. His lectures were attended by great numbers.

Ancina had always been distinguished by great gravity of manners and purity of life. In the year 1572, while hearing mass in the church of Savigliano, he was so strongly affected by the words of the service for the dead, "Dies ira, dies illa," that he determined to abandon the world and devote himself entirely to God. His first care was to provide a suitable match for his sister, who, by remaining at home unmarried, might have proved an impediment to the accomplishment of his purpose. This being effected, he and his brother Giovanni Matteo determined upon withdrawing from the world together. Count Giovanni Federigo Madrucci having been appointed by the Duke of Savoy ambassador to the newly elected pope, Gregory XIII., Ancina seized the opportunity of going to Rome in the capacity of physician to the embassy. He arrived there on the 10th of November, 1574.

He applied himself forthwith to the study of theology in the Collegio Romano, and became the friend of Bellarmino, Navarro, Mureto, Stazio, Toletto, Possevino, Baronio, and others of the most distinguished men of the time; but he became particularly intimate with Saint Filippo Neri, founder of the congregation of the Oratorio, whom he selected as his counsellor and the director of his conscience. About this time the pope conferred upon him the provostship of San Pietro di Manzano Castello in the diocese of Asti; but some dispute having arisen respecting this office, he renounced it, and on the first of October, 1578, he entered, with his brother, into the congregation of the Oratorio of Saint Filippo Neri. Ancina was soon appointed to read theology to the fathers of the congregation, and his reputation extended rapidly. Cardinal Girolamo della Rovere, archbishop of Turin, offered him the theological prebend of his metropolitan church, which he declined. He spent ten years at Naples in the congregation there, founded by Annibale di Capova, archbishop of Naples; and on the death of Saint Filippo Neri was summoned to Rome. Understanding that some bishopric was about to be conferred upon him, he hastily quitted Rome, but was recalled, and obliged by Pope Clement VIII. to accept the bishopric of Mondovì. This dignity, at his earnest entreaty, the pope allowed him to exchange for one less richly endowed and more laborious. The exchange was made for that of Saluzzo, to which he was consecrated on the 26th of August, 1602. He took possession of his church in the following year. He found the diocese in a miserable state from the depravity of the clergy, and was forced to exercise the greatest vigilance and firmness, and most unwearied zeal, to insure its amelioration, and check the growth of heresy. He was very anxious to resign his charge, but the pope would not allow him to do so. His labours, however, were early terminated by poison, administered to him by one of his ecclesiastics whom he had punished for his irregular life. He died on the 31st day of August, 1604.

His works are—1. "Academia Subalpina," Mondovì, 1565, 8vo. 2. "Ode quatuor Seren. Sabaudis Principibus, et Carolo Emmanueli eorum Patri Ode Tres" ("Four Odes addressed to the Princes of Savoy and three to Charles Immanuel their Father"), Mondovì, 1565, 8vo. 3. "Della Penitenza di Santa Maria Maddalena." 4. "Nomenclatura Christianorum Principum," commemorative of the league of the Christian princes against the Turks. 5. "Tempio Armonico della Beatissima Vergine, prima Parte a tre Voci," Rome, 1599, 4to. These are spiritual songs in praise of the Virgin Mary. 6. A laudatory poem upon the death of Pope Pius V. in 1572. 7. "Decades divinarum Observationum" ("Decades of divine Observations"). 8. He

wrote another volume of spiritual panegyrics, and other pieces which were never printed. 9. "Gratulatio" ("A Congratulation" in Latin Elegiac Verse on the restoration to health of Charles Immanuel, Duke of Savoy), preserved in MS. in the royal library of Turin. 10. A poem in one hundred stanzas, in which he describes the perils and obligations of a bishop; printed at the end of his life written by Carlo Lombardo. F. A. della Chiesa, Bacci, and several others, have also written biographical notices of him. (Ughelli, *Italia Sacra*, i. 1230—1232.; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

ANCINELLI, DAGLI. [TORRE.]

ANCKARSTROM. [ANKARSTRÖM.]

ANKER, JOHAN, an old copper-plate engraver of the fifteenth century. He is called Ancker of Zwoll, also le maitre à la navette, from the instrument with which his plates are marked. He is supposed to have lived at Zwoll in Holland, for some of his plates are marked at top with that name, with a cross-stroke joining the two l's. Zwoll written in this manner is apparently an abbreviation for the word Zwollensis, a native of Zwoll. Otley gives another example of this kind of abbreviation; and according to Dibdin, it occurs frequently in the books printed in the abbey of St. Alban's, and in those printed by Ferandus, at Brescia, in the fifteenth century.

The plates of this master are very scarce; Bartsch describes eighteen of them, and Brulliot mentions one more. The two following are the largest:—Christ on the Mount of Olives, about 14½ inches broad by 10½ high; and a Gothic altar, rather more than 15 inches high and as much more than 10 broad. The smallest is the dead body of Christ, surrounded by the women, rather more than 7½ inches high and more than 5 broad. The other prints are all from the New Testament, or from subjects connected with the Roman church. (Bartsch, *Le Peintre Graveur*; Otley, *Inquiry into the Origin and early History of Engraving*, &c.; Brulliot, *Dictionnaire des Monogrammes*, &c.) R. N. W.

ANCONA, ANDREA D'. [LILLO.]

ANCONA, CIRIACO D', born at Ancona about A.D. 1391, travelled in early youth with his grandfather in various parts of Italy, and afterwards became a merchant in his native town. Partly in the pursuits of commerce, and partly through curiosity, he travelled again by sea and by land; he went to Egypt, Sicily, and Constantinople, where he saw the Emperor Manuel Palaeologus in 1418, visited the monasteries and libraries, and began to feel a desire of becoming a collector of MSS. and antiquities. That was for Italy an age of revival of classical literature, and several Italians, among others Filelfo, Guarino of Verona, and Giovanni Aurispa, visited Greece and other parts for the purpose of collecting MSS. Ciriaco,

however, had yet made no great proficiency in classical studies; but on returning to his native town about the year 1420, he endeavoured to supply his deficiency by earnest application. He remained some years at Ancona, where he filled several public offices of some importance under the patronage of the legate, Cardinal Condolmieri, who had conceived a favourable opinion of his abilities. Towards the end of 1424 he went to Rome, for the purpose of studying antiquities; and in 1426 he sailed for Syria, visited Rhodes, Berytus, and Damascus, in which last place he met Ermolao Donato, a patrician of Venice, and a very learned man, under whose guidance he began to copy inscriptions and monuments. He then went to Cyprus, to transact some business for a Venetian merchant of the name of Contarini. He there acquired several Greek MSS., and increased his stock of them, as well as of medals and inscriptions, at Rhodes, Mitylene, and other islands, as well as at Cysicus, Thessalonica, and Adrianople. Having learnt that his old patron Cardinal Condolmieri had been elected pope by the name of Eugenius IV., he returned to Italy in 1431. He repaired in the following year to Rome, when the pope received him very kindly. He was also presented to the Emperor Sigismund, who had gone to Italy to be crowned. Sigismund encouraged him in his researches. Ciriaco now repaired to Florence, where he became acquainted with Cosmo de' Medici, Palla Strozzi, Filelfo, and Niccolò Niccoli, and other men of learning. Having examined the libraries and collections of Florence, he proceeded to Bologna, Modena, and Milan, where he was introduced to the Duke Filippo Maria Visconti. He afterwards went to Naples and to Sicily. He next appears to have sailed again to the Levant. In 1438 he had returned to Ancona, and was filling a municipal office in that town. About 1443 he sailed again for Greece, where he remained some time copying inscriptions in the Peloponnesus, which are mentioned in the correspondence of Filelfo, Ambrogio Traversari, Leonardo Aretino, and other learned contemporaries. In 1449 he was at Ferrara, after which we have no further mention of him, except in a letter dated 1457, by Antonio di Leonardo, who speaks of Ciriaco as having been dead some years; and it appears by two epitaphs composed for him, that he died at Cremona.

We have several works, or rather fragments of works, of Ciriaco, containing copies of inscriptions and descriptions of monuments, which he had seen in various parts of the world, as well as some of his own letters and memoranda relative to his travels. These works were published from various MSS. long after his death; but the subject-matter is thrown together in a very confused manner, so as to give no clear idea of the different journeys which Ciriaco undertook. There are

no dates, and it was only by meeting with a MS. belonging to Burchelati of Treviso, which contains a biographical notice of the earlier part of Ciriaco's life and travels, written by his friend and townsman Scalamenti, that Tiraboschi was enabled to throw some light on the career of this indefatigable traveller. It appears that Ciriaco had written three large volumes of commentaries, with drawings, which are lost. The works of Ciriaco in print are:—1. "Itinerarium," written about 1441, and addressed to Pope Eugenius IV. It was first published in print by the learned Mehus, at Florence, in 1742, with a preface concerning the author, and various epistles of the same, and to the same. 2. "Epigrammata reperta per Illyricum a Kyriaco Anconitano," edited by Moroni, librarian of Cardinal Francesco Barberini the elder, at Rome, in 1664. This little book, which is become very rare, contains more than two hundred inscriptions, besides drawings of monuments observed by Ciriaco in the Illyricum and the Peloponnesus. 3. In 1764, Compagnoni, bishop of Osimo, edited at Pesaro other fragments of Ciriaco's antiquities, being memoranda of his travels through Italy. This little work, to which the learned Annibale degli Abati Olivieri contributed some important notes, is noticed by Tiraboschi. Leandro Alberti, in his "Description of Italy," in treating of Ancona, mentions Ciriaco with great praise, and says that a part of his sketches and memoranda were published in Germany in 1534.

Mazzuchelli enumerates the following MS. works of Ciriaco as existing—1. "De VII Mundi Spectaculis; de Familiis nobilibus Romanorum; et de Gregorio Theologo ad Fridericum Contarentum," in the Riccardi library at Florence. 2. "Anconitana, Illyricaque Laus, et Anconitanorum Raguseorumque Fœdus," in the Vatican library. This MS. contains a kind of historical panegyric of his native town, Ancona, with copies of inscriptions found at Ancona, Ragusa, and other places; a description of the suburbs of Constantinople, Pera, and Galata, extracted from the above-mentioned commentaries of Ciriaco; with mention of an alliance concluded between the two towns of Ancona and Ragusa, about 1440. 3. "An account in Latin of the naval battle of Ponza, between Alfonso, king of Aragon and Sicily, and the Genoese, in August, 1435." This account is found at the end of the biography of Ciriaco by Scalamenti, in the Treviso MS. 4. Ciriaco left also some Italian rhymes, which are found in several libraries at Florence. (Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*, vol. vi. b. i. chap. 5.) A. V.

ANCONITA'NO, L'. [BONINI.]

ANCORA, GAETA'NO D', an Italian antiquary and miscellaneous writer, was born at Naples on the 8th of October, 1757. His

father, who was a wealthy merchant, bestowed a liberal education on all his sons, but especially on Gaetano, for whose instruction the best masters in Naples were retained. He early attracted the notice of Sir William Hamilton, the British ambassador, under whose patronage he produced his first work, a Latin dissertation on an antique terra-cotta, which had been then recently discovered. According to his Italian biographer, Ancora wrote this work at the age of twenty-one, but at the date of its publication he must have been six years older. It seems to have procured for him the post of secretary to the king, which he held during the long term of eight-and-thirty years. At a somewhat later period, he received from the king the appointment of professor of Greek in the royal university of Naples. The political troubles of his country took a deep hold on the mind of Ancora, and even affected his health, which visibly declined after the year 1799. Throughout the vicissitudes of the time, he remained faithful to King Ferdinand; and in 1803, when the emperor of Russia invited him to the university of Wilna, his love for his native country led him to decline the offer. On that occasion he was, however, made honorary professor of that university. On the restoration of King Ferdinand, in 1815, Ancora was fully reinstated in all his honours and emoluments, and was also appointed secretary to the commission of public instruction; but by this time his health had become fatally impaired. He expired, after a long illness, on the 4th of March, 1816.

The principal works of Ancora were, 1. "Bonæ Menti Sacrum," &c. This was the dissertation above noticed as dedicated to Sir W. Hamilton. 2. *Memoria sulla Osservanza degli Antichi del Silenzio* ("Memoir on the Observance of Silence by the Ancients"), Naples, 1782, 4to. 3. "Saggio sull' Uso de Pozzi presso gli Antichi, specialmente per Preservativo de' Tremuoti" ("Essay on the Use of Wells among the Ancients, especially as a Preservative from Earthquakes"), Naples, 1787, 8vo. This curious work was originally published in Signorelli's "Vicende della Coltura delle Due Sicilie," and afterwards reprinted in a separate form. 4. "Ricerche Filosofico-critiche sopra alcuni Fossili Metallici della Calabria" ("Critico-philosophical Researches on some Metallic Fossils of Calabria"), Leghorn, 1791, 8vo. This production, which is highly spoken of by Carlo Amoretti and others, is dedicated to Sir Joseph Banks. 5. "Guida Ragionata per le Antichità e per le Curiosità Naturali di Pozzuoli e de' Luoghi circonvicini" ("Guide to the Antiquities and Natural Curiosities of Pozzuoli and its Neighbourhood"), Naples, 1792, 8vo. The author claims in his preface the merit of being the first to produce a Guide to Pozzuoli and its wonderful neighbourhood, for the use of strangers, notwith-

standing the frequency with which that part of the country had been visited. The book met with considerable success, and was translated into French by Barles de Manville, 1792. 6. "Dell' Economia Fisica degli Antichi nel costruire de Città" ("On the Physical Economy of the Ancients in the Building of Cities"), Naples, 8vo. Besides these works, he produced an "Epitome of Greek Authors," probably for the use of his classes in the university, and an edition of Bos on Grecian Antiquities. He likewise contributed a large number of articles to periodical publications, on a great variety of subjects. Of these the most prominent were, "An Essay on the Public Games of the Greeks," printed in the Roman Ephemerides for 1790; "A Letter on the Fables of Æsop;" "Three Letters on Canova's Group of Venus and Adonis;" "Reflections on the History and Nature of Giants, on the Ideas of the Flux and Reflux of the Sea among the Ancients," &c. Ancora was a member of many learned societies; among others, of the Royal Society of London. His "Elogio," by Salvatore Galotti, appeared at Naples in 1816. (Life, by D. Vaccolini, in Tipaldo, *Biografia degli Italiani Illustri del Secolo XVIII.* ii. 582—584; Prefaces, &c. to several of Ancora's works.) J. W.

ANCOURT, FLORENT CARTON D', an eminent French dramatist, was born at Fontainebleau on the 1st of November, 1661, which was also the birth-day of the dauphin, son of Louis XIV., a circumstance which D'Ancourt did not fail afterwards to call to mind in his complimentary verses to the king. His father was the Sieur D'Ancourt, and his mother a descendant of the Londés, one of whom, according to a tradition in the family, had attained the honour of knight of the garter in England. Both parents had professed the reformed religion, but had conformed to the Roman Catholic church. The young D'Ancourt was educated at the Jesuit college at Paris, under the celebrated Father de la Rue, who endeavoured to induce his pupil to join the society, a design which was frustrated by his relish for the gaieties of life. He made choice of the law as his profession, and was admitted an advocate at the early age of seventeen. Two years after, the passion he had conceived for Thérèse Lenoir, a favourite actress, drew him from the law, and induced him, to the scandal of his relatives, to go upon the stage. He appeared in 1680, shortly after he had married Thérèse, and soon acquired great fame as an actor, especially in strongly-marked characters, such as those of the miser, the misanthrope, and the hypocrite. He attracted the special favour of Louis XIV., who, when he came to the theatre, was accustomed to send for D'Ancourt to read plays to himself and Madame de Montespan in the royal cabinet. It is recorded as a signal proof how

highly he was honoured, that the king condescended to open the window with his own hands on one of these occasions, when the heat of the fire had overpowered the actor.

It was however as an author that D'Ancourt attained his highest celebrity. He was indefatigable with his pen, and seldom let slip an opportunity of turning any passing event, which attracted public attention, into material for the stage. Most of his pieces were exceedingly well received on their first production, and several of those which were not of mere temporary interest still retain a place on the stock-list of the French theatres. D'Ancourt continued writing and acting for nearly forty years, when serious thoughts acquired the mastery in his mind, and he resolved to give up the remainder of his life to devotion. He left the stage in 1718, and retired to his estate of Courcelles-le-Roi, in Berri, where he occupied himself entirely with religious meditation, and with the composition of a tragedy on a sacred subject, and a metrical version of the Psalms of David. He destroyed the plays which he was preparing for the stage when he retired, and his having any to destroy may be taken as a proof that his resolution to quit the gay world was somewhat suddenly taken. He died at Courcelles on the 6th of December, 1726, in his sixty-eighth year, leaving two daughters, both of whom were well married. His wife, who left the stage three years after her husband, died the year before him. He was buried in the chapel attached to his château, in a tomb which he had ordered to be built in his lifetime, and had inspected with perfect equanimity a short time before his death.

D'Ancourt retained so much of his first profession that he was through life a good orator. He was always the spokesman for his fellow-players, both with the public and with the authorities, and in that capacity, as well as for his excellence as a reader, he is reputed to have gained the admiration of Louis XIV. It is also related of him that once, upon the annual occasion of the presentation of the contributions of the actors to the Hôtel Dieu, he painted so eloquently the injustice of refusing Christian burial to those who were among the chief supporters of a truly Christian institution, that the President Harlay could only reply, "D'Ancourt, we have ears to hear and hands to receive; but we have no tongue to answer what you advance."

La Harpe places D'Ancourt only in the third rank of comic dramatists, but all other critics, Voltaire included, give him a much higher position; in fact, La Harpe's decision is grounded chiefly on a reference to his temporary pieces, which ought to be left out of the question, and are at the present day quite forgotten. D'Ancourt's talent lay especially in the delineation of peasants, whose language

and manners he reproduced on the stage with a fidelity and facility unequalled by any other author. Nor is he deficient in town scenes and characters: his comedies of intrigue are characterised by ease, rapidity, and sparkling dialogue, and his exemplifications of the absurdities of the would-be-fashionable citizens, male and female, are particularly happy. His verse is far inferior to his prose, although he had much practice, as many of his pieces abound with songs; his lines in these have a laboured appearance, which affords a strong contrast with the easy flow of his prose dialogue. As D'Ancourt was a dissipated man of the world throughout his dramatic career, the number of his plays led to a suspicion that they were not all his own; and a witty man of fashion, Saintyon, was supposed to have had a share in some of them. It is now generally admitted, however, that they all bear such indubitable marks of D'Ancourt's style, as to warrant the belief that he could have received only a small amount of assistance from others.

Most of the plays of D'Ancourt were published singly soon after their representation, and a collection of them appeared before his death, which had run through four editions by the year 1742. In 1760 an entirely new edition of his works appeared, in 12 vols. 12mo., which is the best and most complete impression, and includes the music of the songs. It comprises no less than fifty-two pieces, most of them in one or two acts, and of very light construction, but several of higher pretensions and greater length. It is not customary now to reprint the whole works of D'Ancourt, but collections of his best plays continue to be published from time to time. The "Chefs d'Œuvre de Dancourt," composed of fourteen pieces, appeared in 1783, in 4 vols. 12mo: the "Œuvres Choiesies" in 1810, in 5 vols. 18mo. stereotyped, containing the same pieces, with six more: his "Chefs d'Œuvre Dramatiques" in 1822, in 3 vols. 18mo., as a part of the "Répertoire du Théâtre Français;" and in another edition, from the press of Didot, in 1 vol. 8vo., with commentaries by Charles Nodier and others, 1824. This collection consists of the twelve following pieces, whose titles are given, as the undoubted masterpieces of D'Ancourt, and the only portion of his works on which his reputation may now be said to rest. There is a list of the whole in Nicéron. 1. "Le Chevalier à la Mode." 2. "La Maison de Campagne." 3. "L'Été des Coquettes." 4. "Les Bourgeois à la Mode." 5. "Le Tuteur." 6. "Les Vendanges de Surène." 7. "Les Vacances." 8. "Les Curieux de Compiègne." 9. "Le Mari Retrouvé." 10. "Les Trois Cousines." 11. "Le Galant Jardinier." 12. "Les Bourgeois de Qualité."

Several of D'Ancourt's pieces have been

transferred to the English stage. Vanbrugh's "Country House" is a nearly literal version of "La Maison de Campagne;" Shadwell's "Humours of the Army" owes a good deal to "Les Curieux de Compiègne;" and the hint of Garrick's "Miss in her Teens" is borrowed from D'Ancourt's "Parisienne," although the characters are so thoroughly adapted to English life and manners that the foreign origin of the piece could hardly be suspected. (Moreri, *Grand Dictionnaire Historique* (edit. Drouet), i. 23.; Nicéron, *Mémoires pour servir à l'Hist. des Hommes Illustres*, xvi. 287—297.; *Annales Dramatiques*, i. 264.; Quéard, *La France Littéraire*, i. 38.; La Harpe, *Lycée*, vi. 44.; Baker, *Biographia Dramatica*, ii. 138. 313. iii. 47.; *Œuvres de Dancourt*.) J. W.

ANCRE, LE MARE'CHAL D', was by birth a Florentine. His baptismal and family names were Concino Concini. His grandfather, Bartolommeo Concini, originally a notary in Florence, gained the confidence of Cosmo de' Medici by the skill and courage he displayed in executing a commission with which he was charged on the occasion of the last struggle of the republican party, and he was raised in time to be secretary of state under that prince. Giovanni Battista Concini, son of Bartolommeo, and father of Concino, was a member of the senate, and auditor to the Grand Duke Francesco. The year of Concini's birth is uncertain, and the adventures of his early life are imperfectly known. Bassompierre, however, has preserved in his memoirs a conversation which he had with the Maréchal d'Ancre not long before his death, which throws some light on this point. The maréchal said, "If you had not known me in my low estate, I would endeavour to conceal it from you; but you have seen me at Florence, debauched, sometimes in prison, sometimes banished, most frequently without money, always in irregularities and a lawless life." Bassompierre, to whom these words were addressed, and who, by his reporting them without comment, appears to imply that they contained the simple truth, paid a flying visit to Florence in 1596, and spent the greater part of 1597 there, in order to complete his education.

In 1600, when Maria de' Medici, married by proxy to Henri IV., sailed for Marseille. Concini's family had sufficient interest to procure his admission into her train. At that time, he afterwards said to Bassompierre, "though born a gentleman and of good parentage, I was not worth a penny, and my debts amounted to 800 crowns." The Canon Baccio Giovannini, who had conducted the negotiations previous to the marriage, on the part of the Grand Duke of Florence, accompanied the new queen to France. He had been originally a stable-boy in the service of Bartolommeo Concini, who, taking a fancy to him, had him educated and placed in the secre-

tary's office. Giovannini retained a grateful sense of what he owed to the family of Concini, and endeavoured to show it by introducing the young adventurer to the personal notice of Maria de' Medici on the journey. Their progress from Marseille was slow, and Concini, who had wit, carriage, and address, a goodly person and features, availed himself of his introduction into the royal circle to captivate the affections of Eleanora Galigai, the favourite attendant of the queen. By the time they reached Avignon he was her accepted lover.

The arrangements for organising the queen's household were begun as soon as the king met her at Lyon, the only previous stipulation having been that Eleanora Galigai was to have a place in it. The Florentines who had followed Maria disgusted Henri, as well as the French ministers; and even some of the queen's Italian relatives, by the shameless openness with which they sought to engross all the honourable and profitable stations in the household. A quarrel had by this time taken place between Giovannini and Concini. The latter had been severely bruised by a fall at the queen's entry into Lyon, and his life had in consequence been for some time considered in danger. During his illness he had reason to complain of the misconduct of one of his attendants, whom he dismissed on his recovery. The man was a relation of Giovannini, who took his part with such vehemence that Concini had a relapse in consequence of their altercation. Eleanora vowed vengeance on Giovannini; and when the arrangements for the household were making, so exasperated the queen against him, that, feeling himself on the eve of being excluded, he turned to the king, and succeeded in prepossessing him to the disadvantage of Eleanora and Concini. The first result of these intrigues was that the final settlement of the household was postponed; that the Countess de Lille was appointed dame d'atours to the queen; that Eleanora remained about her majesty without any specific office; and that both Giovannini and Concini remained unprovided for.

The Grand Duke of Florence took part with his minister Giovannini against Eleanora and Concini; but the influence possessed over the mind of the queen by the two latter, the nature and extent of which is explained in the life of the Maréchale d'Ancre, rendered the united efforts of the French and Florentine courts to remove them from her unavailing. The vices of Henri were the means of procuring for them a recognised position at court. The king insisted upon the queen's receiving his mistress the Duchess d'Entraques. The queen resisted at first, but her infatuation for Eleanora induced her to demean herself to request the good offices of the mistress to obtain the king's permission that her favourite should receive an appointment

in the household, and be married to Concini. The consent thus unworthily sought was granted, and the feelings of the Parisians, which were strongly in favour of the queen on account of the insult offered her, turned as decidedly against her on account of the weakness she had shown. Eleanora was appointed dame d'atours, and her marriage with Concini was celebrated in a short time.

During the life-time of Henri, the husband and wife were obliged to keep in the background. The king disliked them on account of the insight he had obtained into their history and character; and this dislike was increased by his consciousness that the motives by which he had been induced to allow them to remain about his wife's person were in every point of view disgraceful to himself. The Concini, however, contrived to procure large sums of money from the queen, and Henri felt, or fancied he felt, their influence over her mind in all his domestic quarrels. In 1608, Henri lamented to Sully that he had not taken his advice, and sent them both back to Florence at the first. "They have grown so proud and daring that they do not spare to menace my own person if I undertake anything to their prejudice, as I am not altogether disinclined, seeing that mischief may come of their intrigues; but I am averse to blood. I know that your wife spoke to mine about their project of buying Ferté from the Vidame (a property worth two or three hundred thousand crowns), and urged her to prevent it, because such an acquisition on their part would make too much noise. The queen took her advice, but has never seen her since; and I am told that Concini had the effrontery to reproach the duchess in the most insolent language. Think too of my annoyance when I saw this fellow undertake to run a course at the ring against all the most gallant gentlemen of France; and moreover, saw my wife, attended by all her ladies, countenancing him by her presence." The complaints of Henri on this occasion present as graphic a picture as can be wished of a vain and luxurious man, inflated by vanity in his prosperity, galled by his equivocal position, and seeking to brave it out by expense and equipage.

In the course of the year 1609, Henri's suspicions of Concini and his wife assumed a darker character. In the latter part of that year, he came one day unexpectedly to Arsenal, where Sully resided, in a state of great agitation, and informed the minister that he had discovered the Florentine ambassador at Madrid kept up a close correspondence with the Concini, husband and wife, and their creatures; and that a project had been set on foot for marrying his son to a daughter of the King of Spain, and his daughter to the son of the same king. "All these projects," he added, "can only be built upon some prophecies which have been reported to me, that I am not to overlive my fifty-eighth year."

The eagerness with which the queen insisted upon being crowned, notwithstanding his reluctance to have the ceremony performed, heightened Henri's suspicions. He appears to have seen in the coronation nothing but a means of assuring Maria of the regency after his death, to have believed that it would be the signal for his assassination, and to have attributed the queen's pertinacity entirely to the inspirations of Concini and his wife. The irritable and suspicious temper to which Henri's own dissolute conduct, undermining his constitution, and the reckless intrigues of others, giving him reason to fear any atrocity, rendered him a slave in his latter days, obliged us to listen to these imputations with a certain degree of scepticism. There is no evidence that Concini ever contemplated such a bold career of guilty ambition as Henri attributed to him; and his whole history renders it extremely doubtful whether he had ability enough to conceive it. But that he was at this time engaged in political intrigues, and that he earned money by them, his own admissions to Bassompierre, at a later period, leave not the shadow of a doubt; and it seems well ascertained that he and his wife instilled such fears of her husband into the queen's mind, that at times she would eat nothing but what had been cooked in her own apartments for fear of being poisoned. It is not, however, probable that he did more than sell intelligence.

The death of Henri IV. removed an impediment from the way of Concini. Unlike most Italians, as Bassompierre remarks, he had no power of concealing his feelings and purposes. Secure of his wife's hold upon the queen, he gave vent to his triumph with the most reckless and vulgar audacity. Sully having reluctantly yielded to the urgency of his friends, sent one of his secretaries to Concini to intimate his desire to stand on good terms with him: Concini replied to the messenger in bad French, that Sully must no longer look to be the great man in France he had been under the late king; that the queen was now sole mistress, and he and his wife needed the protection of no one; that Sully had more need of their countenance than they of his; and that he would do well to pay more court to them, for, bating him and another, there was not a prince or lord at the court who had not come to visit them. Concini's first step was to obtain an ostensible office about the court. For this purpose he purchased from the Duc de Bouillon the reversion of the appointment of first gentleman of the chamber; and his influence with the queen enabled him in return for this concession to procure for the Duc de Bouillon payment of a contested claim of 200,000 livres, and the exemption of all goods entering his town of Sedan from the payment of the royal duties, and for the Comte de Soissons the government of Normandy. About

the same time, Concini paid 330,000 livres for the marquisate d'Ancre in Picardy, which title he immediately assumed.

Having thus acquired the character of a French nobleman, his career of state office commenced. The Marquis de Crequi was induced to cede to him the lieutenant-generalship of Peronne, Roye, and Montdidier; and the same nobleman dying in 1611, about a year after this transaction, the Marquis d'Ancre was appointed his successor as governor of Amiens. With a view to strengthen his position, he attached himself at first to the party of the Duc de Bouillon; and it is a proof of the importance the party attributed to his alliance, that a marriage was nearly concluded in 1611 between the son of the Marquis d'Ancre and the daughter of the Comte de Soissons. Although this match was broken off, the alliance remained for a time unshaken, and towards the close of 1612, D'Ancre persuaded the queen to seek the support of his friends against her old partisans Guise and Epemon. The extravagant demands of the Prince of Condé, who had come to be recognised as leader of Bouillon's party, estranged the queen from them, and, for a time, D'Ancre appeared to be in danger of sharing in their disgrace. The ministers, however, knew the queen's character too well to make an enemy of the husband of Eleanora Galigai: he was recalled early in 1613; a contract of marriage was concluded between his daughter and the son of Villeroi; and the queen conferred upon him the baton of *maréchal* of France, left vacant by the death of the *Maréchal* de Fervaques. The strength of the new *maréchal*'s re-established favour was exposed to a rude trial, but it survived the shock. The Duke of Savoy maintained a priest of the name of Maignat at Paris to procure for him intelligence of court politics. This spy was detected, and D'Ancre and his wife were found to have been his chief sources of information. The commissioners appointed to investigate the charges against Maignat received instructions to suppress every thing that bore against D'Ancre, and his creatures Dolé and the Marquis de Cormire, who escaped, while the priest was broken on the wheel alive, on the 31st of May, 1613.

In 1614, the last states-general of the old monarchy of France met on the occasion of Louis XIII. attaining his majority. This convention, and the event that led to it, were the means on the one hand of procuring for the *Maréchal* d'Ancre a powerful, and, had he been able to turn him to account, a useful confederate in the Bishop of Luçon, afterwards Cardinal Richelieu, who made his début as a politician on the meeting of the states, and commenced his official career as a partisan of the *maréchal*. On the other hand, the majority of Louis was a great step in the career of Albert de Luynes, destined to be

the conqueror of D'Ancre in the contest for court favour. And the misunderstanding between the court and the states-general led to the state of public feeling which encouraged the Prince of Condé and his party to throw themselves upon popular sympathy instead of continuing to fight their courtly rivals with the weapons of court intrigue. The members of the states-general left Paris on the 28th of March, 1615, in a state of high irritation. Not long after, Condé retired from the court, and began making overtures to the general assembly of the Huguenots, and to all the discontented. He complained loudly of the misgovernment of the court, and his most vehement attacks were directed against the Maréchal d'Ancre, in part, probably, from a desire to be revenged on him for deserting his party, and in part because the maréchal, as a mere court favourite and foreigner, suddenly sprung up from obscure poverty to wealth and power, and petulant and overbearing in prosperity, was an excellent object against which to direct popular animosity.

Up to this period D'Ancre does not appear to have meddled with politics except to sell information or to obtain appointments that might fill his pockets and gratify his vanity. He spent his whole time at the gaming-table, and although Richelieu and others owed their first rise to his patronage, that patronage was exercised much after the fashion that Gil Blas is represented as dispensing his. The discontented courtiers turned demagogues, first persuaded the people that D'Ancre was the originator of the most unpopular measures, and thus made a politician "malgré lui," he was obliged, like Molière's doctor, to assume the character in self-defence; and he did this with characteristic indiscretion.

Though obliged for the satisfaction of the Duc de Longueville to resign Amiens and renounce his pretensions to the government of Picardy, D'Ancre received by way of compensation the government of Upper Normandy. Terrified by his growing unpopularity he now began to enroll troops (he raised a body of three or four thousand men in the Netherlands) and strengthen the towns intrusted to him in a manner calculated of itself to excite umbrage. An accident about this time made the commonalty feel that arrogance, the display of which had hitherto galled the nobles exclusively. The king left Paris towards the close of 1615 to meet his Spanish bride at Bordeaux, and did not return till the middle of May, 1616. During his absence the unsettled aspect of the times caused a strict guard to be kept at the gates of Paris. The Maréchal d'Ancre attempted to pass one of the gates without the necessary passport, and was detained by a shoemaker of the name of Picard, a corporal in the municipal guard. The maréchal complained to the provost of the merchants, who affected to sympathise with him but did

not punish Picard, who had only obeyed orders. Some time after the shoemaker was severely beaten by some domestics of the maréchal, and was immediately raised to the dignity of a popular martyr. The most distinguished dignitaries of the city paid him visits of condolence; the two grooms found guilty of the assault were hanged before his door; and a warrant was issued for apprehending the squire of the maréchal, who only escaped by keeping close in his master's hotel, and ultimately paying a large sum to Picard. This event skilfully used by the discontented increased the maréchal's public odium.

In the course of this year Condé made his peace with the court, and promised D'Ancre his protection. By this time, however, the rancour of the public against the foreign favourite had grown to such a height that the prince was obliged to intimate to the maréchal that he retracted his promise of protecting him. On the 1st of September Condé was arrested while paying a visit at the Louvre. Popular indignation at once attributed this step to the Maréchal d'Ancre. The mob of Paris attacked and plundered his hôtel; for three days the police was afraid to interfere with them, which gave the turbulent courage; and the compensation made to D'Ancre out of the public moneys for what he had lost became a new grievance.

On the 2d of January, 1617, the maréchal's daughter died, and her loss, of itself a severe blow, was aggravated by the superstitious view he took of it as a presage of his approaching overthrow. It was on this occasion that he called to recollection in a conversation with Bassompierre the distress which had preceded his prosperity. By his own statement he who had entered France in 1600 with heavy debts, and not a penny he could call his own, had acquired, at the close of 1616, the domains belonging to the marquise of Ancre and to the property of Lezigny, his hotel in the Faubourg, and the value of its costly furniture destroyed by the mob for which he obtained payment; his paternal estate in Florence, which he had repurchased, worth one hundred thousand crowns; two hundred thousand crowns in money at Florence, and the same sum at Rome; furniture, jewels, gold and silver plate, and ready money in Paris, over and above what was destroyed, to the value of a million; a claim of six thousand crowns on the money-changer Feydeau, and a hundred thousand pistoles invested in various securities; the government of Normandy, the place of first gentleman to the queen, the office of maréchal of France, and besides these a number of minor appointments held by him or his wife which he valued at a thousand livres annually. To these remained to be added the place of dame d'atours to the queen held by his

wife, and a private purse which she had made up for herself, looking forward to the time when the bearing of D'Ancre to the French nobles would instigate them to his overthrow. Alarmed at seeing his destruction made the ostensible aim of a great party which had been formed in France, the maréchal wished to purchase the usufruct of the duchy of Ferrara from the pope for the lives of himself and his wife for six hundred thousand crowns, which would have left him two millions in gold to settle on their children, and to retire to Italy. The wavering fidelity of several of his retainers, the rebuffs he had received in the case of Picard, the loss of several of his appointments, and lastly the death of his daughter, had goaded his desire to effect this retreat into a sense of feverish impatience. But his wife refused to desert her mistress, and he was obliged to remain with impending destruction haunting his daily thoughts and his nightly dreams.

The public hatred of D'Ancre had now been stimulated to such a degree, that his rivals who wished to make the young king their instrument for destroying him ventured to urge that weak prince to extremities. Louis was persuaded that his life was in danger from the machinations of the Italian; and De Vitry was bribed by the gift of the baton of maréchal to kill him. On the forenoon of the 24th of April the Maréchal D'Ancre left his apartments according to his custom about ten o'clock, and proceeded to his wife's apartment to wait till he should be summoned by the queen. A guard had been stationed at the gate of the Louvre to give notice of his approach. As soon as De Vitry was informed he was coming he left his apartment, and taking with him all the gentlemen in waiting met D'Ancre at the drawbridge. "M. de Vitry," says Fontenay Maureuil, "was so excited that he was about to pass without seeing his victim, but M. de Hallier said, 'Brother, here is the maréchal.' De Vitry turned and asked 'where is he?' Guichaumont said 'there he is;' and drawing a pistol discharged it at D'Ancre. Others fired about the same time, but the general impression is that he fell by Guichaumont's fire." The maréchal endeavouring to rise gained his knees, but De Vitry and his associates dispatched him with their swords. They rifled the body, and found in a concealed pocket obligations and bonds to the amount of two millions of livres, which led to the conjecture that the murdered man had kept himself in constant readiness to fly. The king threw open the windows of the great hall and thanked the assassins. The body, stripped of its rich clothes and covered with a few rags, was carried to the church of St. Germain de l'Auxerrois, and interred by stealth at night beneath the organ. Though precautions were taken to obliterate every sign of the pavement having been moved,

some traces remained, which led people to conjecture that the corpse was there. The servant of a certain Sieur de Hurtevan, who had been executed not long before, it was suspected at the instigation of the maréchal, broke out in execrations against the memory of his master's supposed murderer; the contagion of wrath spread through the gathering crowd; the body was dug up, carried to the Pont Neuf, and exposed on a gibbet, and ultimately cut in pieces and the morsels carried through all the streets. The press teemed with congratulations on the murder, and lampoons of the deceased. A list of those disgustingly ferocious publications is given in the second volume of Le Long's "Bibliothèque Historique de la France," p. 412—417.; they are the homage paid to the court of 1617 by the same class of literary vagabonds who became mob-courtiers in 1792. The part taken by the legislative and judicial authorities of France in this tragic drama is related in the life of the Maréchale d'Ancre, and the fate of her son is also noticed there. The whole French nation may be said to have participated in the murder of the Maréchal d'Ancre, and perhaps there is not an instance in the whole of history where such an amount of popular fury was so utterly misdirected; in which the accumulated crimes of a government were so successfully bound upon the shoulders of one unfortunate scape-goat, whose criminality did not rise higher than the petty larceny offence of taking advantage of the confusion created by state intrigues to fill his own pockets, in the belief that he was not observed. (J. C. L. Sismondi de Sismondi, *Histoire des Français*, tom. xxii. Paris, 1839, 8vo.; Galluzzi, *Istoria del Granducato di Toscana sotto il Governo della Casa Medici*, tom. iii. Florence, 1781, 4to.; Scipion Duplex, *Histoire de Louis le Juste*, Paris, 1635, fol.; Maximilian Duc de Sully, *Mémoires, ou Economies Royales de Henri le Grand*, Paris (Amsterdam), 1564—1662, fol.; Le Maréchal d'Estrées, *Mémoires contenant la Régence de la Reyne Marie de Medicis*, Paris, 1673, 12mo.; Le Maréchal de Bassompierre, *Mémoires contenant l'Histoire de sa Vie*, Amsterdam, 1692, 12mo.)

W. W.

ANCRE, LA MARE'CHALE D', was, like her husband, a Florentine by birth. Duplex calls her foster-sister of Maria de' Medici; but this seems doubtful. Galluzzi merely says that she had been placed about Maria from her infancy. He represents her as "the daughter of a carpenter, and a lady who had lost her reputation, and been reduced to accept of a menial situation in the court of Florence in the time of the Grand Duke Francesco, when such persons found it no difficult matter to gain access." At Florence the future maréchale went by the name of her father, and was called Eleonora Doria; when about to accompany her mistress to

France, says Galluzzi, "foreseeing that a great fortune awaited her, she got herself ennobled, by being acknowledged by the noble house of Galigai." It is possible her mother may have belonged to that family, and been disclaimed on account of her vices. The subject of this sketch was first known in France as Lenore Galigai.

Galluzzi describes her as devoid of personal attractions, without education, but endowed with a fine tact. She had been the confidential personal attendant of Maria de' Medici from the infancy of that princess, who had been brought up in strict seclusion, ignorant of the world, and taught scarcely any other duty than that of being respectful and obedient to the grand duke. Eleonora had made use of her opportunities to gain a complete ascendancy over the empty and timid mind of her mistress. This was shown when, in consequence of Henri IV. and the Grand Duke of Florence having been unable to agree on the question, whether the queen's household should be organised before she left Florence or after her arrival in France, the decision was referred to herself. She decided to postpone the arrangement of the matter till she arrived in France, making only one condition, that Eleonora Galigai should be allowed to accompany and remain with her.

The matrimonial engagement of Eleonora with Concini, and the intrigues which arose out of it at Lyon and on their first arrival in Paris, are narrated in the life of the Maréchal d'Ancre. The marriage was not improbably one of affection on the part of the lady, for she was capable of attachment; she never had been handsome, and was past the prime of life; and Concini was a handsome man, of a bold and gay disposition. There was little difference between the views and wishes of husband and wife during the reign of Henri IV. Both were irritated at the attempts of the king and his ministers to remove them from court; both had reason to congratulate themselves on the liberality of their royal mistress. Their different dispositions were however even then apparent. The cautious Eleonora Concini managed to conceal, except from very close observers, the power she possessed over her mistress; and, with the exception of the king, even those few were not aware of the extent to which she exercised it. Sully himself, in 1604, wrote of "Madame Conchine, whom I have always found one of the best intentioned and most reasonable of those who approach your majesty." Concini, on the other hand, had already given umbrage to many by his forwardness. But as yet it was only in trifles he had it in his power to offend, and the exuberance of spirit which offended Henri and Sully sat well on the handsome man in the eyes of his more reserved and partial wife, who as yet foresaw not the dangerous excesses into which it was to lead him. Besides they had two pro-

misg children, the best cement of matrimonial union; all contemporary writers admit the promise of young Concini and his sister, and the care bestowed by their parents on their education.

The burst of insolence into which Concini was betrayed by his dawning fortunes at the death of Henri IV. is noticed in his life. From this time there appears to have been discord between him and Eleonora. Equally intent upon acquisition she had none of his love of display. She had fallen into an unhealthy state of body, and a natural hypochondriacal tendency, and a large share of ignorant superstition made her the slave of the most fantastic apprehensions. Her fear of witchcraft was increased in 1612 by the discovery that De Bellegarde had called in the aid of sorcerers in order to revenge himself upon her husband. She was surrounded by quacks, who professed to cure her headaches by applying to her head a cock newly killed. She had exorcisms pronounced over her in the church of the Augustines by priests brought from Italy for the purpose; and wherever she went she kept moulding little pieces of wax between her finger and thumb as a defence against witchcraft. In this state of mind the growing irritation of the nobles against her husband filled her with terror. She endeavoured, but in vain, to persuade him to restrain his love of display. D'Ancre confided the annoyance he received from his wife's frequent remonstrances on the subject of his arrogance to the Marquis de Coeuvres, afterwards the Maréchal d'Estrées, on the occasion of the breaking off of the projected match between his son and the daughter of the Comte de Soissons. He spoke at first in general terms "of his domestic grievances in having a fantastic and imperious wife," protesting that her "troublesome humours had often made him resolve to quit her and the court and reside in his government;" then becoming more specific, he said that "she had fancies and strange superstitions, and had made a vow not to hear of her son's being married till he had completed his seventeenth year," and that "knowing her power and credit with the queen she made him bend to her will." It would appear from these complaints that well grounded fears of the consequence of her husband's vain aspirations had taken in the diseased mind of Eleonora the colours of superstition, and that she was bent upon preventing their alliance with the house of Bourbon, viewing it as a sure prelude to their ruin. From this time she began to accumulate "the private purse" alluded to in the life of her husband, and to keep her private property distinct from his.

In this unhappy state the Maréchal d'Ancre passed the four years during which the public hatred was concentrating upon her husband. The misunderstandings just

noticed showed that her judgment, though weakened and enervated by hypochondriasis, was superior to his; their last difference showed that, in the capability of lasting attachment to a benefactor, she was equally above him. When his disgrace in the contest with Picard, the loss of the governments of Picardy and Amiens, the sack and plunder of his hotel, and lastly the death of his daughter, had struck him as omens of approaching ruin, and inspired the wish to secure a retreat in some other country, she who had long foreseen with the timidity of sickness what was coming, refused to desert or to allow him to desert the queen. "For some months," the maréchal said to Bassompierre on the evening of his daughter's death, "I have at every new crack of the whip urged my wife to fly. I have been this whole afternoon with her conjuring her to consent to our flight. I have knelt to her to add force to my persuasions; but she is more obstinate than ever, reproaches me with cowardice and ingratitude in wishing to abandon the queen, who has given or put us in the way of acquiring so much wealth and so many honours. In short, sir, I am lost beyond recovery. Judge, then, if I have not reason to be afflicted with this second torment added to the death of my daughter." While the bold-faced gambler—let us do him justice, the brave man when he could meet his enemy sword in hand—who had preserved untroubled spirits in treading his dangerous path, thought only of personal safety regardless of the claims of gratitude, and by his complaints against his wife for obstructing his cowardly flight gave evidence of a vulgar soul, the timid woman, whom the bare apprehensions of distant evil had rendered well nigh distracted, strong in grateful love, awaited her inevitable fate without flinching. The maréchal wherever he went carried a large sum of money in bills concealed about his person to afford him the means of momentary flight. His wife made no preparations for removing.

After the murder of the maréchal the queen-mother, in her selfish terror, refused to afford an asylum to his widow. The assassins of the husband dragged the widow from her bed in order to search it for jewels and money. On the 29th of April she was imprisoned in the Bastille. She had been previously stripped of every thing but such garments as were required to cover her. A domestic contrived to pass a small parcel containing two hundred crowns to her; but even of this she was deprived when removed to the Conciergerie on the 11th of May. She was subjected to repeated examinations in prison from the 26th of April to the 4th of June, and was interrogated in presence of the three chambers of parliament on the 6th of July. She was accused of sorcery; the quackery of her physicians, and

the very precautions she had taken to defend herself from the incantations of others being adduced to prove her a witch. She was also accused of *lèse majesté*. She defended herself with much sagacity and self-possession; rebutted the charge of impiety in thought or act; denied that she was responsible for any political offences of her husband, seeing that it was notorious to the whole court that for two years she had lost all control over his actions. The judges, although predetermined to condemn her, were shaken. But D'Albert and his brothers, and as is suspected the Duc de Bellegarde, canvassed for her condemnation. Five judges refused to vote; one declared that he felt declining to vote would render him equally guilty with those who declared her guilty, and pronounced her innocent; but the remainder of the court, on the 8th of July, declared Eleonora Concini and her husband, whose name had been included in the act of accusation, guilty of *lèse majesté*, human and divine; sentenced her to be beheaded, and to have her body and head burned; and ordered their house to be rased, their goods to be confiscated to the crown, their son to be disennobled and declared incapable of holding any office under the crown.

Eleonora thought at first of trying to postpone the execution of the sentence by alleging that she was pregnant; but being reminded by her judges that from her own account of the terms upon which she had latterly lived with her husband, such a plea must be destructive to her honour, she resigned herself without further struggle to her fate. From that moment she was calm and courageous. When she mounted the scaffold and looked round on the multitude assembled to witness her death she said gently, "What a number of people to gaze on one poor sufferer!" Her quiet courage inspired the very rabble who had torn her husband from his grave, rent his body in pieces, and paraded the gory fragments in triumph through their streets, with respect and sympathy. It has been said that when questioned at her trial by what sorcery she had retained her ascendancy over the queen's mind, she replied, "by no other than that which strong minds exercise over weak ones." There is no evidence of her having given such an answer, and it is too epigrammatic to be probable. But the statement contained in it is true, and the strong mind of Eleonora, her gratitude which nerved her to dare every danger rather than desert her mistress, and the quiet decorum of her death, lend a character of heroic dignity to the close of her career. [ANCRE, LE MARÉCHAL D']

W. W.

ANCUS MARCIUS, the fourth of the seven kings of Rome. He was a son of the daughter of Numa Pompilius the second king. The plebeian branch of the Marcii claimed him as its founder. Ancus, like his

maternal grandfather, was distinguished for his care of the religious institutions of Rome, which had fallen into neglect in the reign of his immediate predecessor, Tullus Hostilius. Ancus caused the pontiffs to inscribe on oaken boards and to set up in public the ceremonial law, so that all men might read and know it. He is said also to have borrowed from the Æqui, and introduced at Rome the law of the *fetials*, which regulated the forms of declaring war and concluding treaties of peace and alliance. Cicero, however, attributes to Tullus Hostilius the first employment of *fetials*. The common law of the plebeians also was believed to have originated with Ancus, because in his reign the plebeians seem first to have assumed a distinct political existence. But his reign was not, like that of his ancestor Numa, a season of uninterrupted peace. The neighbouring states inferred from his zeal for religion and the laws that the new king of Rome was unwarlike, and the Latins, the Sabines, and the Etruscans broke the truce they had made with King Tullus, and plundered the Roman territory. Ancus, however, was a soldier as well as a legislator. He drove the Latins from the district between Rome, Ostia, and Ardea, and at the town of Medullia so completely routed them that, the annals said, he carried many thousand captives to Rome. These he made citizens of Rome without enrolling them in the three existing tribes, and settled them upon the Aventine Hill and in the valley which divides it from the Palatine, where they became the germ of the future plebeian order. His victories over the Latins extended as far as Velitræ, which lay beyond the Alban Hills, and which, although better known in history as one of the capitals of the Volsci, was in the reign of Ancus still a Latin town. His Etruscan campaigns made Ancus master of both banks of the Tiber, of a district valuable for its timber called the Mæsan wood, and of a portion of the coast of the Campagna. At the mouth of the Tiber he built the town of Ostia, the port of Rome, and the first Roman colony whose foundation can be considered as historical, and gave it a staple trade by the formation of salt works in the neighbourhood, nearly on the site of the present Casone del Sale. Ancus divided the lands which he had thus acquired, not among the three patrician tribes which had already received assignments, but among the subject population, the original Latin proprietors, subject probably to a fixed tribute and to military service. And on this account, apparently, after the expulsion of the Tarquins, one class of legends, the plebeian, denominated him "Ancus the Good" and "the Just," while patrician chronicles, on the other hand, represented him as vain and boastful, and courting popularity. (Ennius, iii. 53. "*Bonus Ancus*;" Lucretius, iii. 1037.;

Zonaras, vii. 7. *ἐπειχὺς ὧν*; Virgil, *Æneid*, vi. 815. "*Jactantior Ancus*.")

Rome was both enlarged and strengthened by Ancus, although the pomerium, or boundary of the patrician city, was not extended by him. He enclosed the new quarter of the Aventine by a deep trench, the Fossa Quiritium or ditch of the Quirites. It is probably the same as the modern La Murrana, a continuation of the Fossa Cluilia; and while it served as a defence for the open ground between the Cælian and the Palatine Hills, it drained the valley of the Murcia, between the Palatine and the Aventine. On the opposite bank of the Tiber, Ancus occupied and fortified, as a barrier against the Etruscans, the hill Janiculus, and connected it with the city by a wooden bridge, the Pons Sublicius or Bridge of Piles, the most ancient structure of the kind on record. The oldest remaining monument of Rome also, the prison, formed out of a stone-quarry on the Capitoline Hill, and immediately above the forum, was accounted the work of Ancus. Ancus, like his progenitor Numa, died peacefully, and, according to the vulgar chronology of early Roman history, after a reign of twenty-three or twenty-four years. He was buried, according to Varro (*Fragmenta*, p. 241. Bipont ed.) on the Palatine Hill, near the Porta Mugonia; but, according to Solinus (*Polyhistor*. i. 23.), near the commencement of the Via Sacra.

The legends which relate to Ancus Martius are much less poetical in their character than the stories of the preceding kings, or those of his successors the Tarquins. His actions indeed, but for their adaptation to a fictitious chronology, may be regarded as historical. The statement that he was a son of Numa's daughter shows him to have been of Sabine origin, and a member of the Titian or second tribe of Rome; and the account of his restoration of the ceremonial law points also to the Sabine sources of the Roman ritual. His Latin wars are connected with the Latin origin of the plebeian estate, and illustrate the manner in which the plebs was gradually formed beside the patrician tribes or nation of the Romans. His wars with the Etruscans of Veii point to the period at which Rome extended her frontier to the western coast, and laid the foundation of her extensive commerce and maritime power in the latter years of the monarchy. The reign of Ancus is therefore an important æra in the history of the kingly period of Rome: and seven centuries after his death his memory was cherished by the Roman people, who associated his name with those of Romulus and Tullus in the hymns which they addressed to the Gods for the welfare and perpetuity of the nation. Ancus left two sons who were excluded from the throne by Tarquinius Priscus, his successor. (Catullus, xxxii.; Horace, *Carmin*. iv. 7. 15.; Dionysius

.Halicarnass. iii. 36—46.; Livy, i. 32—35.; Cicero, *De Republicâ*, ii. 18. 33. 35.; Niebuhr's *Roman History*, 3d ed. Eng. trans. p. 352—356.; *History of Rome*, published by the Useful Knowledge Society, part i. p. 16, 17. part v. p. 129—132. In both these works the History of Ancus Marcius is critically examined.) W. B. D.

ANCWITZ, N., count, was born about the year 1750, of one of the most distinguished families of Poland. In 1792, after the insurrection against the Prussians and Russians, he was sent by the Polish republic as ambassador extraordinary to Copenhagen, but he returned shortly to Warsaw, having effected little by his mission. He opened the diet at Grodno on the 17th of June, 1793, and by his talents and eloquence was one of the most powerful members of this assembly. He likewise took an active part in the various proceedings which led to the second division of Poland, and signed, on the 23d of July, 1793, as minister plenipotentiary for King Stanislas, the treaty by which this partition was completed. How far he may have contributed to the dismemberment of his country cannot be ascertained with certainty, but he was strongly suspected of being a partisan of Russia. After the conclusion of the treaty he received from the Russian government a pension of thirty thousand florins, and was, at the same time, made marshal of the permanent council, and took up his residence at Warsaw. On the 18th of April, 1794, the inhabitants rose and attacked the Russians, slaughtering the greater number, and driving the rest from the city. The popular fury was directed against every one suspected of favourable sentiments towards Russia. On this ground Ancwitz was seized and imprisoned. The revolutionary tribunal condemned him to death, and he was forthwith hanged before the Hôtel de Ville. His dead body was exposed during the whole day to the insults of the populace. It was asserted that papers had been seized which supplied ample proof of his treason, and justified this summary punishment. By others he was regarded as the victim of blind revolutionary fury. There is certainly strong ground for believing that, if not actively promoting, he had at least acquiesced in the measures by which Poland ceased to be a kingdom. (Arnault, *Biographie des Contemporains*; *Biographie Universelle* (Supplément); Rabbe, *Biographie des Contemporains*.) J. W. J.

A'NDALA, RUARD, was born on the 3d of January or of June, according to two different accounts, in the parish of Burgwerd, near Bolsward in Friesland, at the hamlet of Andlahuizen, from which he took his name, that of his father being Gerlof Ruirids. He lost both of his parents, who were in very humble circumstances, before he was ten years old, but by that time his love for learning, which, according to Vriemoet, was all

he was attached to, as he did not like play and detested work, had attracted the attention of Tjaard van Aylva, grietman, or lord of the manor of Wonseradeel. Aylva, after keeping him at school at Bolsward, sent him in 1679, at the age of fourteen, to the university of Franeker, where he studied under Perizonius, Marckius, and Vitringa. On the 11th of July, 1688, the very day that he was admitted as a candidate for the ministry, he received a call to the pastorship of Arum, from which he passed to that of Makkum, and then to that of Bolsward, which he quitted on the 18th of February, 1701, for the professorship of philosophy at Franeker, to which he had been chosen on the death of Schotanus. One of the chief recommendations of Andala to this office was, that he was a warm adherent of the Cartesian philosophy, and those who had the patronage of the university felt a desire that both the new and the Aristotelian, which was the old system of philosophy, should be fairly represented in the course of studies. Andala was soon engaged in a controversy with Regius or Le Roy, the Aristotelian professor, but by the acknowledgment of Le Roy himself, he was, though an uncompromising opponent, always a courteous colleague. That he was, indeed, a warm supporter of the doctrines of Des Cartes even in their most objectionable points, is shown by a disputation at which he was present, in which a certain J. L. Chauffepié maintained that brutes are automata (bruta esse mera automata). The controversy terminated in the triumph of neither party. Andala was the last Cartesian professor at Franeker, and Le Roy, who survived him, witnessed the decided triumph of Newtonianism. Andala, who became professor of theology in 1712, and was regarded as the uncompromising champion of orthodoxy as well as of Cartesianism, died on the 12th of September, 1727.

A nearly complete list of the writings of Andala is given by Vriemoet; the most important are as follow:—1. "Dissertationes Academicæ in Philosophiam primam et naturalem," Franeker, 1709, 4to.,—some academical dissertations on Philosophy. 2. "Syntagma Theologicæ-physico-metaphysicum, completens Compendium Theologiæ naturalis, Paraphrasin in Principia Philosophiæ Renati Des Cartes, ut et Dissertationum Philosophicarum Heptada," Franeker, 1711, 4to.,—a collection of his academical discourses and dissertations, arranged in three divisions, each of which has a separate title-page and pagination, and may be considered as a separate work; the first containing a summary of natural theology, the second a paraphrase of the system of Des Cartes, and the third consisting of seven miscellaneous philosophical treatises on the union of the mind and body, the immortality of the human mind, &c.

To the second part are subjoined some tables of meteorological observations made by Andala, and nine canons deduced from them to foretell the approach of a storm. 3. "Dissertationum Philosophicarum Pentas," Franeker, 1712, 4to.,—a collection of five controversial dissertations directed against Leibnitz, Le Clerc, Deurhov, and Geuling. 4. "Cartesius versus Spinosismi Eversor et Physicæ experimentalis Architectus," Franeker, 1719, 4to. "Des Cartes in reality the Destroyer of Spinosism and the Architect of experimental Philosophy," in reply to a work by Le Roy entitled "Cartesius versus Spinosismi Architectus," or "Des Cartes the real Architect of Spinosism." Andala published some other works on this controversy of less extent and interest. 5. "Verklaring van de Openbaringe van Johannes, met een Sleutel en Tafel der Gezichten," Leeuwarden, 1726, 4to. "Elucidation of the Revelations of St. John, with a Key and Table of the Visions." This book was in high esteem with the Dutch orthodox theologians. Andala wrote some other works of less consequence, in particular five letters in Dutch to Balthazar Bekker, author of the famous work entitled "De Betooverde Weereld," or the "Enchanted World," in which the existence of witches and enchantments was called in question. Andala, though Bekker was, like himself, a Cartesian, took up arms on this occasion in defence of the old notions of witchcraft. (Vriemot, *Athenæ Friariæ*, p. 728—737.; Chalmot, *Biographisch Woordenboek der Nederlanden*, i. 241—243.; Ypeij and Dermout, *Geschiedenis der Nederlandsche Hervormde Kerk*, ii. 458.)

T. W.

ANDALO DE NEGRO. [NEGRO.]

ANDELO. [ANDLO.]

ANDELOT. [DANDELOT.]

ANDELY, HENRI D'. [HENRI D'ANDELY.]

ANDELY, ROGER D'. [ROGER D'ANDELY.]

ANDEREDUS, a monk of Corvey in Lower Saxony, who lived in the tenth century, is mentioned in the annals of Corvey (*Annales Corbeienses*) as a very celebrated painter and musician. He died A. D. 958. (Fiorillo, *Geschichte der Zeichnenden Künste in Deutschland*.)

R. N. W.

ANDERLINI, LU'CIO FRANCESCO, a Bolognese, was a surgeon in S. Angelo in the duchy of Urbino. In his leisure from practice he wrote an anatomical poem entitled "L'Anatomico in Parnasso," Pesaro, 1739, 4to. Both the anatomy and the poetry are very bad; the former is only an imperfect enumeration of the parts of the body. He is said also (*Biographie Médicale*) to have published a collection of poems with the title "Poesie Facete," Venice, 1754, 8vo. (Anderlini, *L'Anatomico in Parnasso*.)

J. P.

ANDERSEN, GEORGE, a traveller, was born at Tonderen in Schleswig, about the

commencement of the seventeenth century. He describes himself as having been in early life a soldier in Germany. His travels are published in one of the collections of Olearius, as referred to below. According to his very precise diary, he left the Texel on the 24th of April, 1644, and sailed for the Cape of Good Hope, whence he proceeded to Java and Sumatra, and landing in Hindustan went by Goa and Surat to Agra, in reference to which he gives a description of the Mogul empire. Leaving Hindustan he visited Mocha in Arabia, went thence to Ceylon, returned to Hindustan and spent some time in Tranquebar, and thence proceeded by Malacca to Japan. Intending to return to Java he was shipwrecked on the coast of China, and after a variety of adventures managed to cross the great wall and enter Tartary, whence he wandered round by Persia, and having travelled through Asia Minor and Palestine returned home through Italy and Germany. He reached Gottorp on the 23d of November, 1650. Olearius informs us that Andersen resisted all the solicitations of Frederick, duke of Holstein-Gottorp, to obtain an account of his adventures; that at last the duke succeeded in obtaining from day to day a verbal narrative, during the recital of which Olearius, concealed behind a curtain, took a written report of its substance to be preserved in the ducal library. To supersede this imperfect narrative Andersen prepared a more full and accurate account, which was afterwards published. It is to be regretted that it does not appear in the English and French translations of the collection of Olearius. Andersen obtained an appointment from the duke. The time of his death is not recorded. (*Orientalische Reise-Beschreibung*; Jürgen Andersen aus Schleswig, und Volquard Iversen aus Holstein, &c. herausgegeben durch Adam Olearium, &c. Hamburg, 1696.; Ersch und Gruber, *Allgemeine Encyclopädie*.)

J. H. B.

ANDERSEN, PETER, a Danish historical painter, the scholar of Magnus Berg, painted easel pictures in oil, and excelled in colouring. Andersen was court painter at Friedrichsborg. He died at an advanced age towards the end of the eighteenth century. (Weinwich, *Kunstens-historie*; Nagler, *Neues Allgemeines Künstler Lexicon*.)

R. N. W.

ANDERSON or ANDRESOHN, ERASMUS, an engraver of the end of the seventeenth and of the early part of the eighteenth century, of moderate ability, born at Mariæbø, in Denmark; but he lived chiefly at Leipzig, where he worked for the booksellers. He made also some drawings in Indian ink. He died about 1731. Heineken enumerates a bust of Asclepiades and eight portraits by him. He wrote his name also Andra-Sohn. (Heineken, *Dictionnaire des Artistes*, &c.; Nagler, *Neues Allgemeines Künstler Lexicon*.)

R. N. W.

ANDERSON. There are several minor

mathematicians of this name, of whom we shall state what we know, taking them in order.

ROBERT ANDERSON, who lived in the latter half of the seventeenth century, is known to have been a weaver; but at least in the last part of his life he must have had wealth, since he made extensive experiments in gunnery. He published, according to Hutton, "The genuine Use and Effects of the Gun," in 1674; "To Hit a Mark," in 1690; and "To Cut the Riggings, &c." in 1691, all in 4to. He published also, "Stereometrical Propositions, variously applicable, but particularly intended for Gauging," in small 8vo. 1668. Hutton says he was noticed and encouraged by the celebrated John Collins. In the Macclesfield Collection of Letters, lately published at Oxford (a most interesting miscellany, but without either index or table of contents), Collins writes (i. 152.) of "Anderson, a weaver, in company of Mr. Streete;" and again (ii. 471.), of "one Mr. Anderson, a knowing weaver;" also (ii. 484.), "concerning Mr. Anderson the weaver, a reserved person, I never had any papers or so much as a theorem from him." And James Gregory (ii. 190.) writes to Collins, "If ye mind to write against Mr. Anderson, ye have indeed matter enough;" and goes on to criticise the work on gauging very severely. All this does not look as if Anderson was much under the notice and protection of Collins. And Wallis (ii. 499.) mentions Anderson's work as barbarous in its language; and again (p. 587.) refers to Anderson and Streete's gunnery as though it had been their joint production; the fact was that tables of projection were added by Thomas Streete, the author of the "Astronomia Carolina."

GEORGE ANDERSON. Of this person we know nothing whatever except from the Macclesfield collection above cited, in the first volume of which there are seven letters from him to Jones, the father of Sir W. Jones, so well known in the mathematical history of the period. These letters run from 1736 to 1740, and shew a person so well acquainted with the mathematics of his time, and of so much power, that his name is worthy of record. The editor of the collection conjectures, we think on insufficient grounds, that he was in humble life. Since his last letter is dated from Leyden, and begins, "being now somewhat settled, and got into the train of studies and exercises we are to pursue this year;" we rather conjecture that he became a student at Leyden university, having previously had a good education. Nothing more is known of him.

GEORGE ANDERSON. Gorton, from the "Annual Necrology," states that he was humbly born at Weston in Buckinghamshire in 1760. By the genius he displayed in arithmetic he found a protector who placed him at school, and sent him to Wadham College, Oxford.

Here he continued till 1784, in which year he published a translation of the "Arenarius" of Archimedes, with a good preface, notes, and illustrations, and with a translation of the dissertation of Clavius subjoined. In the following year he obtained a place under the Board of Control, and rose to be accountant-general. He published nothing further except a general view of the affairs of the East India Company since 1784. He died in 1796.

A. De M.

ANDERSON, ADAM, author of the well-known History of Commerce, was a native of Scotland, and is supposed to have been born in the year 1692. He was brother to James Anderson, author of the "Royal Genealogies." Nothing is known of his education or early life. He obtained, about the year 1725, a situation in the South Sea House, in which he remained forty years, rising by degrees till he was appointed chief clerk of the stock and new annuities. He was selected as one of the trustees for establishing the colony of Georgia in North America, by charter, dated 9th June, 1732, and was a member of the court of assistants of the Scots' corporation in London. He died in Red Lion Street, Clerkenwell, on the 10th January, 1765.

Anderson's great work was published in 1762, London, 2 vols. folio; a second edition appeared in 1764, and a third in 1797-9 (which being logographed, or printed with a separately cast type for each word, was re-issued in 1801), in four volumes 4to.; the last volume is an appendix and continuation by the editor, Mr. Walter, who takes credit for having in some instances amended Anderson's barbarous style. The title of this edition is "An historical and chronological Deduction of the Origin of Commerce from the earliest Accounts, containing an History of the great Commercial Interests of the British Empire; to which is prefixed an Introduction, exhibiting a View of the ancient and modern state of Europe, and of the foreign and colonial Commerce, Shipping, Manufactures, Fisheries, &c. of Great Britain and Ireland, and their Influence on the landed interest." The style of this work is at least fifty years older than the date of its first publication, and is characterised by a verbose formality with which the author had evidently been impregnated by the unceasing perusal of acts of parliament, charters, treaties, and articles of agreement. The leisure hours of his forty years' service in the South Sea House are said to have been entirely devoted to the collection of materials for this work, and there are very few books in the English language which carry with them the evidence of so much patient research. Literature afforded scarcely any precedent for such a work, and the author had no predecessor in the same department to prepare

the way for him. He was not a scholar. He seems to have had some acquaintance with the Latin language; but the writers who afterwards trod the same path discovered that he took his knowledge of the Greek and Roman authors from French and English translators, and that he gave their information very inaccurately. In a work written before the publication of the "Wealth of Nations," by a man who was a laborious searcher after facts and not a philosopher, it will readily be supposed that there are many politico-economical errors. The theory of a balance of trade is carefully adhered to, and a nation's prosperity is estimated by the excess of the exports over the imports. Anderson was an enthusiastic admirer of the colonial system, and believed that foreign possessions were a benefit at any cost, while he was totally unconscious of the influence of capital on the extent of a nation's trade. On the other hand, he held many opinions on important subjects which the progress of political economy has not subverted, and which procured him from Adam Smith the character of a "sober and judicious writer." He viewed landed wealth as the creature of industry, and considered rent as a percentage on the commercial transactions of a country. He was alive to the danger of any issue of inconvertible paper currency; he supported a labour test as a sound principle in poor laws; and he attacked all internal monopolies and restrictions on trade. "The Annals of Commerce," published by Macpherson in 1805, are justly considered as merely an improved and corrected edition of Anderson's book. (*Gentleman's Magazine*, liii. 41, 42.; Books referred to above.) J. H. B.

ANDERSON, ALEXANDER. All that is known of this excellent geometer (besides his writings) amounts to the following: that he was of Aberdeen; that he was domiciliated at Paris as professor of mathematics (but not, as far as is known, in the university) in the early part of the seventeenth century, and probably in the latter part of the sixteenth; and that he was one of the friends of Vieta (who died in 1603). Dr. Hutton adds that the daughter of his cousin, David Anderson of Finshaugh, was the mother of the celebrated mathematician James Gregory. To this we can add, from the information of one of that family, that the said David Anderson was known in Aberdeen by the nickname of "Davie do a' thing;" and that there is a print of Alexander Anderson in existence, in the description of which he is said to be thirty-five years of age in 1617, so that he must have been born in 1582.

Anderson's writings are in the old geometrical style, with something of the algebra which he had learned from the writings of Vieta, and display great acuteness. They are as follows, so far as they are known:—

1. "Supplementum Apollonii Redidivi," and

"Variorum Problematum Practice," Paris, 1612. 2. "Ad angularium Sectionum Analytice Theoremata καθολικότερα," Paris, 1615. These were problems sent by Vieta to Anderson, to which the latter made demonstrations, and they are reprinted as Vieta's problems, with Anderson's demonstrations, in the collected edition of Vieta's works by Schooten. 3. "Αἰτιαλογία pro Zetetico Apolloniani Problematis a se" (sc. Alex. And.) "jampridem edito in Suppl. Apollonii Redidivi," Paris, 1615. 4. "Vindiciæ Archimedis, sive Elenchus Cyclometria novæ à Philippo Lansbergio nuper editæ," Paris, 1616. 5. "Animadversionis in Franciscum Vieta à Clemente Cyriaco nuper editæ brevis Διδακτις," Paris, 1617. The work to which this is a reply is, "Problemata duo nobilissima quorum nec . . . videntur . . . Demonstrationem satis accuratam representasse Franciscus Vieta et Marinus Ghetaldus, nunc demum a Clemente Cyriaco diligentius elaborata," Paris, 1616. 6. "Exercitationum Mathematicarum Decas Prima," Paris, 1619. In this tract Anderson refers to a work of his on stereometry, which probably has never been published. He was also the first editor of the tracts "De Recognitione et Emendatione Æquationum," which Vieta had left unpublished, and which Anderson obtained from his executor, and published in 1615. Mr. T. S. Davies, of the Royal Military Academy, Woolwich, has given in the appendix to the Ladies' Diary for 1840 an abstract of the principal geometrical writings of Alexander Anderson, which is highly interesting from the extreme rarity of the works themselves.

A. De M.
ANDERSON, ALEXANDER, M.D., for many years superintendent of the botanic garden in the island of St. Vincent. He was early in life sent to the Caribbee Islands, and made many observations on their geological character and vegetation. In 1780 he described a tree, called *kirkina piton* in the island of Ste. Lucie, the bark of which possessed medical properties. An account of this discovery, and of some experiments made with the bark, was given in Rozier's "Observations sur la Physique." In 1789, he communicated a paper to the Royal Society of London, which was printed in the Philosophical Transactions, being an "Account of a bituminous Lake or Plain in the Island of Trinidad." In this paper, in addition to the account of the remarkable mass of bituminous matter occupying a space of three square miles, he describes the existence of several hot springs, and the general geological features of the island. In 1798 he forwarded a paper to the Society for the Encouragement of Arts and Manufactures, on the "State of some of the most valuable Plants in his Majesty's Botanic Garden in the Island of St. Vincent." Among the plants described was the bread-fruit tree of

Otaheite (*Artocarpus incisus*), which had been brought to the garden by Captain Bligh; also an account of the growth and cultivation of the East Indian bread-fruit tree. A description was also given of the success attending the cultivation of the plants producing cloves and cinnamon in the botanic garden of St. Vincent. For this paper a silver medal was awarded him by the Society of Arts, and he was made a corresponding member. The paper was published in the sixteenth volume of the Society's Transactions. In 1802, two papers appeared in the twentieth volume of the Society's Transactions by Dr. Anderson. One of the papers was on the clove plant (*Caryophyllus aromaticus*) as cultivated at St. Vincent. This was one of the first attempts that had been made to cultivate the clove in the West Indies. The specimens of cloves accompanying the paper were pronounced by a committee of the Society of Arts to be as good as those from the East Indies. This paper was accompanied by a drawing of the *Caryophyllus aromaticus*. The second paper was on the cinnamon tree, as cultivated at St. Vincent. Specimens of the cinnamon bark accompanied this paper, and although inferior to the cinnamon of the East Indies, they were considered superior to the cassia. For these papers the gold medal of the Society of Arts was awarded in 1802. He was a fellow of the Royal Society of Edinburgh. Anderson died about the year 1813, and since his death the experimental garden at St. Vincent has been abolished. (*Trans. Soc. of Arts*. xvi. xx.; *Phil. Trans.* 1789; Callisen, *Medicinisches Schriftsteller Lexicon*.) E. L.

ANDERSON, ANDREAS. [FELDBORG.]

ANDERSON, SIR EDMUND, chief justice of the court of Common Pleas in the reigns of Elizabeth and James I., was the younger son of a gentlemen of Scottish descent, who had settled at first in Northumberland, and subsequently at Flixborough, a small village near Glanford Bridge in Lincolnshire. The precise date of Sir Edmund Anderson's birth is not recorded; but, as his monumental inscription states that he was upwards of seventy-four years of age at the time of his death in 1605, he was probably born about the year 1531. The particulars of his education are unknown, except that Anthony Wood says that he was a student of Lincoln College, Oxford, and that he removed from thence to the Temple, where he went through the ordinary course of education for the bar. The date of his call to the bar is also unknown; but the registers at the Inner Temple show that in 1567 he was Lent and summer reader, and in 1574 double reader. In 1577 he was called to the degree of serjeant at law, and two years afterwards was made queen's serjeant. His practice in the courts of Westminster Hall

was very extensive. Lloyd says that "his father left him a thousand pounds, which he multiplied into many by his great proficiency in the common law." (Lloyd's *State Worthies*, 803.) In the autumn of 1581 he was associated with Sir Christopher Wray, who was then lord chief justice, in the commissions for the Norfolk circuit. At this period, the proceedings of the sectarians called Brownists occasioned much uneasiness to the government, especially in the eastern counties; and the lord chief justice and Serjeant Anderson gained credit by the vigorous measures which they adopted for their prosecution and suppression. The Bishop of Norwich in a letter to Lord Burleigh eulogizes "Master Justice Anderson and the lord chief justice for having bridled the Brownists' factions, and dismayed their followers," and strongly recommends them to the queen's thanks "for their painful travail in that behalf." (Strype's *Annals*, vol. iii. part i. p. 22, 23.) Shortly after the performance of this service, Sir James Dyer, the chief justice of the Common Pleas, died, and in May, 1582, Serjeant Anderson was appointed to succeed him in that office.

He presided in the court of Common Pleas more than twenty-three years, having been continued in his office by James I. upon his accession. He died on the 1st of August, 1605, and was buried at Eyworth, in Bedfordshire, leaving large estates to several sons. Two families of baronets descended from him; and the Lords Yarborough (better known by their assumed name of Pelham) are in male descent from him. As chief justice, Sir Edmund Anderson assisted officially at most of the state trials and important judicial proceedings of the period. He was a commissioner on the trials of Mary Queen of Scots; of the several conspirators in the Babington plot in 1586; of Sir John Perrott, the lord deputy of Ireland, in 1592; and of Sir Walter Raleigh in 1603; and he attended with the other judges in the House of Lords on the trials of the Earl of Arundel in 1589, and of the Earls of Essex and Southampton in 1600; but it does not appear that on any of these occasions he took a prominent part in the proceedings. He was also one of the special commissioners appointed for the trial of Davison on the charge of expediting, without authority, the instrument for the execution of the Queen of Scots; and some of his biographers have censured the opinion imputed to him on that occasion, in saying that Davison had done "justum sed non justè." But by the report of the case in the "State Trials," this expression is ascribed to the chief baron, Sir Roger Manwood, and not to Sir Edmund Anderson.

In his judicial conduct Anderson appears to have been in general moderate and correct. He has been accused, indeed, of intemperance and unseemly violence in the proceedings

against the Puritans and other Protestant sectarians of those days. In particular, a letter written in 1596 describes him as "using many oaths and reproachful revilings on the bench" respecting the Brownists; and the same authority states, that on occasion of the trial of a clergyman at the assizes for omitting to read some of the prayers in the liturgy, "Lord Anderson, standing up, bent himself towards him with a strange fierceness of countenance, called him 'knave' oftentimes, and 'rebellious knave,' with manifold reproaches besides." (Strype's *Annals*, vol. iv. p. 367.) Much of this, however, may be imputed to the exaggeration of the writer, who was obviously an angry partizan; and in the numerous trials on state prosecutions in which Anderson was a judge, his language and demeanour were unexceptionable.

In general it may be remarked, that the conduct of the judges in the reign of Elizabeth displayed far more dignity and respectability than characterised their successors under the Stuarts. An instance of resistance by Anderson and the other judges of his court to the encroachment of the crown displays judicial independence of so high a character as to deserve particular notice. In the year 1587, Elizabeth was prevailed upon to grant to a follower of the Earl of Leicester the office of making certain writs in the court of Common Pleas, together with the fees derived from this service, which had always belonged to the prothonotaries and clerks of the court by virtue of their offices; and the queen ordered the judges of the court to admit her grantee accordingly. As the effect of this admission would have been to deprive the ancient officers of the profits of their freehold offices, the judges did not comply. Upon this, a letter under the sign manual was delivered to them, enjoining them forthwith to sequester the profits of the office until the right to appoint could be properly decided. The judges considered that a sequestration of the profits would constitute a wrongful disseisin of the persons who claimed those profits as arising from their freehold. They, therefore, refused the sequestration. The consequence was a second letter under the sign manual, peremptorily requiring them on the first day of the ensuing term, to admit the queen's grantee to the use and profits of the office; and this letter was delivered to the judges in the presence of the lord chancellor and the Earl of Leicester, who were commanded by the queen to receive the answer. The judges, after a short consultation, replied that "they were desirous in all lawful points dutifully and humbly to obey her majesty, but that in this respect they could not do so without a violation of their oaths, which they were well assured that the queen would not command or require." Upon this refusal, the queen directed the lord chancellor, the chief

justice of the Queen's Bench, and the master of the Rolls to hear fully the reasons of the judges of the court of Common Pleas, and commanded her learned counsel to argue the point in support of her prerogative. But Anderson and his companions, after hearing the argument, adhered to their determination, saying, "that they had no interest in the profits in question, which did not belong to the judges, but to the clerks and prothonotaries of the court; and that if the latter were not by law entitled to them, they might by law be deprived of them. They avowed that they had not obeyed the queen's letters, not out of offence or disrespect to her majesty, but because the commands therein contained were against the law of the land," as they showed by several precedents. The chancellor reported the reasons of the judges to the queen, with his own approbation of them, "which her majesty, as I have heard (says Anderson, who relates the occurrence in his "Reports," vol. i. p. 152.), took in good part, and nothing more was done, or at least heard of by the judges in the matter, either in that or the following term, which moved them to think that nothing more would come of it." If the position of the judges at this period is considered, as well as the temper of the queen, whose personal interest and feelings were thus directly opposed, this instance of judicial firmness will perhaps bear a comparison with subsequent examples of the same virtue, which, being better known, have been the subject of exalted eulogy.

Chief Justice Anderson was a profound and industrious lawyer; and it is evident from the reports of proceedings in the court of Common Pleas in his time, that he was assiduous in his attendance and singularly ready in the application of his great learning to the legal questions which were moved before him. Serjeant Fleetwood says, that "he dispatched more orders, and answered more difficult cases in one forenoon, than were dispatched in a whole week in his predecessor's time." (Strype's *Annals*, vol. iii. part i. p. 198.) Lloyd, however, who was nearly his contemporary, says "He was a pure legist, that had little skill in the affairs of the world, always alleging a decisive case or statute on any matter or question, without that account of a moderate interpretation some circumstances of things require, being so much the less useful as he was incontinent." (*State Worthies*, p. 803.)

His "Reports," which were first published in 1664, consist of notes of cases which occurred in different courts, taken for his own use when in practice at the bar, and after he became a judge. They have always been considered as good authority in Westminster Hall, especially that portion of them which comprehends cases which came under his judicial consideration, and which are more circumstantial and instructive than those of

an earlier date. The collection of cases which are called "Gouldsbrough's Reports" has been ascribed to Sir Edmund Anderson by many of his biographers, for no other apparent reason than that they chiefly consist of his decisions. They were in truth compiled by the person whose name they bear, and who was one of the prothonotaries of the court of Common Pleas at the period during which Anderson presided in that court. (*Biographia Britannica*; Wood, *Athenæ Oxonienses*; Lloyd, *State Worthies*; Granger, *Biographical History*; *English Baronetage*, vol. iii. part ii. p. 428., part i. p. 191.)

D. J.

ANDERSON, GEORGE. [ANDERSEN.]

ANDERSON, JAMES, was born on the 5th of August, 1662. His father, the Rev. Patrick Anderson, was one of the non-juring clergymen who were persecuted during the reign of Charles II. and had been imprisoned in the state prison on the Bass Rock. James Anderson studied at the University of Edinburgh, where he took the degree of M.A. on the 27th of May, 1680. He chose the profession of a writer to the signet; and after an apprenticeship under Sir Hugh Paterson, was admitted a member of that society (a body of practising attorneys holding some peculiar privileges), on the 6th of June, 1691. He appears from his correspondence to have become intimate, at an early period, with Captain John Slezer, the author of the "*Theatrum Scotiæ*," whose antiquarian pursuits and disappointments so much resembled his own.

Anderson first appeared as an author in 1705. William Atwood, ex-chief justice of New York, had written a book called "*The Superiority and direct Dominion of the imperial Crown and Kingdom of England over the Crown and Kingdom of Scotland*," in which he referred to Anderson as a voucher for the authenticity of certain charters on which he founded his argument. The charters in question are those well-known documents supposed to have been forged by Harding the chronicler, of which no one now supports the authenticity. Atwood's book created intense excitement in Scotland, and, unfortunately for him, he had referred to the authority of the very man who was most capable of refuting him. Anderson published his "*Historical Essay*, showing that the Crown and Kingdom of Scotland is imperial and independent." It is a clear and learned, and was at the time a conclusive criticism on the forged charters. So much light has been lately thrown upon the whole subject of the early connection between England and Scotland by Sir Francis Palgrave, that little valuable instruction can be now obtained from Anderson's book, but it had the merit of clearing history of some falsehoods. It is a remarkable illustration of the influence of national prejudice, that he who was so acute in discovering forgeries against his country,

sanctioned a palpable forgery in the first deed inserted in his great collection of charters mentioned below. His own nation received Anderson's work with great enthusiasm. The Scottish Parliament voted him thanks and a sum of money, and Atwood's book was publicly burnt by the hangman. The assurances of support which he received on this occasion tempted him to give up his profession, and commence his great undertaking — a collection of fac-similes of Scottish charters and other muniments. It appears that before the union he had received a grant of three hundred pounds. In the last parliament held at Edinburgh his claims were brought forward by a committee, who reported on the 12th February, 1707, that they "do presume to give it as their humble opinion, that the said Mr. James Anderson has made as great advance in the said matter as the time and difficulty in the performance could permit, and that his learned industry in a matter so useful, undertaken on the recommendation of parliament, deserves farther encouragement to enable him to support the charge, and carry on the design uniformly, and with that beauty of execution which will be expected in a work begun by so great authority."

It was found that besides the three hundred pounds voted to him he had spent five hundred and ninety pounds in his project. The parliament recommended to the queen the repayment of this sum and the advance of a thousand guineas to Anderson; and "in consideration of his good services to his country, and of the loss he suffers by the interruption of his employment in prosecuting the said work, do further recommend him to her majesty as a person meriting her gracious favour in conferring any office of trust upon him." It was a favourite practice of the Scottish parliament to vote sums of money to public benefactors, leaving them to collect the money as they best could. This was the principle on which the unfortunate Slezer had been dealt with. In Anderson's case there was not even a vote, for the Scottish parliament had met only to cease for ever, and he merely obtained a recommendation to a body on which his peculiar claims were likely to have little influence — the parliament of Great Britain.

Soon after the union, Anderson removed to London, where for many years his time was divided between the labours of completing his project, and a series of unsuccessful efforts to get his claims attended to by government. His MS. correspondence of that period, which the writer of this notice has at present before him, exhibits a sad series of fruitless exertions, hollow promises, and hopes over and over again excited to be as often destroyed. In Lockhart's "*Memoirs*" (i. 371.), the following curious illustration is given of the disappointments he was subject to:—

"This gentleman, by his application to the subject of antiquities, having neglected his other affairs, and having in search after antient records come to London, almost all the Scots nobility and gentry of note recommended him as a person that highlie deserved to have some beneficial post bestowed upon him; nay, the queen herself (to whom he had been introduced, and who took great pleasure in viewing the fine seals and charters of the antient records he had collected) told my Lord Oxford she desired something might be done for him; to all which his lordship's usual answer was, that there was no need of pressing him to take care of that gentleman, for he was *thee* man he designed, out of regard to his great knowledge, to distinguish in a particular manner. Mr. Anderson being thus put off from time to time for fourteen or fifteen months, his lordship at length told him that no doubt he had heard that in his fine library he had a collection of the pictures of the learned both antient and modern, and as he knew none who better deserved a place there than Mr. Anderson, he desired the favour of his picture. As Mr. Anderson took this for a high mark of the treasurer's esteem and a sure presage of his future favours, away he went and got his picture drawn by one of the best hands in London, which being presented was graciously received (and perhaps got its place in the library), but nothing ever more appeared of his lordship's favour to this gentleman, who having thus hung on and depended for a long time, at length gave himself no further trouble in trusting to or expecting any favour from him; from whence when any one was asked what place such or such a person was to get, the common reply was, a place in the treasurer's library."

In Anderson's correspondence there is a letter of the 5th of February, 1709, in which his wife, in great alarm from a report that he had been attacked by robbers, says, "I begg of you for the Lord's sake, if you would satisfy your poor afflicted and grieved wife, to let me know the true matter, and if you have got any wounds, for it is taken here that you and Mr. Sample should be killed, and the rest drowned." This woman, who seems to have been illiterate and ill-tempered, was apparently a second wife left with the charge of the children of a previous marriage, of whom she makes a very bad report in her letters to their father.

In 1715 Anderson received the appointment of postmaster-general for Scotland, but he only retained it for a year and a half. It appears however, from a memorandum in his handwriting, that he continued to draw the salary of that office (two hundred pounds a year) in the form of a pension. In that memorandum, dated 1723, he states that of his outlay before the union, 140*l.* was still uncompensated; and, crediting the govern-

ment with 1500*l.* (200*l.* a year for seven years and a half), he states the balance due to him at 4202*l.* He had in the meantime made an attempt, through his friend and correspondent Sir Richard Steele, to relieve his embarrassments by selling his library to George II., but the negotiation failed. Meanwhile, to the utmost of his available funds and credit, he proceeded with the execution of his plates. His work was in magnificence and costliness far beyond what the gentry of Scotland could in that day afford to patronise, while to Englishmen it offered few inducements. Among Anderson's papers, there has been found a prospectus, on which he attempted to obtain subscribers for his book, at two guineas a copy; a desperate alternative, apparently to save him from ruin, as it is impossible that the work could have been published for double that sum. When it appeared, copies were sold at from ten to fifteen guineas. While the great object of his life thus remained uncompleted, he was enabled to publish "Collections relating to the History of Mary Queen of Scotland," 4 vols. 4to. 1724—1728; a collection of documents well known to those who study the history of the period. The best testimonial to the honesty of this work is to be found in the attacks of Chalmers, who, taking up an opposite opinion on the question of Queen Mary's conduct, makes general charges of dishonesty against Anderson, but does not fortify them by specific instances. Anderson died in 1728. In the note-book of Wodrow the historian there is the following notice of his death:—"Worthy and learned Mr. James Anderson, of whom, last month, I hear died at London, April 3. last. If I do not forget, he was very well the day before, and had been out that evening walking in St. James's Park, and came in very well at eleven of the clock. He took a kind of fainting, and went to bed, and died before two of the clock in the morning. It's well his collections are finished, just three or four days before his death." He had been compelled to pledge the plates of his "Diplomata," and in 1729 they were sold by auction for five hundred and thirty pounds. They were afterwards put into the hands of Ruddiman, by whom the long-contemplated work was published in 1739, with the title "*Selectus Diplomatum et Numismatum Scotiæ Thesaurus, in duas Partes distributus: Prior Syllogem complectitur veterum Diplomatum sive Chartarum Regum et Procerum Scotiæ, una cum eorum Sigillis, a Duncano II. ad Jacobum I., id est, ab anno 1094 ad 1412. Adjuncta sunt reliquorum Scotiæ et Magnæ Britanniæ Regum Sigilla, a prædicto Jacobo I. ad nuperam duorum Regnorum in unum, anno 1707, Coalitionem; item Characteres et Abbreviaturæ in antiquis Codicibus MSS. Instrumentisque usitatæ. Posterior continet Numismata tam aurea quam argentea singulorum Scotiæ Regum, ab Alexandro I.*"

ad supradictam Regnorum Coalitionem perpetuâ Serie deducta; subnexis quas reperiri poterant eorundem Regum Symbolis heroi-cis." Ruddiman supplied a learned and elaborate introduction to this magnificent volume, which, both for its deep research, and the beauty of the engraved fac-similes, was long looked upon as an honour to Scotland. It is not precisely known how far Anderson left behind him materials for the Introduction, but his papers show that his archæological reading was liberal and profound. *Chalmers's Life of Ruddiman*, 151—164.; *Maidment's Analecta Scotica; Catalogues of Scottish Writers*, privately printed at Edinburgh, 1833; *The Anderson Papers, MS.*, Advocates' Library; *Works* quoted in the text.) J. H. B.

ANDERSON, JAMES, a genealogical compiler, often confounded with the author of the "Diplomata Scotiæ." The date of his birth is not known. He was a brother of Adam Anderson, the historian of commerce. He was for many years clergyman of the Presbyterian congregation in Swallow Street, Piccadilly, and was known among his own friends by the epithet "Bishop Anderson." He was chaplain to a lodge of free masons, and in 1723 he published "The Constitutions of Free Masons," London, 8vo. In 1732 he published an enormous folio, called "Royal Genealogies; or the Genealogical Tables of Emperors, Kings, and Princes, from Adam to these times; in two parts. Part I. begins with the chronological history of the world from the beginning of time to the Christian era, and then the genealogies of the earliest great families and most ancient sovereigns of Asia, Europe, Africa, and America, down to Charlemain, and many of 'em down to these times. Part II. begins with the grand revolution of Charlemain, and carries on the royal and princely genealogies of Europe down to these times; concluding with those of the Britannic Isles." He states that the preparation of this work occupied seven years, and there are few instances of literary labour so unprofitably bestowed. The book is a collection of all the fabulous and miraculous genealogies of all countries, showing that its author had profited little by the elucidations of Petau and Newton. There is another work by Anderson not mentioned in Watt's "Bibliotheca," called "A Genealogical History of the House of Yvery in its different Branches of Yvery, Luvel, Perceval, and Gournay," written under the eye and printed privately at the expense of the Earl of Egmont. 2 vols. 8vo. London, 1742. It brought much ridicule on the author. It is not mentioned by Watt because of its being privately printed. Anderson was a sufferer in the South Sea scheme. The time of his death is not known. (*Gentleman's Magazine*, liii. 41.; *Chambers's Biographical Dictionary of eminent Scotsmen; Works*, as referred to.)

J. H. B.

ANDERSON, JAMES, a writer on political economy, agriculture, and natural science, and one of the founders of the Scottish system of husbandry, was born in 1739, at the village of Hermiston, in the vicinity of Edinburgh. He lost his parents in early life, and at the age of fifteen took on himself the management of a farm which the family had cultivated for several generations. His relations appear not to have intended that he should have a learned education, and his knowledge was almost all self-acquired. At the early age at which he commenced practical farming, he began to perceive the utility of a knowledge of chemistry to the agriculturist, and he somewhat surprised Dr. Cullen with the novel spectacle of a young farmer attending the chemistry class in the university of Edinburgh, with a view to the pursuit of his profession. As he did not remain many years at Hermiston, he must have been a very young man when he introduced among the Midlothian farmers the use of the small two-horse plough without wheels, now commonly known by the name of the Scotch plough. The use of this implement is perhaps the most conspicuous single element in the superiority of the agriculture of Scotland. When he left Hermiston, he took a long improving lease of a farm in Aberdeenshire, called Monkshill, consisting of thirteen hundred acres. The very fact of his thus operating upon soil so very different from that of Midlothian, that his mere practical experience in that district could be of little use to him, shows how wide were his views of the application of science to agriculture. In 1771 his first literary effort, called "Essays on Planting," appeared in Ruddiman's "Edinburgh Weekly Magazine." In 1776 he published a "Practical Treatise on Chimneys;" and in 1777, "Essays relating to Agriculture and Rural Affairs," 3 vols. 8vo. The subjects of this last work were chiefly suggested by the local agricultural peculiarities of the district in which he lived. Its soil is thin, and rests on a granite basis. A great part of the surface is suited only for pasture, and much of it is totally useless. The removal of the masses of stone, the erection of strong and durable fences, and the liming of the land (an invaluable means of improvement in the northern districts of Scotland), are thus specimens of the class of subjects of which this work treats. It has still its practical value in Aberdeenshire, where agriculture has undergone little change since the work was published. Nearly contemporaneously with this work he published several pamphlets and essays, the most important of which probably is "Observations on the Means of exciting a Spirit of National Industry," Edinburgh, 4to. 1777. In 1780 he received the degree of LL.D. from one of the universities of Aberdeen. He had been married in 1768 to Miss Seton, of

Mounie in Aberdeenshire, and having a large family, he removed to Edinburgh in 1783 for the sake of the education of his children. In that year he privately printed some remarks on the fisheries on the western coast and the isles of Scotland which attracted the attention of government, and were the occasion of his being employed in 1784 to make a practical survey of these districts, and report on their capabilities of improvement. He was never remunerated for this service, though it is stated in his correspondence with Washington, printed in 1800, that Pitt had promised a suitable recompense, and had no better reason for withholding it, than because he "dared do so." The improvement of the fisheries on the western coast may be said to have been Dr. Anderson's favourite object. He was a strong advocate of the principles of forced protection and encouragement, with which almost all his expressed opinions on other branches of our national economy are at variance. Bentham, with whom he was on intimate terms, in vain endeavoured to disabuse him of this opinion. It appears, however, that Anderson yielded so far to his friend's remonstrances as to abstain from publishing the pamphlet written in 1783. "I will own myself," says Bentham, "anxious that this pamphlet may never see the light, and that much more on account of your reputation than your purse. There is really a combination among your friends—who are, indeed, very much your friends, or they would never undertake so invidious a task—to strangle this unhappy bantling in its cradle." Anderson published the substance of his report to the government in 1785, with the title "An Account of the present State of the Hebrides and Western Coasts of Scotland; in which an attempt is made to explain the circumstances that have hitherto depressed the industry of the natives; and some hints are suggested for encouraging the fisheries and promoting other improvements in those countries." 8vo.

In 1790 Dr. Anderson established in Edinburgh a weekly periodical, called "The Bee, or Literary Weekly Intelligencer; consisting of original pieces, and selections from performances of merit, foreign and domestic." On its title-page it is said to be "a work calculated to disseminate useful knowledge among all ranks of people at a small price," words which are of themselves a testimony how far the editor of "The Bee" was in advance of the opinions of his age. In this periodical the editor's favourite subjects naturally predominate, but there is no department of pleasing or instructive literature which has not its share of attention; and the essays on political economy and law reform were certainly not equalled by any other popular work of that time. "The Bee" was continued till 1794, and fills eighteen vo-

lumes. The opinions of Dr. Anderson were in favour of free political institutions, and both his own papers and those of his contributors frequently attacked the government of Pitt. A series of contributions, called "Essays on the Political Progress of Great Britain," so far excited the displeasure of the government, that the sheriff of Edinburgh was directed to make investigations regarding them, with a view to a prosecution. Anderson refused to give up the name of the author, and stood forth as personally responsible for what he had published. He was a man, however, who was too much esteemed, and who had too many resources in his good character and high talents to be a promising subject for a government prosecution, and the matter was carried no farther. Subsequently, an individual of the name of Callender, having had the audacity, for some malicious purpose, to charge Lord Gardenston, a judge of the court of session, with the authorship of these papers, Dr. Anderson thought it necessary to make it known that their real author was Callender himself. In 1797 Dr. Anderson removed to Isleworth, near London, where he spent a retired life in the bosom of his family, varying his literary labours with occasional expedients for the improvement of agriculture and floriculture. At this time he became a member of that brilliant circle of literary and political men by whom Lord Lansdowne was surrounded. In 1799 he commenced the publication of a monthly periodical, called "Recreations in Agriculture, Natural History, Arts, and Miscellaneous Literature," which was continued till 1802, and fills six octavo volumes. It is beautifully printed, and contains many exquisite wood-cuts. Anderson seems to have been partial to elegant typography; and it is a common thing to meet with large paper copies of this and of some of his other works. The most valuable papers in the recreations were contributed by himself. The work has lately attracted considerable attention from the circumstance that the doctrine as to the origin of rent, afterwards promulgated by Malthus, West, and Ricardo, had been there fully developed by Anderson. The exposition is contained in an essay called "A comparative View of the Effects of Rent and of Tythe in influencing the Price of Corn," contained in the thirtieth number of the "Recreations," vol. v. p. 401—428. In this essay, the principle that the portion of the value of the produce of land which goes to the proprietor in the form of rent, consists of the difference between the cost of raising produce on the more fruitful, and that of raising it on the less fruitful soils brought into cultivation, is clearly laid down, with a precision which no later political economist has surpassed. Anderson had promulgated the same theory at an earlier date in a tract now very rare, published by him in 1777, called "An Inquiry

into the Nature of the Corn Laws, with a View to the Corn Bill proposed for Scotland." The passage containing this explanation of the theory is printed by Mr. McCulloch in his edition of Smith (1838), p. 453. Dr. Anderson's first wife died in 1788, and in 1801 he married a second wife who survived him. He was a man of strong constitution and of temperate and healthy habits; but as he advanced in life, the intensity of his literary labours hastened his death, which took place on the 15th of October, 1808. He has been affectionately remembered by his countrymen for his services in the promotion of their fine system of arable husbandry, and for his not less successful endeavours to turn their attention to the value of their vast mountain districts as pasture for sheep. His character is described by those who knew him as kind and generous, and his conversation as animated and full of apt illustration. He had a wide circle of personal friends among the eminent literary men of his age, and carried on an active correspondence with them, though he says of himself, "You know that I would rather walk a dozen of miles than write a letter at any time; and I always put it off till the last hour." He was a correspondent of the "Gentleman's Magazine," and of various other periodical works, and contributed archaeological papers to the Scottish Antiquaries' Society. His scientific information was wide and accurate. The article "Monsoon," which he wrote in the first edition of the "Encyclopedia Britannica," has received high praise from natural philosophers. His daughter, Mrs. Outram, still holds a pension from government, which is noticed in the report of the select committee on pensions, in 1838, as having been bestowed in consideration of her father's services. Among the more important of his works not already mentioned are—"Observations on Slavery; particularly with a View to its Effects on the British Colonies in the West Indies," Manchester, 1789, 4to. "A general View of the Agriculture and Rural Economy of the County of Aberdeen: with Observations on the Means of its Improvement; chiefly drawn up for the Board of Agriculture," Edinburgh, 1794, 8vo. "On an universal Character: in two Letters to Edward Home, Esq." Edinburgh, 1795, 8vo. "A practical Treatise on draining Bogs and swampy Grounds; with cursory Remarks on the Originality of Elkington's Mode of Draining," 1797, 8vo. Some of his tracts, being anonymous, are not easily identified, and several of his works are very rare. In the "Gentleman's Magazine," as referred to below, there is a list of his works. There is a still more complete one in Watt's Bibliotheca; but the best is in the "Encyclopedia Britannica." (*Gent. Mag.* lxxviii. 1051—1054.; *Encyclopedia Britannica*; *Works of Jeremy Bentham*, x. 127—129. 254—258.; Books referred to above.) J. H. B.

ANDERSON, JAMES, M.D. and A.M., physician-general of the East India Company's army at Madras. He was distinguished for the zeal and ability with which he laboured for the purpose of increasing the productive resources of the British possessions in Hindustan. His first published work on this subject was a series of fourteen letters to Sir Joseph Banks, who was then president of the Royal Society, on the subject of the cochineal insect which Dr. Anderson had discovered at Madras. These letters were published at Madras in 1787, 8vo. They give an account of the first discovery of an insect at Madras closely resembling the cochineal, and affording, when used in a similar manner, a dye of the same colour. The East India Company was thus induced to take up the subject, and plants of the cactus, the food of the cochineal insect, were extensively cultivated in India. These plants were obtained from Canton, Manilla, the Isle of France, and also from the royal gardens at Kew, where the cochineal cactus had been for some time cultivated. It was found however that the native insect discovered by Dr. Anderson did not yield a permanent dye, and accordingly some insects brought by Captain Neilson from Brazil were introduced. They were first reared in a cactus garden or nopalry under the superintendence of Dr. Anderson, and from thence the plants were distributed throughout the various districts of India. Although the East India Company spent large sums of money in endeavouring to introduce the rearing of the cochineal insect, it does not appear to have answered, on account of the inferior quality of the insect procured from Brazil, and the Company has now offered a large reward for the successful cultivation of the Mexican plant and insect, which obtains a higher price in the market. The letters of Dr. Anderson excited at the time great interest, and during the whole of his life he spent much time in endeavouring to improve and extend the production of cochineal in India. These letters were republished at Madras in 1788. In 1789 he published also at Madras several letters from various individuals, giving details of the progress of the cultivation of the nopal, the native name of the cactus, and the rearing of the insect. In 1790 another series of letters was published, with the title, "Conclusion of Letters on the Subject of Cochineal," Madras, 8vo.

Dr. Anderson having thus in one department turned his attention with a considerable measure of success to the productive capability of British India, pursued his inquiries with regard to the introduction of a variety of other useful productions. The result of these inquiries he published in a small volume at Madras in 1791, with the following title, which sufficiently explains its contents: "Correspondence for the Introduction of

Cochineal Insects from America, the Varnish and Tallow Trees from China, the Discovery and Cultivation of White Lac, the Culture of Red Lac, and also for the Introduction, Cultivation, and Establishment of Mulberry Trees and Silk Worms, with a Description and Drawing of an improved Piedmontese Reel for the Manufacture of raw Silk, together with the Cultivation of the finest Cinnamon Trees of Ceylon, Indigo, and some other valuable Articles," 8vo. The cultivation of the mulberry tree for the purpose of rearing silk worms, Dr. Anderson prosecuted with great diligence, and had the satisfaction of seeing his suggestions acted on with great vigour in various districts of the Madras presidency. In 1793 he published at Madras a number of letters on this and other subjects which he had sent to and received from various individuals both in Europe and Asia, with the title "Some additional Letters, principally regarding the Cultivation of raw Silk and the Progress of the Italian Filature of the Coast of Coromandel." Madras. At subsequent periods Dr. Anderson published all his correspondence on points connected with the introduction and cultivation of plants which yielded articles of commerce adapted to the climate and soil of the various districts of Hindustan, and more particularly those of the Madras presidency. Amongst the principal of these may be mentioned the sugar cane, the coffee plant, the American cotton, and the European apple. The following are the titles of these publications as they appeared:—"Miscellaneous Communications. Madras." Containing letters from the 13th of March, 1794, to the 13th of September, 1795. "An Account of the Importation of American Cochineal Insects into Hindostan. Madras. 1795." 8vo. This tract gives an account of the introduction of the Brazil insects. "State of the Silk Manufacture at Vellout and Panniwaddy. Madras. 1795." "Communications from the 1st of October until the 12th of December, 1795." "Letters," &c. Madras, 1796. These are communications on the same subjects as the above, from July 17. to October 1. 1796. "Letters," &c. Madras, 1796. From June to August.

Although the cultivation of cochineal in India, and the manufacture of silk in the Madras presidency, have not succeeded to the extent that was anticipated by Dr. Anderson, yet the greatest praise is due to him for the unwearied zeal which he exhibited in endeavouring to introduce amongst the British subjects of India branches of industry that would have benefited them as well as the mother country. The want of success, however, in the extensive production of silk and cochineal in India has arisen more from a want of attention to natural laws in the cultivation of the cactus and mulberry, and in the feeding and selection of

the insects, than to any want of capability in the climate and soil of India to produce these articles of commerce. The failure in the production of such articles as these is the more to be regretted, as they are not only useful to the consumer, but would give a healthful and profitable occupation to the producer. This is not the case with all the introduced articles of cultivation in India. Unfortunately opium has succeeded beyond all expectation, and the consequence has been alike demoralising on the population engaged in its cultivation and on the infatuated consumers of this drug in other countries.

Dr. Anderson published the following works, the titles of which are taken from Watt, "Bibliotheca Britannica":—"1. "An Attempt to discover such Minerals as correspond with the Classification of Cronstedt, and thus lead to a more extensive Knowledge of the Mineralogy of this Country (Coromandel). *The Phoenix*, 1797, p. 14—17. 80—84. 116, 117." 2. "Journal of the Establishment of Napal and Tuna for the Prevention or Cure of Scurvy, Dysentery, and Ulcers on Shipboard and Navigation; of Famine on Shore, Madras, 1808."

Dr. Anderson was a fellow of the Royal Society of Edinburgh, of the American Philosophical Society, and a member of the Society of Planters at St. Helena. We have not been able to ascertain precisely the time of his death. His name disappears from the list of officers of the medical establishment at Fort St. George, of which he was the first member for some years, in 1810. In Dodwell and Miles's list of the officers of the medical establishments of India, James Anderson is recorded as having died August 5. 1809, having been appointed assistant-surgeon in 1765, surgeon in 1786, and a member of the medical board in 1800. (Anderson's *Letters*, &c. in the British Museum Library; Royle's *Essay on the productive Resources of India*.)

E. L.

ANDERSON, JOHANN, burgomaster of Hamburg, and author of a description of Iceland, Greenland, and Davis Straits, was born in Hamburg on the 14th of March, 1674. His father, a wealthy merchant of Swedish origin, bestowed great care on the education of his son, who was originally destined to the church, but ultimately permitted to adopt the legal profession. Young Anderson obtained at an early age the reputation of a good Greek and Latin scholar, and an accomplished mathematician.

In 1695 he was sent to the university of Halle, which had been opened the preceding year. His teachers were satisfied with his progress in his legal studies. The favourite pursuits of the hours left at his own disposal were languages (of which he mastered the French, English, and Italian), civil and natural history, and the antiquities of the law and language of Germany. He received the

degree of doctor of laws at Leyden on the 8th of August, 1697, having previously held a disputation, "*De Jureamento Zenoniano*."

The year before he entered the university of Halle, Anderson visited the most remarkable towns and mines of Saxony. In 1697 he made a tour through Holland, in which he contracted an intimacy with Leeuwenhoeck and Musschenbroeck, and visited the Hague during the negotiations which preceded the peace of Ryswick.

On his return to Hamburg (his father had died in 1797) he began to practise as an advocate, soon obtained the confidence of the public, and was well employed. On the 18th of October, 1702, he was elected secretary to the council; on the 19th of November, 1708, syndic; on the 5th of February, 1723, he was chosen one of the burgomasters, and became senior burgomaster in 1732, an office which he continued to fill till his death on the 3d of May, 1743. Anderson was twice married: by his first wife (who died in 1700) he had only one daughter, who died an infant; by the second, ten daughters and one son, of whose literary acquirements his father's biographer speaks in high terms.

During the fifteen years that he filled the office of syndic, Anderson was repeatedly engaged in important negotiations. In August, 1711, he was sent on an embassy to Frederic IV. of Denmark; in the course of the same month he concluded, in the name of the Hanse Town, Hamburg, a treaty of commerce and navigation with the ministers of Brandenburg, Wolfenbüttel, and Hanover; in 1713 he represented his native city at the Congress of Utrecht; in 1715 he was a member of the embassy from Hamburg to Louis XIV. The death of Louis prolonged and complicated the negotiations which were the object of the embassy, and it was not till the 27th of September, 1716, that a treaty of commerce between France and Hamburg was concluded. So high did the reputation of Anderson stand as a statesman in the north of Germany, that George I. made strenuous and repeated efforts to induce him to enter his service when he ascended the throne of Great Britain. This and a similar invitation from Duke August Wilhelm, of Brunswick, Anderson declined: he preferred being burgomaster of Hamburg to being servant of a prince.

All these diplomatic employments, and the still more laborious and unintermitting domestic business of the republic, did not prevent Anderson's finding time for literary and scientific pursuits. Even during his juvenile excursion through Saxony, he kept a journal which showed that natural history and statistics had already charms for him. His intimacy with Leeuwenhoeck and Musschenbroeck, during his visit to Holland in 1697, matured his taste for natural history. After the peace of Utrecht, he travelled through the greater

part of Holland and Switzerland; his voluminous journals bear testimony to the attention with which he examined all the libraries, cabinets of natural history, manufactures, &c., that came in his way. During his prolonged residence in Paris in 1714—1716, the antiquarian tastes he had cultivated at college appear to have influenced the selection of his associates. The Benedictines Montfaucon and De la Rue were his most frequent companions, but he also cultivated the friendship of Cassini, Jussieu, Réaumur, Geoffroy, and Fontenelle. While in Paris he made a collection of one thousand select impressions from the gems in the royal cabinet. After his return home with this acquisition, he began to collect a cabinet of natural history, to enrich which he spared no expence. His literary correspondence was extensive. Eckart acknowledges important contributions to his etymological dictionary from Anderson; and Leibnitz, in many of his letters, speaks in high terms of Anderson's acquirements.

It is as an accomplished publicist, as a fine specimen of the wealthy magistrate of the Hanse Towns in the eighteenth century, that Anderson is to be regarded—not as an author. He printed nothing of his own during his life, and only one of his works has found its way to the press since his death. He completed and superintended the publication of Gerard Meyer's Glossary of the old Saxon tongue ("*Glossarium Linguae veteris Saxonicae*"). There were found among his papers after his death—1. "*Glossarium Teutonicum et Allemanicum*," containing explanations of words used by writers of the middle ages. 2. A commentary on Heineccius' law of the Germanic empire ("*Observationes Juris Germanici, ad ductum Elementorum Juris Germanici beati Heineccii*"), which contains much curious information respecting the legal antiquities of Germany. 3. Valuable collections, illustrative of feudal law, and the public and statutory law of Hamburg.—The account of Greenland, Iceland, and Davis Straits, by which Anderson's memory has been preserved beyond the limits of the town which was the principal scene of his activity, was published in 1746, with a sketch of his life prefixed: it is entitled "*Herrn Johann Anderson, I. U. D. und weyländ ersten Bürgermeister der freyen Kayserlichen Reichsstadt Hamburg, Nachrichten von Grönland und der Strasse Davis zum wahren Nutzen der Wissenschaft und der Handlung*." Hamburg, 1746, 8vo. It is an unpretending account of the information which the author had collected regarding these countries from the narratives of sailors and others with whom he had opportunities of conversing. A tone of deep religious feeling and kindness runs through and gives a charm to the whole. A Danish translation appeared in 1748; a French one in 1754. Horrebow has corrected many errors into which Anderson

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had been led by his informants respecting Iceland. (Life prefixed to the German edition of Anderson's account of Iceland, &c.; Jöcher, *Allgemeines Gelehrten Lexicon*, and Adelung's Supplement.) W. W.

ANDERSON, REV. JOHN. Of the early life of this eminent Scotch Presbyterian minister very little is known, except that he was born in 1671, and was educated at St. Andrew's, where he took the degree of M. A. He was preceptor to John Campbell, second duke of Argyll; and in one of his works he states that he had resided in Edinburgh for twenty-five years in early life. He appears to have been at one time a schoolmaster, as "Curat Calder," one of his literary opponents, upbraids him with having been "an old pedantic dominie, teaching *hæc dat a.*" In 1704 Anderson became minister of Dumbarton, and while there he began to publish the controversial works by which he is chiefly known. One of the earliest of these, 1. "A Dialogue between a Curat and a Countryman concerning the English Service or Common Prayer Book of England," was printed at Glasgow, in quarto, in 1710 or 1711. In this work he endeavours to prove that the liturgy which was used in Scotland for some years after the establishment of the Protestant religion, was not the English liturgy, but the liturgy used by the English church at Geneva; in opposition to those episcopalians who, having recently introduced the English liturgy into their church service, were anxious to give it every possible sanction. Of the latter party was Mr., afterwards Bishop, Sage, who asserted the early use of the English liturgy in Scotland in his "Fundamental Charter of Presbytery examined." Very soon after, Anderson published, 2. a "Second Dialogue" on the same subject, in which the opinions of South, Beveridge, Hammond, and Burnet are opposed, while it is avowed that "there is hardly any thing of importance which is not said in the very words of the writers of the other side." These were followed by, 3. "A Letter from a Countryman to a Curat" which drew forth several answers, one of which, written by the Rev. Robert Calder, an Episcopalian, was replied to by Anderson in a pamphlet, 4. entitled, "Curat Calder Whipt." 5. He shortly after published "A Sermon preached in the Church of Ayr at the Opening of the Synod, on Tuesday, the 1st of April, 1712," which was printed, in quarto, by the desire of the Synod of Glasgow and Ayr. 6. In 1714 appeared, in quarto, the work for which Anderson is chiefly known, "A Defence of the Church Government, Faith, Worship, and Spirit of the Presbyterians, in answer to a Book entitled 'An Apology for Mr. Thomas Rhind.'" About the commencement of the year 1717, Anderson was invited by the people of Glasgow to become one of the ministers of that

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place; but, as appears by the letters of Wodrow, printed in the memoir prefixed to Burns's edition of his "History of the Sufferings of the Church of Scotland," pp. xxii. and xxv., his appointment was violently opposed by the ministers of Glasgow, who appear to have been incensed against him by some severe remarks which he had made upon them in a letter addressed to Walter Stewart of Pardovan, which was published in 1717. After some sharp controversy in the synod, his appointment was carried, and in 1720 he removed to Glasgow, where he became minister of the North-west, or Ram's Horn, Church.* In the same year he published, 7. his "Letters upon the Overtures of the Commission of the General Assembly concerning Kirk Sessions and Presbyteries," in 12mo. according to Chambers, or 8vo. according to Watt's "Bibliotheca Britannica." The subject was, he observes, the most melancholy one he ever wrote upon, since it was devoid of the pleasure which accompanied the duty of attacking the prelate adversaries of his church; and this partook more of the character of a civil war than the controversy in which he had previously taken part. These letters, though on an ephemeral subject, contain, like his other controversial writings, much curious historical information, and a considerable share of satire; but it is to be regretted that, while he showed himself well-versed in theological literature, he often indulged in intemperate language. He wrote many pamphlets not mentioned above, but they are mostly of a temporary or local interest only. Chambers observes that the precise date of Anderson's death is not ascertained, but that, as his successor was appointed in 1723, it is evident that he did not long survive his removal to Glasgow; it is, however, stated in the other work referred to below, that he died in 1720. The monumental inscription erected by his grandson, of whom an account is given hereafter, styles him "a pious minister and an eloquent preacher, a defender of civil and religious liberty, and a man of wit and learning;" and it adds that "he lived in the reigns of Charles II., James II., William III., Anne, and George I." (Chambers's *Biographical Dictionary of Eminent Scotsmen*; *Scottish Biographical Dictionary*, by Scotto-Britannicus, 12mo. Edinburgh, 1822.)

J. T. S.
ANDERSON, JOHN, professor of natural philosophy in the university of Glasgow, was born at Roseneath, Dumbartonshire, in the

* The inscription to his memory, put up by order of his grandson, Professor Anderson, states that he was minister of this church in 1720; but Chambers says that, according to M'Ure, it was not founded till 1721, nor finished for "a year or two thereafter." The anonymous "Scottish Biographical Dictionary" referred to in the list of authorities at the close of the article states that Anderson removed from Dumbarton to Glasgow in 1716.

year 1726, and was the eldest son of the Rev. James Anderson, minister of that place, and grandson of the Rev. John Anderson, tutor to the Duke of Argyll. Having lost his father in early life, he was educated under the care of an aunt named Turner, who was widow of a minister at Stirling; and during his residence in that town, he became an officer in a burgher corps formed to support government during the rebellion of 1745-6. Anderson subsequently became a student in the university of Glasgow, where, in 1756, he was appointed professor of Oriental languages. In 1760 he was removed to the chair of physics, or natural philosophy, an appointment much more congenial to his peculiar talents and inclinations. At the time when the second professorship was conferred upon him, Anderson was residing at Toulouse in France. He entered upon the duties of his office with enthusiastic ardour; and in addition to the ordinary engagements of the professorship, which he performed in a manner that entitles him to honourable distinction, he devoted much attention to the practical application of science, and visited the workshops and manufactories of Glasgow, imparting to the artisans such scientific knowledge as might be applicable to their respective occupations, and deriving from them, in return, a valuable fund of experimental and practical information. It has been observed that the most estimable characteristic of Professor Anderson, and one which, from its greater rarity, was even more meritorious in his time than at the present day, was a liberal benevolence in regard to general instruction. This feeling prompted him to establish, in addition to his ordinary class, which was strictly mathematical, one for the instruction of the working classes, and of other persons whose pursuits or inclinations did not allow them to pass through a regular course of academical study. He met this, which he styled his *anti-toga* class, twice a week during the session, to the end of his life; and he rendered his lectures, which he delivered extempore, highly attractive by illustrative experiments, by an easy and graceful style, and by the frequent introduction of appropriate anecdotes. It is related, as an illustration of his liberal good sense and disregard of unnecessary formality, that he immediately acceded to a suggestion offered by a mechanic, who had scarcely time to change his dress between the hour of leaving his employment and that of opening the class, that operatives should be allowed to attend the lectures in their working-dress.

Anderson was distinguished by a sturdy independence of character, and an ardent love for civil and religious liberty. The former led him to repay his aunt the expenses of his education, with interest, as soon as his appointment in the university enabled him to do so; and the latter made him a highly in-

terested spectator of the earlier struggles of the French revolution. Ever after his assistance in the defence of Stirling against the troops of the young Pretender, he displayed a liking for military science; and among other applications of his skill in this department, he planned the fortifications which were erected for the defence of Greenock against the French captain Thurot, which have been removed to make way for the extension of the town. He also made experiments upon various kinds of projectiles, and contrived a cannon in which the recoil was counteracted by the condensation of air in the carriage. Having failed in his attempts to attract the attention of the British government to this invention, Anderson took his model to Paris in 1791, and presented it to the National Convention, who placed it in their hall, inscribing it "The gift of Science to Liberty." While in France he had a six-pounder made from his model, with which he made several experiments in the neighbourhood of Paris, in the presence, among others, of Paul Jones, who considered that such a gun would be very useful for firing from the round-tops and poops of vessels of war, and also in landing troops from boats. During this visit, Anderson took a lively interest in political transactions, and he witnessed the return of Louis XVI. from his intercepted flight, and took part in the subsequent ceremony of administering to him the oath of fidelity to the constitution. The Emperor of Germany had, about this time, drawn a military cordon along the frontier of France, in order to prevent the introduction of French newspapers into Germany; and this led Anderson to suggest a plan, which was put in practice, for conveying newspapers and manifestoes, by attaching them to small balloons of oiled paper inflated with gas, which were despatched whenever the wind was favourable.

The opinions of Anderson led him generally to take the popular side in controverted questions at the university, and prevented him from being on the best of terms with some of his brother professors. He took an active part with the students in a dispute respecting the election of their rector; and, in another dispute about the mode of keeping the college accounts, he commenced, but lost, an action against his brethren; but it was proved, some years afterwards, that maladministration had existed to so serious an extent as to occasion a loss of 10,000*l.* to the funds of the college.

The principal, if not the only work published by Anderson in connection with his favourite studies, was a valuable book entitled "Institutes of Physics,"* which made its

* Owing to a curious mistake, in a very brief notice of Professor Anderson in the "Biographie Universelle," the title of this work is converted into "Institutions de Médecine," and the author is styled a physician.

first appearance in 1786, and went through five editions within the next ten years. He wrote many articles for periodical publications, and a paper entitled "Observations upon the Roman antiquities lately discovered between the Forth and the Clyde," which was published in the appendix to General Roy's "Military Antiquities of the Romans in Britain," in 1793, and was printed separately by Andrew Foulis, in 1800, as a quarto pamphlet. An important collection of Roman remains found in the neighbourhood of the wall of Antoninus, was procured for the university of Glasgow, principally through his activity and influence. In the memoir of Anderson published in 1825, in the "Glasgow Mechanics' Magazine," which was the first of any extent that ever appeared, it is stated that about the time of the exhibition of his gun at Paris, he translated his *Essays on War and Military Instruments* into French, and distributed several copies in Paris; but we are not informed whether they were ever published in English.

Professor Anderson died on the 13th* of January, 1796, in the seventieth year of his age, and the forty-first of his professorship; and by his will, made a few months previously, he bequeathed the whole of his philosophical apparatus, museum, library of books and manuscripts, household furniture, and effects, to eighty-one trustees, for the formation and support of an educational establishment, by means of which the inhabitants of Glasgow should continue to enjoy those advantages which he had so anxiously promoted during his life. Shortly after Anderson's death, the trustees proceeded to carry out his plan as far as was practicable, and to open a public subscription in aid of the funds bequeathed; and on September 21. 1796, they elected Dr. Thomas Garnett, professor of natural philosophy, that science being, according to Anderson's will, to be taught in preference to all others. On the 21st of June, 1797, the institution was incorporated by what is termed "a seal of cause," with the usual privileges of a body corporate. According to the founder's design, the institution was to consist of four colleges, for arts, medicine, law, and theology, respectively; and each college was to have nine professors, of whom the eldest should be the president or dean. In addition to the more scientific course of instruction, he also prescribed a popular illustration of the science of physics, in which it is deemed sufficient to instruct the students in general results, without leading them through the minutiae of mathematical demonstration and deduction. The funds proving inadequate for so extensive a plan, the insti-

tution was commenced with a single course of lectures on natural philosophy and chemistry by Dr. Garnett; and this course was attended by nearly a thousand persons of both sexes. Dr. Garnett removed, in 1800, to the Royal Institution in London, and was succeeded by Dr. Birkbeck, who, in addition to the labours of his predecessor, introduced a familiar course of philosophical instruction for five hundred operative mechanics, free of all expense. Since that time the establishment has been gradually extended nearer and nearer to the original design, and has been productive of an amount of public benefit which entitles its founder to the most honourable remembrance. In the memoir above alluded to, it is observed that, without any intention to detract from the well-deserved fame of Dr. Birkbeck, it is impossible to dispute "that Professor Anderson, at a time when education, all but the mere elements of reading and writing, was confined to those who had the means of going through a course of college education, broke through existing prejudices, and opened the temple of science to the hard-labouring mechanic, and the hitherto despised artificer."

Anderson had the academical degree of A.M., and was a fellow of the Royal Societies of London and Edinburgh, and of the Society of Antiquaries of Scotland, and member of several other scientific associations. He was buried on the 16th of January, in the Ram's Horn church-yard, Glasgow, where inscriptions were erected by his direction for himself and his grandfather, who had been the first minister of that church. A portrait of him is prefixed to the third volume of the "Glasgow Mechanics' Magazine." (*Glasgow Mechanics' Magazine*, vol. iii.; *Chambers's Biographical Dictionary of Eminent Scotsmen*; *View of the Constitution and History of Anderson's Institution.*) J. T. S.

ANDERSON, JOHN, of Dowhill, or Dovehill, Glasgow, was descended from a family which had held a high rank among the magistracy of Glasgow from the beginning of the seventeenth century. He early devoted his talents and influence to the cause of his persecuted church, and suffered much by fines and imprisonment. Wodrow relates, that on the 28th of June, 1677, he was brought before the committee of public affairs, to whom he voluntarily acknowledged having for some years deserted his own church at Glasgow, and attended the ministrations of the "indulged," or tolerated nonconformists, by one of whom he had had a child baptized; and, as he refused to engage to hear his parish minister, he was fined five hundred pounds sterling, and in default of payment committed to the Edinburgh Tolbooth, where he was detained until the following October, when the council ordered him to be liberated on payment of two thousand pounds Scots. In 1678 Anderson was again imprisoned for a short time, on

* On page 2. of an octavo pamphlet, with which we have been favoured by a Glasgow correspondent, entitled a "View of the Constitution and History of Anderson's Institution," the 12th is given as the date of his death; but the above date appears on page 14. of the same pamphlet, and in other authorities.

occasion of a false rumour that an insurrection was contemplated by the persecuted Presbyterians; and on the 25th of July, 1683, he, in company with many others, was once more indicted and sent to prison on a charge of rebellion and other treasonable crimes. He held a prominent place among the burgesses in the convention of estates at Edinburgh, when they offered the crown of Scotland to William and Mary, and his name appears among the signatures to the public deeds on that occasion. Anderson represented Glasgow in the first parliament after the revolution, and took an active part in the committees on matters of trade and commerce. He was also provost of Glasgow several times, between 1689 and 1704. (*Wodrow's History of the Sufferings of the Church of Scotland*, edited by Burns, ii. 360. 387. iii. 466.) J. T. S.

ANDERSON, JOHN, M.D., a physician who practised for some years at Kingston-on-Thames, and subsequently became physician to the general sea-bathing infirmary at Margate, where he died in June, 1804, at an advanced age. He wrote, 1. *An Inaugural Dissertation, "De Scorbuto,"* which was published at Edinburgh in 1772. 2. *"An Essay on Evacuations,"* which was first published, as an octavo pamphlet, in 1786, at London; again in 1787, enlarged, and entitled, *"Medical Remarks on natural, spontaneous, and artificial Evacuation,"* in the same form; and again in 1788, in duodecimo, with further revisions and additions. This is called the second edition, though it was really the third, probably because it was the second under the same title. The preface speaks of the very favourable reception of the work, and shows that Anderson removed from Kingston to Margate some time between May, 1787, and April, 1788. In 1795 he published, 3. *"A practical Essay on the good and bad effects of Sea-water and Sea-bathing,"* which forms an octavo pamphlet. (*Gentleman's Magazine*, lxxiv. 978.; *Works*, as above.) J. T. S.

ANDERSON, JOHN, surgeon, of Hamilton, Lanarkshire, eldest son of James Anderson, supervisor of excise at Oban, was born June 6. 1789, at Gilmerton House in the county of Mid-Lothian. In 1813 he was admitted a licentiate of the Edinburgh Royal College of Surgeons; and soon afterwards, by the interest of the Duke of Hamilton, he was appointed first surgeon to the royal Lanarkshire militia. He subsequently settled at Hamilton, where he had a large practice. He devoted his leisure to genealogical pursuits, and published, in 1825, *"Historical and Genealogical Memoirs of the House of Hamilton,"* to which he added a supplement in 1827. He intended to publish also a statistical account of Lanarkshire, and a history of the Robertsons of Struan, but was prevented by death. He died December 24th, 1832, in consequence of excessive fatigue in

attending patients suffering under cholera. (*Chambers's Biographical Dictionary of Eminent Scotsmen*, iv. 477.) J. T. S.

ANDERSON, LARS. [*ANDRE, LAURENTIUS.*]

ANDERSON, PATRICK, a physician who lived during the seventeenth century. He wrote a small book, called *"The colde Spring of Kinghorne Craig, his admirable and new tryed Properties, so far forth as yet are found true by experience,"* Edinburgh, 4to. 1618. This is a very animated description of the numerous virtues of a medicinal well near the village of Kinghorn, in Fifeshire. He wrote also *"Grana angelica; hoc est, Pilularum hujus Nominis insignis Utilitas, quibus etiam accesserunt alia quædam paucula de durioris Alvi Incommodis propter Materiæ Cognitionem, ac vice Supplementi in fine adjuncta,"* Edinburgh, 12mo. 1635. This little book is so very rare that there are not perhaps above three or four copies of it extant. The medicine which it describes has had a very different fate. Anderson's pills are still a well known popular medicine in all parts of Scotland. The privilege of vending them by ancient patent still exists in the individual who has succeeded to the right, and they are sold at an old house in the High Street of Edinburgh, which has a decayed portrait of Anderson hanging over the door. They are mild aperients. In his book Anderson disclaims the merit of inventing them, and says he brought the prescription from Venice. He wrote a history of Scotland in three volumes folio, which is preserved in MS. in the Advocates' Library. It is entitled *"The Historie of Scotland since the Death of James the First, where Boetius left off, untill the Death of King James the Sext of happie Memorie, cairfullie and most faithfullie collected and digested into 6 Bookes."* J. H. B.

ANDERSON, ROBERT, M.D., a literary critic and biographer, was born at Carnwath in Lanarkshire, on the 7th of January, 1750. He received a classical education under Robert Thomson, master of Lanark school, who had married a sister of Thomson the poet. He was destined by his mother, who became a widow when he was only nine years old, for the church; but after having gone through part of the prescribed course of ecclesiastical instruction at Edinburgh, he found that his taste was in a different direction, and he studied medicine. His first literary effort was the publication, in 1773, of a collection of poems by James Græme, a fellow-student of his own who had entered life with similar prospects, but who had early been cut off by consumption. These poems never acquired any reputation, but Anderson again exhibited his affectionate zeal for his early companion's fame by inserting them in his edition of the *"British Poets."* He became surgeon to the dispensary of Bamborough Castle in Northumberland, where he married, in 1777, the

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daughter of Mr. Grey of Alnwick, a relation of Sir Charles, afterwards the first Earl Grey. After having practised for a short time as a physician in Alnwick, he removed to Edinburgh in 1784, discontinued the pursuit of his profession, and gave all his time to literature. He was for some years occupied in preparing his edition of the "British Poets," of which the first volume was published in 1792, and the last (the series consisting of fourteen volumes) in 1807. This collection contains the works of forty-nine poets not given in Johnson's collection. In the case of the minor poets, the editor does not profess to give their complete works. Attached to the works of each poet there is a preface "Biographical and critical," containing a laborious and well-digested memoir. The life prefixed to the poetical works of Johnson was afterwards enlarged by the author, and as "The Life of Samuel Johnson, with critical Observations on his Works," went through several editions. This work contains some curious notes by Bishop Percy, and other valuable illustrative matter; but, as might naturally have been expected, the book has sunk before the superior claims to attention held out by Boswell's work. A less elaborate, but perhaps on the whole more valuable, memoir written by Dr. Anderson is "The Life of Tobias Smollett, M.D., with critical Observations on his Works," Edinburgh, 8vo. 1803. This work also went through several editions, and as the best history of a man of genius whose life had been so strangely checkered, it could not fail to be interesting, though perhaps it might have been more so, if the author had possessed more sympathy with the erratic character of his subject. In 1820 he edited the "Works of John Moore, M.D.," prefixing a "Memoir of his Life and Writings." Dr. Anderson died at Edinburgh on the 20th of February, 1830, after having completed his eightieth year. He had gathered round him a large circle of literary friends in his old age. He was a kind friend to younger literary aspirants, and as an illustration of the feeling he thus created, it may be mentioned that Thomas Campbell dedicated to him the first edition of the "Pleasures of Hope." (*Encyc. Brit.*; *Works*, as referred to.) J. H. B.

ANDERSON, ROBERT, was born at Carlisle on February 1. 1770. He was the youngest of nine children, and his parents being poor, he received the rudiments of education at a charity school. At the age of ten he was taken from school to assist in the support of an aged and infirm father. His first employment was under his brother, a calico-printer, but, having a taste for drawing, he was afterwards apprenticed to a pattern drawer. The last five years of his time were spent in London, where he suffered much wretchedness from the villany of his master,

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who confined him for some months to a miserable garret. From his earliest years, he had a love of poetry, which he traced to an old Highland woman, for whom he used to run on errands when a boy. A visit which he paid to Vauxhall, in 1794, called forth his talent for composition. He was so disgusted with the words of the songs he heard there, that the next morning he produced a ballad called "Lucy Gray," and three others, which he offered to Mr. Hook, the composer to the gardens, by whom they were set to music. They were sung at Vauxhall in the summer of 1794 with great applause.

In 1796 he removed to Carlisle, and two years after published a volume of poems, which produced him nothing but fame. In 1801 he composed a poem in the Cumberland dialect, "Betty Brown," which was so well received, that he wrote many others in a similar style. He occasionally sent some of his poems to the newspapers, and, in 1805, a sufficient number had accumulated to form a volume, which appeared in that year at Carlisle, under the title of "Ballads in the Cumberland Dialect," with notes and a glossary by the author's friend, Mr. Thomas Sanderson. The work became very popular, and ran through several editions, from which however Anderson derived no benefit, as he had disposed of the copyright, and as the first edition was a failure in a pecuniary point of view in consequence of the defaults of the subscribers. Soon after its appearance, Anderson left England for a situation at Belfast, where he remained for several years. On his return to Carlisle, he was advised to collect and publish his works, in order to make some provision for his declining years. Two volumes were accordingly published at Carlisle in 1820, accompanied by an "Essay on the Characters and Manners of the Peasantry of Cumberland," by Mr. Sanderson, and an autobiography of the poet. He died at Carlisle on the 27th of September, 1833, and was interred in the burial-ground of the cathedral. A handsome monument has since been erected to his memory in the cathedral by the subscriptions of his admirers, as well as a tombstone in the graveyard. For the last year of his life he had been supported by a monthly subscription of his friends.

Anderson's works enjoy a high reputation in his native district. They are chiefly of a humorous cast, his perception of the ludicrous being his strongest point, and fairs, weddings, and merry-makings his most constant theme, with the exception of love. He paints strongly, but coarsely, in a style which accords well with the rustic simplicity of the subjects of his pictures; and with them he enjoyed the advantage of being thoroughly acquainted. His originality is not great, and several of his songs bear too much resemblance, even in words and manner, to the productions of other writers. The editor of

Miss Blamire's works accuses him of printing some of that lady's compositions as his own.

A selection from Anderson's poems is given in a collection of "Dialogues, Poems, &c., in the Westmoreland and Cumberland Dialects," published at London, 1839, 12mo., and his popularity in Cumberland seems not at all on the decline. He left numerous writings in MS. behind him, amongst them a complete opera called "The Chief of Skye." (Life in *Dialogues, Poems, Songs, and Ballads in the Westmoreland and Cumberland Dialects* 213—218.; which is chiefly taken from the autobiographical memoir prefixed to Anderson's *Works*; Miss Blamire, *Works*, (edited by Maxwell), x. xi.; Anderson, *Ballads in the Cumberland Dialect*, Carlisle, 1805.)

J. W.

ANDERSON, THOMAS, surgeon. He resided at Leith, and was a fellow of the Royal College of Surgeons of Edinburgh. In 1781 he read a paper before the Philosophical Society of Edinburgh, which was published in the second volume of the *Transactions of the Royal Society of Edinburgh* in 1790. This paper was entitled "Pathological Observations on the Brain," and consisted of a series of interesting cases of injury to the brain, from which the author drew the conclusions which had already been maintained by many distinguished anatomists:—1. That when one side of the brain is affected, it produces its effects on the opposite side of the body. 2. That when both sides are affected, the whole body suffers. Watt, in the "Bibliotheca Britannica," refers to the following papers published by Mr. Anderson:—1. "Account of a very extraordinary enlargement of the stomach discovered on dissection. *Med. Com.* ii. 294. 1774." 2. "History of a case in which a quantity of pus from near the rectum found its way into the scrotum, giving the appearance of hernia. *Ib.* ii. 423." 3. "Two cases of dislocation of the femur, with the method of reduction. *Ib.* iii. 424. 1775." (Watt, *Biblioth. Brit.*; *Trans. of the Royal Society of Edinburgh*, vol. ii.)

E. L.

ANDERSON, WALTER, D.D., an historical and critical writer, was for fifty years minister of the parish of Chirnside in Berwickshire. The date of his birth is unknown. In 1755 he printed anonymously, "The History of Cræsus, king of Lydia, in Four Parts, containing observations, 1. On the Ancient Notions of Destiny; 2. On Dreams; 3. On the Origin and Credit of Oracles; 4. and the Principles on which their Responses were defended against any Attack." This little work (of 211 widely printed duodecimo pages) is now very rare, and biographers, in adducing it as an illustration of tedious enlargement on a trifling subject, appear to have been misinformed as to its size. It is little more than a translation of the narrative about this king of Lydia, in the

first book of Herodotus, with all the responses of the oracles. The author seriously discusses the question, whether the oracles spoke under the influence of inspiration. In 1769, Dr. Anderson published "The History of France during the Reigns of Francis II. and Charles IX.; to which is prefixed a Review of the General History of the Monarchy, from its Origin to that Period," 2 vols. 4to. In 1775 he published a continuation down to the Edict of Nantes, 1 vol. 4to.; and in 1783 a farther continuation down to the Peace of Münster (in 1648), 2 vols. 4to. This work never acquired much popularity or reputation. In 1791 he published "The Philosophy of Ancient Greece investigated in its Origin and Progress to the *Æra* of its greatest Celebrity in the Ionian, Italic, and Athenian Schools, with Remarks on the delineated Systems of their Founders; and some Accounts of their Lives and Characters, and those of their most eminent Disciples," 4to. This work exhibits great reading, and a marked improvement in the author's style. It might have become a popular compendium had it not been superseded by Enfield's Abridgment of Brucker. The character of all Dr. Anderson's works is, that he simply retailed the results of his reading, without subjecting them to any critical analysis. He died at Chirnside on the 31st of August, 1800. (*Gent. Mag.* lxx. 802. 999.; Chambers's *Lives of Illustrious Scotsmen.*)

J. H. B.

ANDERSON, WILLIAM, naval surgeon and naturalist. He was appointed surgeon's mate on board the *Resolution* in Cook's second voyage round the world in the years 1772, 1773, 1774, 1775. Whilst the *Resolution* was in Port Sandwich, and off the island Malicolo, some fish were caught and eaten by the officers and crew which were of a poisonous nature. The details of the symptoms produced and the treatment pursued were given by Mr. Anderson in a paper published in the sixty-sixth volume of the *Philosophical Transactions*, entitled "An Account of some Poisonous Fish in the South Seas; in a letter to Sir James Pringle, Bart. F.R.S., from Mr. William Anderson, late Surgeon's Mate on board his Majesty's Ship the *Resolution*, now Surgeon of that Ship." This letter is dated April 23, 1776, and was read at the Royal Society in June of the same year. In the sixty-eighth volume of the *Philosophical Transactions* Anderson published an account of a large detached stone which exists about thirty miles from Cape Town, Africa, and which is known by the name of the Tower of Babel, or the Pearl Diamond. This communication was dated "Cape of Good Hope, November, 1776," and was read at the Royal Society in January, 1777. This paper was written whilst he was accompanying Cook in his last voyage, in which he went out as surgeon to the *Resolution*. He died on ship-board during the

voyage. Sprengel states that an island was named after him in the North Pacific Ocean, but its name does not occur in recent works on geography. He left behind him a manuscript volume, which is now in the Banksian Museum at the British Museum, containing descriptions of new birds and other animals which he had met with during his voyages; also of several plants, chiefly from Van Diemen's Land. He also wrote a paper on the use of the cabbage-tree as an anthelmintic. Robert Brown has named a genus *Andersonia*, belonging to the natural order Epacridaceæ, to commemorate the subject of this article, as well as Alexander and William Anderson; the former was superintendent of the botanic garden at St. Vincent's, the latter is still living, and is curator of the botanic garden at Chelsea. The plants and animals which were collected by Anderson, and which are not numerous, are deposited in the collection of the British Museum. (Brown's *Prodromus Flora Novæ Hollandiæ*; Anderson, *M.S.* British Museum; *Philosoph. Trans.* vols. lxvi. and lxviii.; Cook's *Voyages*; Watt, *Biblioth. Brit.*) E. L.

ANDERTON, HENRY, an English portrait painter of great repute towards the end of the seventeenth century. He was the pupil of Robert Streater, sergeant painter to Charles II., visited Rome, and spent some years in the study of the antique there. When he returned to England Anderton painted the portrait of the beautiful Duchess of Richmond, through which picture he got Charles II. to sit to him, and afterwards the principal persons of his court. Anderton interfered with the business of Sir Peter Lely, and had a great share of reputation in his time. He painted likewise landscapes and still life, and was a good imitator of his master, Streater, "till he left his way and fell to face painting." Anderton died soon after the year 1665. (*The Art of Painting, &c. from the French of Monsieur de Piles: to which is added an Essay towards an English School.* London, 1706.) R. N. W.

ANDERTON, JAMES, a Roman Catholic controversial writer of the early part of the seventeenth century, whose biography is involved in considerable obscurity. Several works were published at that period under the name of "John Brerely, priest," which Dodd, the Roman Catholic church historian, asserts to be "a fictitious name, or at least assumed by James Anderton, of Lostock, in Lancashire, a person of singular parts and erudition, as well as master of a plentiful estate." To confirm this statement, which he says that he met with in various authors, Dodd mentions that the manuscripts of Brerely's works in Anderton's handwriting were still preserved in the family at the time when he was writing his history, about a hundred years ago. He expressly and emphatically states that this Anderton was a layman.

According to the pedigree of the family, printed in Baines's "Lancashire," the master of the "plentiful estate" (which was finally forfeited for the share taken by the last baronet of the family in the rebellion of 1715), during the earlier part of the seventeenth century, was Roger Anderton, of Birchley, who died in 1640; and the supposition that he is the person referred to receives some, though slight, confirmation from the circumstance that Barwick, in his "Life of Bishop Morton," calls the controversialist "Mr. Roger Brerely." But Roger Anderton had a brother James, of whom it is said in Baines, that he "went abroad, and became a Catholic clergyman. He was called for his eloquence 'Golden-mouthed Anderton,' and was a learned writer." Gee, in his list of "Names of the Romish Priests and Jesuits now resident about the City of London, March 26, 1624," printed in his "Foot out of the Snare," mentions a "F. Anderton, a Jesuite, a Lancashire man, yet not the same Anderton who goeth by the name of Scroope." On the whole it seems probable, in spite of the stress which Dodd lays on his being a layman, and of landed estate, that Anderton was a priest and a younger brother.

The works of Anderton are—1. "The Protestant's Apologie for the Roman Church," which passed through three editions. In the preface to the second, which appeared in 1608 in the shape of a closely printed quarto of more than eight hundred pages, the writer complains of the "untymely and preposterous hast of some who upon their casual viewing an imperfect, uncorrected, and not fynished copie of this treatise, did against my known mynd detain and so publish the same in print." The first edition thus complained of, seems to have been published in 1604. It attracted much attention. Dr. Morton, afterwards bishop of Durham, in the preface to his answer to it, acknowledges that whatever of real pith had been said against the Protestant cause "seemeth herein to have been collected, urged, and reinforced against us with as singular choice of matter, with as ponderous weight of consequence, with an as exact and exquisite a method and style, together with as sober a temper of speech as they" (the writers of the "Apologie," of whom he assumes more than one), "by their diligence, judgment, wit, art, and moderation could easily perform. This scene," he adds, "forthwith our most reverend, careful, and religious metropolitan" (Archbishop Bancroft) "commanded a certain number of divines, then at hand, to employ their studies for the perfecting of a satisfiable reply." Owing to various obstacles, however, the task fell upon Morton alone, who in 1610 published his answer under the title of "A Catholike Appeale for Protestants," in one volume folio. The plan adopted in Brerely's book

was to convict the Protestants of inconsistency, by producing from many of their writers passages in which they separately admitted each claim of the Roman Catholic church. The plan of Morton was to show that each of the doctrines of the Protestants had been held by some of the Catholics who were admitted to be orthodox. His biographer, Barwick, claims for him complete success, and adduces as a proof, that none of his adversaries was ever so hardy as to attempt an answer. Dodd, on the contrary, alleges that the Roman Catholic authors quoted by Morton were irregular in their opinions, and not approved of by the rest of that communion, and that "the various disagreements he mentions were not concerning essential, but indifferent matters;" and that "these two considerations render his reply insignificant." As the controversy is still of interest, and the dates and other circumstances respecting it have been erroneously given in some respects by Barwick, Dodd, and others, these particulars have been collected from the books themselves. A third edition of the "Protestant's Apologie" was issued in 1615, and a Latin translation of it by William Rayner, a doctor of the Sorbonne, was published in the same year. 2. "A Treatise of the Liturgy of the Mass, Concerning the Sacrifice Real Presence, and Service in Latin," Cologne, 1620, 4to. Owing, probably, to a misapprehension of the two last words of the title, it is stated in the "Biographie Universelle" that the work is in Latin. 3. "St. Austin's Religion;" giving an account of his opinion in matters of controversy between Catholics and Protestants, 1620, 8vo. This was replied to by Compton, in a work entitled "St. Augustine's Sum; or, St. Augustine's Religion agreeing with that of the Protestants, in answer to John Brerley," London, 1624 and 1625, 4to., the second edition of which was revised by Archbishop Laud, by the express direction of king Charles, as appears from a passage in the archbishop's diary. In addition to these, Gee, in the catalogue of Popish books in his "Foot out of the Snare," mentions, 4. "The Reformed Protestant, by Brerley." That vulgar and illiberal writer adds, "There was a printing-house suppressed about three yeers since (1621) in Lancashire, where all Brerley his works, with many other Popish pamphlets, were printed." The only remark Gee makes on the "Apologie" is, that it was "reprinted and sold for seventene shillings, and might bee afforded for six shillings, or lesse." (Dodd, *Church History of England from 1500 to 1688*, chiefly with regard to Catholics," Brussels, 1739, ii. 386.; Barwick, *Ипоукиъ* (*Funeral Sermon on Bishop Morton*), London, 1660, p. 132.; Gee, *The Foot out of the Snare*, London, 1624, unpagued; Baines, *History of the County Palatine of Lancaster*, Pedigree at p. 453. vol. iii.) T. W.

ANDERTON, LAWRENCE, was born at Blackburn in Lancashire about the year 1576, of a Protestant family, and was sent first to Blackburn grammar school, then to Christ's College, Cambridge, where, according to Anthony a Wood, he was for his eloquence called "Golden-mouthed Anderton," and, according to Dodd, "Silver-mouthed Anderton," an epithet which appears to have been wrongly transferred by Baines to his contemporary and countryman James Anderton of Lostock. "Being much addicted to read books of controversy," says Dodd the Roman Catholic historian, "he could not get over some difficulties he met with concerning the original occasion and doctrine of the Reformation, which at last ended in his conversion to the Catholic church." Anthony a Wood says that "his mind hanging after the Roman Catholic religion, he left the college and his country, and shipping himself beyond the seas, entered into Roman Catholic orders, and became one of the learnedest among the papists." He entered the order of Jesuits at Rome in 1604, and afterwards returned to Lancashire, where he spent nearly forty years as a missionary priest in times of difficulty and danger. He died in Lancashire on the 17th of April, 1643.

Anderton was the author of three works, all in English:—1. "The Progeny of Catholics and Protestants," Rouen, 1634, 8vo., intended to show the continued series of Catholic priests from Christ, and the recent origin of the Protestants. 2. "The Triple Cord," St. Omer, 1634, 8vo., in which he endeavours to demonstrate the heads of the Roman Catholic faith in three ways,—from the Scriptures, from the exposition of the Fathers, and from the consent of the Protestants themselves. 3. "One God, one Faith," 8vo., no place mentioned. The two former works are anonymous, the third bears the initials W. B. (Ribadeneira, *Bibliotheca Scriptorum Societatis Jesu, Opus continuatum a Sotvello*, p. 538.; Wood, *Athena Oxonienses*, Bliss's edition, ii. 514.; Dodd, *Church History of England from 1500 to 1688*, iii. 100.) T. W.

ANDINO, CRISTOBAL, a Spanish artist of the sixteenth century, distinguished for the beauty of his designs for iron gratings, which he made for the cathedral of Palencia and other places. (Bermudez, *Diccionario Historico*, &c.) R. N. W.

ANDLÖ, GEORG VON, is mentioned by Peter von Andlo in the dedication to his treatise, "De Cæsarea Monarchia," as the patron of the author, and the first to instigate him to compose the work. Georg was, according to that dedication, of an Italian family settled in Germany, whose remote progenitors had been patricians of the old Roman empire, but the dedication does not intimate that he was a relation of the writer. Georg was provost

of the churches of Bâle and Lauterbach, and Schöpflin says that his opinions had great weight with the prelates at the council of Constantz. When Pius II. conferred the privileges of a "Studium generale," or university, upon the seminary at Bâle, Georg von Andlo was the first who held the office of rector. He died in 1466. (*Representatio Reipublicæ Germanicæ* (Oelhafen ?), Nürnberg, 1657; Schöpflin, *Alsatia*, ii. 698.) W. W.

ANDLO (sometimes written ANDLAU, ANDELO, or ANDELOW), HERMAN PETER VON, was, according to his own account, the descendant of a certain Pantaleon de Andlo, a citizen of Bologna; elsewhere, however, he only calls himself, "Peter, surnamed from the town of Andlan." His family had, it appears, at the time of his birth, been settled for several generations in Alsatia, where they possessed the castle of Andlan. The little we know of Herman Peter is gathered from the allusions to his Italian ancestry in his treatise on the German empire, from a few lines of Latin verse prefixed to a MS. copy of that work in the king's library at Paris, and a MS. volume in his handwriting preserved in the public library at Strassburg. The year of his birth is unknown. He was a student at Pavia in the years 1443 and 1444: the former date is appended to a copy of the comedies of Terence in his volume of MSS. at Strassburg; and the latter to six lines of Latin verse which he has written on the first page of the volume. The note at the end of Terence states that, attracted by the sweetness of the verse, he, "Petrus de Andlo," had copied the book with his own hand while residing at Padua to prosecute his studies; and the verses state that he, "de Andelo Petrus," had transcribed the contents at Pavia, where poetry strewed its flowers over those whose minds were nourished with the divine milk of the "Canons." The same volume contains an oration ("arenga" he calls it) "delivered by me, Peter de Andelo, licentiate of theology, at the opening of a public disputation held at Bâle in 1450. An anonymous writer in Millin's *Magazin Encyclopédique* (vol. ii. p. 226.) states, that in the MS. in the king's library at Paris, Peter de Andlo is designated "doctor of the decretals, and provost of the collegiate church of Lauterbach;" but perhaps this writer confounds him with Georg von Andlo, provost of the churches of Bâle and Lauterbach mentioned in Peter's dedication. In that dedication he calls himself a canon of the church of Colmar. The treatise on the German empire ("De Cæsarea Monarchia.") is dedicated by the author to the Emperor Frederick III., and allusion is made in it to the taking of Constantinople by the Turks as a recent event; it has therefore been inferred that the work was composed about the year 1460. After this date nothing is known of the life or

death of Peter von Andlo. The work which has preserved his memory is his treatise in two books on the German empire. It was first published in 1612 by Marquard Freher, who found the MS. in the library at Heidelberg. It was reprinted in 1657, in the collection entitled "*Representatio Reipublicæ Germanicæ*," published by Freher, but in some catalogues attributed to Oelhafen. This work is curious as the first attempt at systematic exposition of the public law of Germany known to have been made. The two books of which it consists contain, the first sixteen, the latter twenty chapters. The sources from which he derives his legal doctrines are—the Bible; Justinian's compilations; the papal decrees; the glosses of the doctors of civil and of canon law; and the Golden Bull of the Emperor Charles IV. In the first book he traces the history of the authority of the Roman emperors; and the transference of their authority, first to the Grecian, and afterwards to the German emperors. In the second book the author treats, in chapter one, of the institution of the seven prince electors; in chapters two to nine inclusive, of the election of the emperor and his installation; in chapter ten, of the administration of the imperial authority during an interregnum; in chapters eleven to fourteen, of the nobles, the seven classes into which they are divided, their coats of arms, &c.; in chapter fifteen, of the etiquette of the imperial court; in chapter sixteen, of the duties of the emperor and the causes which weaken his authority; in chapter seventeen, of the duty of the emperor to protect the church; in chapter eighteen, of his duty to preserve peace and clear the highways of robbers; and in chapter nineteen, of the ceremonies with which the emperor is received in cities. The twentieth chapter contains some general remarks upon the vocation and destinies of the Germanic empire. The author has evidently been more of a humanist than a lawyer; and he writes with all the contempt of the consuetudinary laws of Germany, which a student of canon law was apt to contract in an Italian university. He argues stoutly in defence of the position, that the emperor derives his authority from the pope. As an historical monument the work is of little value, for the author, if he knew any thing of German law, has not allowed it to appear. As the first attempt in Germany to compile a system of public law, it deserves to be noticed. Freher and Oelhafen believed that the MS. of this work in the Heidelberg library was the only one in existence. The writer in the *Magazin Encyclopédique* above alluded to, mentions another in the king's library, which he says contains material variations from the printed copy. A chronicle compiled by Peter von Andlo in the German language was believed to exist, but Schöpflin sought for it in vain.

A MS. was discovered on the occasion of the pillage of the abbey of Gebwiller in Alsatia, in a popular insurrection in 1789, which was believed by Oberlin to contain the missing chronicle and a collection of letters, among which was one from Von Andlo about a diet held at Frankfurt. Doubts were expressed at the time as to whether the MS. contained the whole chronicle, or merely an abstract of it, which Oberlin was unable to solve; and as nothing further has been published respecting it, the matter still remains doubtful. (*Repräsentatio Reipublica Germanica*, Nürnberg, 1857, 4to.; Pütter, *Literatur des Deutschen Staatsrechts*, vol. i. Göttingen, 1776, 4to.; Millin, *Magazin Encyclopédique*, vols. i. and ii. Paris, 1795, 8vo.) W. W.

ANDOCIDES (Ἀνδοκίδης), an Athenian orator, called one of the Ten Orators, was the son of Leogoras. He was born in B.C. 467, of a noble family, some members of which had done good service to the state. His great grandfather, Leogoras, assisted in expelling Hippias and his partisans from Athens (B.C. 510). His grandfather, Andocides, was employed by the Athenians in negotiating the Thirty Years' Truce (B.C. 445). His father, Leogoras, only distinguished himself, as far as we know, by his luxurious habits. The mother of the orator was a daughter of Pisander.

Andocides was appointed (B.C. 432), with Glaucon, to the command of a fleet of twenty ships, to assist the Coreyreans in their contest against the Corinthians. This fact is recorded by Thucydides (i. 51.), but it is not mentioned by the orator on an occasion when he might have mentioned it, in his speech on the mysteries. If a passage in the oration against Alcibiades is trustworthy, he was afterwards employed on various public missions to Thessaly, Macedonia, the country of the Molossi and Thesproti, and to Italy and Sicily. In the same oration it is stated that he had been put on his trial four times, but on what charges it is not said; and that he was on all the four occasions acquitted.

The event in his life which exercised the chief influence on his fortunes has associated his name with that of Alcibiades. Shortly before the expedition of the Athenians to Sicily (B.C. 415), the affairs of the mutilation of the Hermæ and the alleged profane celebration of the Eleusinian mysteries took place. [ALCIBIADES.] Among the persons denounced by Diocides as engaged in the affair of the Hermæ were Andocides, his father, and other members of his family. Andocides, seeing his danger, turned informer also, and, professing to give a full account of the matter, named as the guilty parties some who had been already put to death, some who had fled, and four persons, who had not hitherto been named. He thus saved himself, his father, and his kinsmen. The four persons whom he denounced made their

escape. According to his own statement, he thus saved the lives of innocent persons and relieved the city from the state of alarm and confusion into which it had been thrown by the affair of the Hermæ, which was supposed to be connected with some plot for the subversion of the constitution. He admits that his conduct exposed him to odium, but he contends that under the circumstances it was the best thing to do, and that he was rather to be pitied than blamed for being placed in so embarrassing a situation. Thucydides (vi. 60.), who alludes to the conduct of Andocides without naming him, is unable to pronounce whether he acted an honest part or not. After this affair he left Athens, and visited various countries, among which Cyprus is mentioned, and he appears to have been engaged in commerce. He is accused by the writer of the "Lives of the Ten Orators," attributed to Plutarch, of carrying off a kinswoman of his, the daughter of one Aristides, and making a present of her to the King of Citium in Cyprus. During the administration of the Four Hundred (B.C. 411), Andocides obtained permission from Archelaus, king of Macedonia, to carry from Macedonia supplies to the Athenian fleet, which was then at Samos. Thinking he had thus secured the favour of the Four Hundred, he returned to Athens; but in the mean time the fleet at Samos had declared against the Four Hundred, and on his arrival Andocides was thrown into prison as an enemy to the state, for his aid to the forces at Samos, and he was not released till he had suffered much. On the establishment of the tyranny of the Thirty (B.C. 404) he left Athens again. According to one account he spent his exile at Elis. The oration of Lysias against Andocides (which is a doubtful authority) makes him visit during this period Sicily, Italy, Ionia, Cyprus, and other countries; but there is an apparent confusion between these supposed travels and his movements after the first time when he left Athens. He is again spoken of as taking a part in public affairs at Athens, whither he had ventured to return, confiding in the general amnesty that had been declared after the overthrow of the Thirty by Thrasybulus and his partisans (B.C. 403). In the year B.C. 391, the fifth year of the Corinthian war, he delivered his oration on the peace with Lacedæmon, which he advised, and he was himself, it is said, one of the persons appointed to negotiate it. The success of the negotiation did not answer the expectation of the Athenians, and Andocides was again obliged to leave Athens. Nothing more is known of him. Many of the events of his life are obscurely told by the extant authorities, and there are some discrepancies in them. His political career may not have been worse than that of most of his contemporaries, but his character is not free from suspicion. It is however a very unfair inference of one of

his commentators, that he admits his own moral depravity, because he contents himself with retorting that his accuser was guilty of the practices with which he charged Andocides (*Περὶ τῶν Μυστηρίων*, c. 17.).

Four extant orations are attributed to Andocides, but he wrote others which are lost. The oration entitled, "On his Return from Exile" (*Περὶ τῆς ἐαυτοῦ Καθόδου*), it is contended by some critics, was delivered after the overthrow of the administration of the Four Hundred, but the time cannot be accurately ascertained. The oration on the Mysteries (*Περὶ τῶν Μυστηρίων*) was delivered after the overthrow of the Thirty, and about B. C. 400, or three years after his second return to Athens. It is a defence of himself against a process named in Attic law an *Endeixis* (ἐνδεξις), the object of which, in his case, was to show that he laboured under certain disabilities in consequence of his conduct in the affair of the Mysteries and the *Hermæ*, and other things. The orator accordingly gives the whole history of the proceedings in these matters: he mentions that he was guiltless of all participation in the informations as to the profanation of the Mysteries, and that he was innocent of the affair of the *Hermæ*. Besides this, he relies on the acts of amnesty that had been passed after the expulsion of the Thirty. He draws a striking picture of the state of Athens during the investigation of these acts of sacrilege, which, compared with the narrative of Thucydides, forms one of the most singular cases on record of popular credulity and alarm. One of the causes of the enmity of his persecutors was, according to Andocides, the circumstance of his outbidding them for the farm of a part of the revenue of Athens, and thus giving the state the full value, instead of letting a portion go into the pockets of the former contractors. The speech on the Peace (*Περὶ Εἰρήνης*) has already been mentioned. Its genuineness was doubted by Dionysius and Harpocration, and the internal evidence is strongly against it. Among other things the writer speaks of the Thirty Years' Truce having lasted thirty years, which is a palpable blunder. Several passages in this speech and in that of *Æschines* on the Embassy (*Περὶ Παραπρεσβείας*), are nearly the same, and are either from a common source, or the writer of one of the speeches has borrowed from the other. The oration against Alcibiades (*κατὰ Ἀλκιβιάδου*) has been the subject of much discussion. The orator mentions himself, Alcibiades, and Nicias as three persons who were threatened with ostracism; and he argues in favour of Alcibiades being entitled by his vices to the distinction of ostracism in preference to himself. Now, as Phæax was one of the three, and Andocides is not mentioned as one of them, it is contended by Taylor that Phæax is the author of the extant oration. But the best

opinion is, that it is neither by Andocides nor by Phæax. Ruhnkens, who has answered some of Taylor's arguments, decides, from the style, in favour of the oration of Andocides being genuine, an opinion which, from so eminent a scholar, is rather singular, for the oration is an ill-constructed rhetorical exercise, as feeble in thought as it is trivial in expression. It could hardly have been delivered in its present form before the expedition to Sicily, of which Nicias, Alcibiades, and Lamachus had the command; for the orator mentions a son of Alcibiades by a captive woman of Melos. Now, Melos was taken near the end of B. C. 415, and the expedition set sail about the middle of A. C. 414; the appointment of Nicias and Alcibiades was made in the spring of B. C. 414. The two genuine orations of Andocides are very different from this spurious speech. The oration on the Mysteries, delivered by a man sixty-seven years of age, is a specimen of clear statement and sound argumentation, expressed in vigorous language.

The orations of Andocides were first published in the collection of Aldus, Venice, 1513, fol. They have been printed in the collections of H. Stephens, Reiske, and Dobson. The best edition of the text is by Imm. Bekker in his "Attic Orators," 1822, 8vo. They were edited separately by C. Schiller, Leipzig, 1835, 8vo.; and by J. G. Baier and Herm. Sauppe, Zürich, 1838, 8vo. There is a German translation by A. G. Becker, 1832, 8vo. Leipzig; and a French translation by Athan. Auger, 1783, 8vo., with the orations of Lycargus and others. (Thucydides, vi. 27, &c. 60.; *Lives of the Ten Orators*; Photius, *Biblioth. Cod.* 261.; Sluiter, *Lectiones Andocidææ*; Thirlwall, *Hist. of Greece*, iii., and Appendix; Clinton, *Fasti Hellenici*.) G. L.

ANDOQUE, a French writer, of whom little appears to be known, except that he was a counsellor in the court of the presidency of Béziers. Le Long fixes his death A. D. 1664. He published the following two works:—1. "Histoire du Languedoc jusqu'en 1610, avec l'Etat des Provinces voisines," fol. Béziers, 1648. Le Long gives two dates, 1623 and 1648, as if the work had gone through two editions, but David Clement has shown that the insertion of the date 1623 is an error, and that the only edition is that of 1648. 2. "Catalogue des Evêques de Béziers," 4to. Béziers, 1650. The history of Languedoc is held in very low estimation; truth and falsehood are mingled together in such a manner as to show that either the author had bad materials, or was deficient in discrimination. "Andoque, who has written after him (Catel) the history of this province, would have done better (says Germain de la Faille) not to have meddled with it; one can hardly conceive the number of blunders that this honest man (bonhomme) has made. I

have noticed innumerable mistakes, which I have marked in the margin of his book in going through it." Yet when published it had prefixed to it a strong recommendation from the president, lieutenant, and counsellors and magistrates of the court of the seneschal and the court of the presidency of Béziers. (David Clement, *Bibliothèque Curieuse*, &c. i. 297. Göttingen, 1750; Germain de la Faille, Preface to his *Annales de Toulouse*; Lenglet du Fresnoy, *Méthode pour étudier l'Histoire*, tom. iv. p. 233. 236. edit. Paris, 1729; Le Long, *Bibliothèque Historique de la France*.) J. C. M.

ANDRADA or ANDRA'DE, ALFONSO DE, a Spanish Jesuit born at Toledo in 1590. He became an associate of the college of St. Bernard at Toledo, and taught philosophy in the Athenæum of that city. He was afterwards raised to a rectorship of his order, and was sent on several missions across the eastern and western seas: he nevertheless found time to compose upwards of thirty volumes, the titles of which are given by Nicolas Antonio; the greater part of these volumes have been published. The following are some of the titles:—1. "El buen Soldado Católico, y sus Obligaciones," 1 vol. 8vo. Madrid, 1642. 2. "El Estudiante perfecto, y sus Obligaciones," 1 vol. 8vo. Madrid, 1643. 3. "Itinerario Historial que debe guardar el Hombre para caminar al Cielo," 2 vols. Madrid, 1648, another edition ibid. 1657. 4. "Idea del perfecto Prelado y Vida del Cardenal Arzobispo de Toledo, Don Balthazar de Moscoso y Sandoval," 4to. Madrid, 1658. 5. "Varones illustres de la Compañía de Jesus," 2 vols. folio, Madrid, 1666, 1667. Andrada died at Madrid in 1672. (N. Antonius, *Bibliotheca Hispana Nova*.) W. C. W.

ANDRADA or ANDRA'DE, FERNAN PEREZ DE, lived in the fourteenth century, was a brave and faithful adherent of Enrique or Henry, count of Trastámara (afterwards Enrique II. king of Castile and Leon), in his disputes with his half-brother King Pedro, styled "el Cruel." Argote de Molina, on the authority of el licenciado Molina, author of a description of Galicia, and Gandara, in his "Armas y Triunfos, &c. de Galicia," both state that when Pedro and Enrique were grappling in a mortal struggle in the tent of Du Guesclin, after the battle of Montiel, and when Pedro had thrown down and was holding Enrique under him, Andrada being present assisted Enrique, so that he became uppermost and slew his brother. The phrase used by Andrada on this occasion has been handed down: "Yo no quito ni pongo rey, sino libro a mi señor" (I neither set up nor put down a king, but free my lord). If we are not mistaken, the estates of Andrada were in the feudal domain of the Conde de Trastámara. The Spanish historians generally attribute this act in favour of

Enrique to Du Guesclin: Amelot de la Housaye states that Du Guesclin was the person. Froissart says a Viscount de Roquebertin (Rocaberti) was the man; but the assertion of writers of Andrada's own province is of more weight. That Andrada rendered Enrique of Trastámara important service cannot be doubted, for after his coronation Enrique granted him a large extent of territory adjacent to the Andrada hereditary estate. This grant is said to have comprised all the land seen from the top of the castle of Andrada to Cape Prior or Prioro, which is between Coruña and Cape Ortegal. Andrada married, according to Argote de Molina, a daughter of Gomez Perez de las Marinas.

Andrada was called "o Bo," which is in Galician "the Good." He built or rather renewed the large and strong castle called "el Castillo de Andrada." This castle stands on an isolated rock to the eastward of Puente de Eume. At what exact period this work was accomplished is not known, but it was before Andrada's possessions were enlarged by King Enrique. The greater part of the castle is now in ruins, but the remaining walls are near three yards thick: the large square tower is entire; it commands an extensive view of land and sea, taking in Coruña, Ferrol, and other places. The arms of Andrada are sculptured over the gateway, and there are signs of an inscription, now illegible. A description of this castle, which is an imposing feature in a very picturesque landscape, is given in the "Diccionario Geográfico" of Miñano, article "Puente de Eume." Andrada also built a bridge over the estuary of the river Eume, which is still one of the most remarkable constructions of its kind in Spain. The bridge is three thousand and forty-five Spanish feet in length, and it had fifty-eight arches, but one of them is closed up. Formerly there was a chapel on the bridge, in which two masses were said weekly, one for the soul of King Enrique and the other for the soul of Andrada. There was also an hospitalillo, or small house of reception for pilgrims to Compostela, with four beds. Andrada left to the convent of Montefaro provision in land for the support of the chapel and house of reception. This great work was begun by Andrada in 1382 and finished in 1388. Andrada built two other bridges, called "del Porco" and "de Nahario;" he also built the convent of Montefaro, and rebuilt the convent of San Francisco in the town of Betanzos. Works like these may give some idea of the power and resources of the ancient hidalgua or untitled nobility of Spain. Andrada has been said by Lopez de Haro to have been "privado" or confidential minister of Enrique II., and by Gandara to have been "testamentario" or executor of the will of that king.

Andrada died without issue, and his estates

fell to his brother, Pedro Fernandez de Andrada. (Lopez de Haro, *Nobiliario Genealogico de los Reyes y Titulos de España*; Argote de Molina, *Nobleza de Andalucía*; *Les Chroniques de Sire Jean Froissart*, Paris, 1836; Gandara, *Armas y Triunfos de Galicia*.)

W. C. W.

ANDRADA or ANDRA'DE, FERNANDO PEREZ DE, a Spanish nobleman, Conde de Andrada y Villalba, born at the castle of Andrada at Puente de Eume in Galicia, in the latter part of the fifteenth century. Andrada acquired considerable reputation as an officer in the wars of the Spaniards against the French in Italy in the time of Ferdinand of Aragon. He accompanied Don Luis Portocarrero as second in command of an army which was sent to Calabria in February, 1503, and Portocarrero dying soon after his arrival in Calabria, Andrada succeeded him in the command. He shortly after won the battle of Seminara over Everard d'Aubigny, general of the French forces in Calabria. The French were completely routed in this engagement, and D'Aubigny, who fled to the castle of Angitola, was afterwards taken prisoner.

Some misunderstanding arose between Andrada and Gonzalo de Cordoba, who had the chief command of the Spanish army in Italy. The place of Portocarrero, to which Andrada had succeeded, not having been subordinate to Cordoba, Andrada considered himself entitled to act independently, as Portocarrero's successor. But orders coming from King Ferdinand that he should place himself under Cordoba, Andrada obeyed, and was appointed to the cavalry.

At the celebrated battle of the Garigliano, when the power of the French in Naples was utterly broken, Andrada had the command of the rear guard, and contributed mainly to the success of the Spaniards.

At the close of these campaigns Andrada returned to Galicia, and married Doña Francisca de Ulloa y Zuñiga, Countess of Monterrey, by whom he had only one child, Doña Teresa de Andrada. Andrada appears afterwards to have become obnoxious to King Ferdinand, for when disturbances arose in various parts of the kingdom, Ferdinand ordered the ports of Galicia to be guarded, and commanded Andrada and the Conde de Lemos to quit Galicia, where Mariana tells us they were very powerful; but he does not say whether they did quit it. After King Ferdinand's death and the accession of Charles the Fifth, and on the election of Pope Adrian the Sixth, Andrada accompanied Pope Adrian to Rome in August, 1522, with 4000 troops, principally Galicians, and remained at Rome till the death of Adrian, when he returned to Puente de Eume. In 1538 the archbishop of Santiago or Compostela, Don Bartolome Raloy y Losada, having rebuilt the church of Puente de Eume, Andrada added

the great chapel to it as it now stands; and the Andrada arms are sculptured over the principal entrance. Andrada also built a new palace on the river bank. Andrada's daughter, Doña Teresa, was married to Don Fernan Ruiz de Castro, marquis of Sarria and count of Lemos; and by this marriage the Andrada estates passed over to the house of Sarria, Lemos y Andrada. The estates have since gone to the family of the Dukes of Berwick. (Guicciardini, *Istoria d'Italia*; Mariana, *Historia General de España*; Lopez de Haro, *Nobiliario Genealogico*, &c.) W.C.W.

ANDRA'DA or ANDRA'DE, FRANCISCO RADE'S DE, was born, according to Tamayo de Vargas, at Toledo. Andrada was a licentiate of theology and a priest of the knightly order of Calatrava: he was afterwards made prior of the Benedictine convent at Jaen, and chaplain and almoner of King Philip the Second of Spain. Andrada's principal work is the history of the three Spanish orders of chivalry, Santiago de la Espada (Saint James of the Sword), Calatrava, and Alcántara, and as a large number of the principal Spanish combatants against the Moors during many ages were members of these orders, Andrada's work contains much genealogical and biographical information respecting the titled and untitled nobility of Spain.

Andrada's work possesses unquestionable merit; it was praised by his contemporaries, and is still highly prized by those for whom the history of Spain has any interest. Argote de Molina speaks of the thousand beauties of Andrada's style, and says that he has laid the nation under a great debt. Ambrosio Morales names Andrada as one who "excels in diligence and truth;" and Nicolas Antonio calls him an "industrious historian and a faithful and judicious writer." The titles of Andrada's works are—1. "Catalogo de las Obligaciones que los Caballeros, Comendadores, Priores y otros Religiosos de la Orden de la Caballeria de Calatrava tienen en Razon de su Habito y Profesion," 1 vol. 8vo., printed at Toledo by Juan de Ayala, 1571. 2. "Coronica de las tres Ordenes y Caballerias de Santiago, Calatrava, y Alcántara," folio, Toledo, 1572. Andrada left in manuscript a "Nobiliario," called by Alarcon, Mendez Sylva, and other genealogists, "Los Linages de España." Andrada also left in manuscript a genealogy of the house of Ponce de Leon, ancient lords of Marchena, Mairena, Baylen, and Rota. The famous Marquess of Cadiz who distinguished himself in the wars of Granada, was of the Ponce family, and the present Duke of Arcos, and the Marquis of Castilleja del Campo are Ponces de Leon. (N. Antonius, *Biblioth. Hisp. Nov.*; Argote de Molina, *Nobleza de Andalucía*; Lopez de Haro, *Nobiliario genealogico de los Reyes y Titulos de España*; Mariana, *Historia general de España*; Er-

nesti, *Bibliotheca Hispanica*; El Marques de Aviles, *Ciencia Heroica*; Caro y Torres, *Historia de las Ordenes Militares*.) W. C. W.

ANDRADA or ANDRADE, JACINTO FREIRE DE, a Portuguese writer, born at Beja, in Alentejo, in 1597. He embraced a religious life, and became abbot of the monastery of Santa Maria de Chans, in Galicia. He afterwards rose to some distinction at the court of Philip the Fourth of Spain, who was at that time also king of Portugal; but his attachment to the house of Braganza made him obnoxious to Philip's minister, Olivares. Andrada was compelled to withdraw into obscurity, but he aided in promoting the views of John duke of Braganza and his party until the year 1640, when John of Braganza was proclaimed king of Portugal with the title of João the Fourth. King João wished to reward Andrada's services by sending him on a diplomatic mission, but he was prevented from doing so by fear lest Andrada's uncontrollable wit should endanger the successful issue of his embassy. The king offered him the bishopric of Viseu, but Andrada declined it, foreseeing that the pope, who recognised no king of Portugal except King Philip, would not confirm the nomination. Andrada's name is conspicuous in the history of Portuguese literature, both for his poetical and his prose writings. "Wit so highly cultivated," says Bouterwek, "had never shown itself in Portuguese verse." Sismondi gives Andrada the credit of parodying in a very happy manner the peculiarities of the school of Gongora, the "estilo culto," which long deformed both the poetry and prose of Spain by its tiresome mythology and incongruous imagery. Andrada's burlesque of the fable of Narcissus is exquisite, and his Polifemo e Galatea is a broad caricature of the Polifemo of Gongora. Andrada's wit however never passed the bounds of good humour. He says himself that he sought relief in these fanciful compositions from the real ills of life. But Andrada's reputation as an author rests principally on a biography of Dom João de Castro, fourth viceroy of Portuguese India, a work which, on its publication, was held to be superior to any thing of the kind that had appeared in Portugal. The first passage of the book indicates the spirit which pervades it. "I propose," says Andrada, "to write the life of Dom João de Castro, a man greater than his name, greater than his victories, the recital of whose deeds is to this day in India handed down successively, from father to son, a living record of his fame. We will aid with this small book of ours in the universal proclamation of his glory, because memories endure less faithfully in tradition than on the written page." Bouterwek attributes to Andrada great merit in the narration of events. His opinion however that Andrada's language is not only natural, but no where poetical, must be received with

qualification. Ferdinand Denis, a French writer on Portuguese literature, views Andrada as one of those rare historians to whom nature has given energy and an elevated mind, who know how to observe and to paint what they have observed, who can survey a train of mingled events, and select from them such as best characterise the whole. He chose a fine subject, and he has treated it in such a manner that his work has always been proposed as a model for the study of the Portuguese language. There are however, in this biography, passages and expressions, which if they do not approach the style which Andrada had previously ridiculed, partake certainly of the figurative style of poetry. Andrada died at Lisbon in 1657. His poems are printed in a collection called "A Fenix renascida, ou Obras poeticas dos melhores engenhos Portuguezes," a second edition of which was published at Lisbon in 1746, in 3 vols. 8vo. The first edition of the "Vida de Dom João de Castro, Quarto Visorey da India, por Jacinto Freire de Andrada," was printed in folio by Creasbeck, at Lisbon, in 1651; a neat 8vo. edition at Paris in 1759; and in 1835 the Academia Real das Sciencias at Lisbon ordered an edition to be printed with notes and original documents made and collected by D. Fr. Francisco de S. Luiz, bishop of Coimbra. A copy of this last named edition, with the notes and extracts from the documents, was published at Paris by Aimé Andre, 1837. We know of no translations, except one into English in the seventeenth century by Henry Herringman, and another into Latin by the Italian Jesuit del Rosso. (N. Antonius, *Biblioth. Hisp. Nov.*; Bouterwek, *History of Spanish and Portuguese Literature*; Sismondi, *Literature of the South of Europe*; *Résumé de l'Histoire Littéraire de Portugal*, par Ferdinand Denis; *Dictionnaire Universel Historique*, &c., neuvième édition, par une Société des Savans.) W. C. W.

ANDRADA E SILVA, JOSE BONIFACIO, was born at Santos in the province of San Paulo, one of the mining districts in Brazil, of an old and highly respected family, about the year 1762. José was sent with his two younger brothers, Antonio Carlos and Martin Francisco, to the university of Coimbra, about 1783. The eldest brother took his degrees in jurisprudence and natural philosophy, Antonio in jurisprudence and philosophy, and the third in mathematics. Soon after José had left Coimbra for Lisbon, he was chosen a member of the Academy of Sciences at Lisbon; and in June, 1790, at the recommendation of the academy, he was sent to travel through Europe at the expense of the Portuguese government, to improve his knowledge of chemistry, mineralogy, and metallurgy. He was absent from Portugal ten years and three months, during which he visited France, Holland, Scandinavia, Ger-

many and Italy. He remained some time at Paris, where he became acquainted with Fourcroy, Duhamel, Jussieu and Brongniart, and several years at Freiberg, where he studied mineralogy under Werner. On his return to Portugal he was appointed general superintendent of mines, and also held a professorship at Coimbra. At the time of the French invasion, he headed a corps formed from among the students to repel the invaders and conducted himself with distinguished bravery. On the re-establishment of the Academy of Sciences after the war he was appointed temporary secretary, and afterwards full secretary to that body, the proceedings of which he superintended for seven years, till 1819, when he took his leave for the purpose of returning to Brazil. The foregoing dates are principally taken from the farewell speech which he delivered on that occasion. In this speech he alludes with some acrimony to persons unnamed, who had "sought to embitter his weary existence, and to defeat his patriotism and his good designs;" but he remarks that "the study of nature and of books, in the bosom of friendship, together with the voice of conscience, were the salutary balsam which had cicatrized these wounds of the heart," and that therefore "it behoved him to forget the past." The only reason assigned for his quitting Portugal was his wish to spend the remainder of his life in repose in his native country. His brothers had returned to Brazil some years before, and Antonio had been implicated in the republican insurrection of 1817 at Pernambuco, where he was ouvidor or judge, and was suffering imprisonment in consequence at Bahia at the time of José's return.

José declined acceding to the request of the king, Don John VI., to take office at Rio de Janeiro, where he then held his court, and retired to his native province, San Paulo. Here he seems to have remained in quiet till the general excitement caused by the establishment of the constitution of the 20th of August, 1820, in Portugal, when the cortes of that kingdom summoned King John to Europe, for which he took his departure on the 7th of March, 1821. After that event Brazil was thrown into a state of excitement, and the militia and inhabitants, assembling before the town hall of San Paulo, demanded the establishment of a provisional junta for the government of the province, and elected José Andrada president. He accepted the office, and advised his electors to return to order, and submit to the laws and the prince regent, Don Pedro. They took the advice, and tranquillity was preserved till the arrival of the news of the decree of the Portuguese cortes of the 29th of September, by which Brazil was divided into four provinces, all independent of each other, and dependent on Lisbon as a metropolis, the courts of justice were removed from Rio de

Janeiro to Lisbon, and the prince regent, Don Pedro, was peremptorily recalled to Europe. On this occasion Andrada took the lead in advising resistance. He summoned a meeting of his colleagues at eleven o'clock at night on receiving the intelligence of the order of recall, and, before they separated, obtained their signatures to an address to Don Pedro, drawn up by himself, the language of which was of the boldest character. "How dare these deputies of Portugal," it said, "without waiting for those of Brazil, thus promulgate laws affecting the most sacred interests of each province of an entire kingdom? How dare they dismember and subdivide this kingdom into a number of isolated particles, possessing no common centre of strength and union? How dare they deprive your Royal Highness of the Regency with which your august father, our monarch, had invested you? How dare they snatch from Brazil the tribunals of justice? To whom are the unfortunate people hereafter to address themselves, touching their economical and judicial interests? After having been for twelve years accustomed to prompt redress, will they now undergo anew the delays and the chicanery of the tribunals of Lisbon? After all the deceitful promises of reciprocal equality and fraternity, could any one believe in the existence of so vile a stratagem?" Andrada presented this address to the prince at Rio on the 1st of January, 1822. The whole country was aroused, and on the 9th of January Don Pedro, in answer to a representation of the senate of Rio, which informed him that on the day on which he should set sail for Europe Brazil would declare its independence, announced his resolution to remain. On the 16th of the same month he appointed José Andrada minister of the interior, of justice, and of foreign affairs. The next day Ignacio de Andrada, father of the three brothers, arrived at Rio as the head of a deputation from San Paulo, and the consort of Don Pedro, Leopoldina of Austria, placed her infant daughter Maria da Gloria, the present queen of Portugal, in his arms, with a tender appeal to his patriotism and honour. The appointment of José Andrada to the ministry was understood as a signal that the separation of Brazil and Portugal was determined on. On the 1st of August Don Pedro issued the manifesto of independence, and on the 25th of September he accepted the title of constitutional emperor of Brazil. The necessary measures for these important steps were carried out by José, who was assisted by his brother Martin, as minister of finance. So far the Andrada ministry advanced with success; in the discussions on the fundamental constitution for Brazil, they were less fortunate. Their opinions had been generally supposed to be democratical, but José Andrada, who was considered the most eloquent

orator in the chamber, now supported a constitution analogous to that of Great Britain, and in particular the power of a veto in the emperor. The measures of his ministry were now censured as despotic; a system of espionage was said to be carried to a great extent; and of about thirty individuals, principally persons of consideration, who were banished from San Paulo as opposed to the independence of Brazil, several belonged to families who had personal quarrels with the Andradas. Ledo and Clementi Pereira, two of their opponents, had, on the proclamation of independence, attempted to supplant the Andradas in Don Pedro's favour, by causing him to be proclaimed emperor in all the Masonic lodges, with a proviso that he should, before ascending the throne, make oath to the constitution expected from the constituent assembly. The Andradas now stigmatised this as a republican in the disguise of a monarchical measure, since the acknowledgment of Don Pedro was made dependent on his acceptance of a constitution which might be entirely democratical. Dissension rose to such a height that on the 28th of October they tendered their resignation, which Don Pedro accepted. The people however were so strongly in their favour that two days afterwards Don Pedro, finding by his reception in public that he must recall them, ordered his carriage to drive towards the country seat of José Andrada. It was followed by a crowd, and before he had arrived another multitude met him, bearing José in triumph, when the emperor rushed into his arms. As the price of their return, the Andradas demanded and obtained the banishment of their opponents. Finding however that Ledo was still their superior in influence among the Freemasons, the Andradas, according to Armitage, the historian of Brazil, instituted another secret society, called the "Apostolado," or "Apostolate," by which they endeavoured to counteract the Freemasons; and of this society most of the members of the legislature were also members, and the emperor was the president. In their meetings all the measures to be proposed to the legislature were primarily discussed, and, according to Armitage, "a plan for dissolving the house in case it should refuse to submit to this dictation, is even said to have been here devised by the Andradas themselves." The position of the ministry now appeared to be strengthened by the return of Antonio Carlos from Portugal. The Portuguese revolution of 1820 had freed him from his imprisonment, and he was at the time of the events of San Paulo absent at Lisbon, to the cortes of which he had been elected a member, and where he is said to have been the most distinguished orator of that assembly, as his brother was of the Brazilian. On the arrival of the news of the establishment of the empire of Brazil he

thought it advisable to leave Lisbon for Falmouth. He sailed from England for Rio de Janeiro, where he formed a third member of the Andrada ministry. After his arrival matters speedily went wrong. On the 20th of June, 1823, Moniz Tavares laid before the assembly a project for the expulsion of all adopted Portuguese who might be deemed hostile to the empire, and Antonio Carlos spoke in favour of the measure. The royalists, apprehensive of the effect of this project, coalesced with the patriots or democrats, who were already dissatisfied with the Andradas, and the effect was, that on the 17th of July these ministers again tendered their resignation, and it was again accepted.

The Andradas now in opposition continued fully as conspicuous as they had been in the ministry. In the assembly they had the reputation of being the first orators in Brazil, and with the press they were equally formidable. On their dismissal from the cabinet, they established a periodical called the "Tamoyo," the name of an Indian tribe noted for its hostility to the Portuguese, and in this and another called the "Sentinella," they kept up a constant attack against the administration which had succeeded them. Some remarks which appeared in the "Sentinella," reflecting on the character of the Portuguese military, who had been incorporated in the Brazilian army, so offended some of the officers, that they entered the shop of a Brazilian apothecary, named Pamploza, whom they suspected of being its author, and beat him with such violence as to leave him nearly dead. The apothecary demanded justice from the Chamber of Deputies, and the Andradas were loud in their support of his claims. In the "Tamoyo," attacks were made on the anti-national spirit of the government, and the examples of Charles I. and Iturbide alluded to as a warning to Don Pedro. The military espoused the cause of their comrades, and a regiment of infantry, commanded by an officer known to be on familiar terms with the emperor, marched to San Christovam, where they were joined by the remainder of the army. On the 10th of November, Don Pedro nominated a new ministry of royalist principles, and on the 11th, sent a message to the assembly to state that the officers of the troops at San Christovam demanded satisfaction for the attacks made on their honour and that of the emperor in various periodicals. On the proposal of Antonio Carlos, the assembly constituted itself in permanent session, and sent to inquire of the government who were the officers who demanded satisfaction, what were the periodicals alluded to, and what was the satisfaction required. The reply was, that "the officers were unanimous, that the offensive periodicals were the "Tamoyo" and "Sentinella," and the individuals complained of

were the three Andradas as editors of the first and contributors to the second, and moreover as heads of a seditious party. On the night of the 11th, which is still known in Brazil as "the night of agony," the deputies remained in session in hourly expectation of massacre. Early in the morning of the 12th, Carlos Antonio proposed to summon the prime minister before them, and inquire what was the intention of the government. The minister attended and gave vague replies, but stated at last that the troops would not disperse till the assembly had acceded to their wishes. An acrimonious discussion followed, and the citizens, who were relied upon for support, began to quit the galleries. José Andrada, exhausted with having sat up all night, returned to his house, and the emperor now riding into the town at the head of a body of cavalry, surrounded the chamber with a military force, and planting cannon before the walls, sent a brigadier to the president of the assembly with orders for its immediate dissolution. Antonio Carlos and Martin Francisco de Andrada were arrested on the staircase, and with José Andrada, who was arrested in his house, conveyed at once, without trial or examination of any kind, on board a vessel which set sail for France.

The next five years were spent by the Andradas in France, principally at Bordeaux. The "night of agony" did not prove so calamitous to Brazil as had been expected. Instead of establishing a despotic government, the danger of which seemed at one time imminent, Don Pedro promulgated a new constitution of very liberal principles. Encouraged by this and by the election of Carlos Antonio to a seat in the chamber by a Brazilian constituency, the Andradas returned in 1828 to Rio. On their landing there in the month of June, they were arrested by order of Don Pedro, and imprisoned in the fortress of Ilha das Cabras. In September, however, a reconciliation took place with the emperor, and they were allowed to retire to San Paulo, with the intention of devoting themselves to agricultural pursuits. Again they passed a period of quiet till the events of the year 1831, when Don Pedro, before his final abdication, published a decree dated on the 6th of April, in which he nominated José Andrada, as the guardian of his four children, including his infant son and successor, the present emperor of Brazil. In this document he mentioned him as "that honourable and patriotic citizen, José Bonifacio de Andrada, my real friend." The chamber of deputies refused, however, to acknowledge Andrada in this capacity, and he published a protest in which he declared that being prevented from discharging the sacred duty, which, from compassion and gratitude, he had promised the ex-emperor to undertake, he now considered

himself released from that promise, though he considered that the chamber of deputies, in opposing its fulfilment, acted against "the moral law which God had stamped in the heart and mind of man." Moved, probably, by this appeal, the chamber yielded, and Andrada entered on the discharge of his important duties. He was henceforth, however, suspected of belonging to the "Caramuros," or party in favour of the exiled emperor, although, in fact, it was he who first called attention to the absurd projects of those partisans of Don Pedro who aimed at raising him to the throne of the whole Spanish peninsula. This was in September, 1834; not long after, in the tumults at Rio against the "Caramuros," the populace demanded the dismissal of José Andrada. The regency yielded, and Andrada once more retired to private life. He died at Rio on the 6th of April, 1838.

The writings of Andrada are not numerous. Some papers by him on the gold and diamond mines of Brazil are inserted in French in the earlier volumes of the "Annales de Chimie," and some others on mineralogical subjects in Portuguese are printed in the "Transactions of the Lisbon Academy," one of which contains an account of some gold and another of some lead mines in Portugal. As secretary of the academy he had also occasionally to draw up the reports of its proceedings, some of which are couched in an ambitious style. In the list of the academy's publications, we find one volume in quarto by him, "Memoria sobre a Necessidade e Utilidade do plantio de novos Bosques em Portugal" ("A Memoir on the Necessity and Utility of new Plantations in Portugal"). During his exile in France, he published an anonymous pamphlet on the method of favouring the increase of the negro population in Brazil, after the slave trade should have ceased in the year 1830, by virtue of the treaty with England.

A portrait of José Andrada is prefixed to the first volume of Armitage's "History of Brazil. (Andrada e Silva, *Discurso Historico in Historia e Memorias da Academia Real das Sciencias de Lisboa*, vol. vi. parte ii.; *Conversations-Lexikon der neuesten Zeit*, i. 81—85.; *Conversations-Lexikon der Gegenwart*, i. 163—165.; Rabbe, *Biographie des Contemporains*, v. 14.; *Art de vérifier les Dates depuis 1770*, iv. 183, &c.; Armitage, *History of Brazil from the Arrival of the Braganza Family in 1808*, i. 60, &c., ii. 75, &c.; *Allgemeine Literatur-Zeitung*, Halle, 1838.; *Intelligenzblatt*, No. 77.) T. W.

ANDRA'DA, PA'OLO GONZALEZ DE, a Portuguese lyric poet of the early part of the seventeenth century. According to Nicolas Antonio, he may be compared with the best poets of his nation. He wrote in Spanish a volume of "Varias Poesias," 4to. published

at Lisbon in 1629 by Matheo Pinheiro. (N. Antonius, *Biblioth. Hisp. Nov.*) W. C. W.

ANDRA'DA or ANDRA'DE, PEDRO FERNANDEZ DE, a native of Seville, famous for his knowledge of breeding, rearing, and treating horses, as well as the proper mode of mounting them. He published three separate treatises on the subject, at a time when the Spanish cavalry was still the terror of Europe. Nicolas Antonio names the works of Andrada as serviceable in time of war or peace, and worthy the attention of princes and nobles. The first, "De la Naturaleza del Caballo," was printed at Seville in 1580, by Ferdinand Diaz; the second, "Libro de la Gineta de España," &c. in 1599; and the third, "Nuevos Discursos de la Gineta de España sobre el Uso del Cabezón," Sevilla Gamarra, 1616. The title of the second book is long and curious:—"The Book of Spanish Horsemanship; containing a Treatise on the Mode of producing various Casts, and rearing Foals, together with the proper Means of breaking and punishing Horses. Also Instructions how young Cavaliers should sit their Horses, according to the ancient Order of Spanish Horsemanship; and lastly, the best Method of feeding and fattening Horses." (N. Antonius, *Biblioth. Hisp. Nov.*)

W. C. W.

ANDRA'DA or ANDRA'DE, PEDRO FERNANDEZ DE, brother and heir of Fernan Perez de Andrada o Bo, who died without issue. Andrada has the credit of having, in the reign of Juan I., king of Castile and Leon, defended Coruña (Corunna) against the English under John of Gaunt, when he landed in Galicia, in 1386, to claim the Spanish crown in right of his wife Constance, the daughter of King Pedro, called "el cruel." Froissart in his account of this expedition makes no mention of Andrada, but attributes the defence of Coruña to Monseigneur le Barrois des Barres and other French knights, who were at Compostela on a pilgrimage to the shrine of St. James. Without doubt the Spaniards and French acted together on this occasion, and most probably Andrada, as a powerful hidalgo in the immediate neighbourhood of Coruña, and under especial obligations to Juan the son of King Enrique, had the command. The partialities and frequent inaccuracies of Froissart, when he wrote of distant matters and from hearsay, are well known. (Lopez de Haro, *Nobiliario*, &c.; Gandara, *Armas*, &c.; Froissart, liv. iii. chap. 33.) W. C. W.

ANDRA'DE or ANDRA'DA, ANTONIO DE, a Portuguese Jesuit, born at Oleiros, in the district of Crato and province of Alentejo, about the year 1580. His literary reputation principally rests on an account of his mission to Mongol and Chinese Tartary in 1624. He published his discoveries on his return under the title "Nuevo Descubrimiento del gran Catayo (Cathay) o

Reynos de Tibet en el Año de 1624." This book was printed at Lisbon by Pinheiro, at Madrid by Sanchez, an Italian translation at Rome by Corbellet, and another at Naples by Longo, all in the same year, 1627. The circumstance of Andrade being the first who, since Marco Polo the Venetian, had penetrated by land into these remote regions, may account for the avidity with which his work was sought; but it contains numerous errors and fabulous narratives. The merit of a courageous and adventurous spirit must however be allowed to Andrade, and also that of increasing or renewing the curiosity of western Europe about those eastern countries. Two translations of his work have been made into French; the last which appeared is that of Peron and Billecoq in their "Recueil de Voyages au Thibet," published at Paris in 1796. Andrade was subsequently employed at Goa and in other Portuguese possessions in the East Indies. He died at Goa on March 19. 1633. (N. Antonius, *Biblioth. Hisp. Nov.*; Alegambe, *Bibliotheca Scriptorum Societatis Jesu.*)

W. C. W.

ANDRA'DE or ANDRA'DA, DIOGO LOPEZ DE, a celebrated Portuguese ecclesiastic, born at Azambuja in the district of Santarem, to which place his parents had fled from the plague at Lisbon in 1569. Andrade entered the order of Augustine hermits, and obtained great popularity as a preacher, not only at Lisbon but also in the principal towns of Portugal and Spain. Andrade's reputation spread to Madrid, and he was called thither, and appointed royal preacher to Philip III. After remaining many years at Madrid, favoured by the king, Andrade was nominated by Philip IV., in 1623, to the archbishopric of Otranto, in the Spanish viceroyalty of Naples. Andrade remained at Otranto until his death in June, 1635. A life of Diogo Lopez de Andrade was written by his brother, Jerome de Andrade, a Carmelite monk. This book was seen by Jorge Cardoso, but is not known to have been printed. Andrade's works, consisting of sermons, homilies, and ecclesiastical discourses and treatises ("De Quadragesima," "De Sanctis," "De Conceptione immaculata," &c.), were published in three vols. folio, by Gregorio Rodriguez, at Madrid, in 1656. (N. Antonius, *Biblioth. Hisp. Nov.*) W. C. W.

ANDRA'DE or ANDRA'DA, DIOGO DE PAYVA, a learned Portuguese Jesuit, was born at Coimbra in 1528. He devoted himself to the study not only of the Scriptures, but also of the Fathers of the Christian church. At the period when the doctrines of Luther filled the church of Rome with alarm, Andrade wrote a book entitled "Orthodoxarum Explicationum Libri decem," principally directed against Martin Chemnitz, a disciple of Melancthon, who had written against the doctrine of the Jesuits as pro-

mulgated at the council of Trent. The controversial powers displayed in this work were peculiarly acceptable to the Roman Catholics. Osorius, bishop of Sylva in Portugal, wrote a preface to an edition of it, warmly eulogising the book and its author. "In it are manifested," says Osorius, "genius of the highest order, ardent study, and singular industry. In order that Andrade might effectually apply his talents and acquirements, he studiously practised the noble art of eloquence, and at the same time made himself master of those languages which are essential to the perfect understanding of the Scriptures. Being so prepared, he gave his undivided mind to the scrutiny of divine mysteries." Osorius also speaks of Andrade's efficacy as a preacher. It was not likely that such a man should remain at home, when theologians went from various parts of the Peninsula to attend the council of Trent. Andrade was called thither, and on the second Sunday after Easter, in 1562, pronounced a discourse to the assembly, "wherein," says Osorius, "in the opinion of the most learned, his grave and copious argument, and his mode of defending the decrees of the council, gained him an applause which shall only cease when the proceedings of that council shall be no more remembered." Andrade's discourse was immediately printed at Brixen and at Venice; and it was afterwards published with his other Tridentine orations at Louvain in 1567, and subsequently at Paris. Andrade wrote also at Trent a book, "De Conciliorum Auctoritate," which the Roman Catholic legates sent to Cardinal Borromeo. Andrade's book was highly approved at Rome, and the pope sent back a warm expression of his thanks to the author. Chemnitz having afterwards published an "Examen Tridentinæ Fidei," accompanied by a course of Protestant theology, Andrade retorted with a "Defensio Tridentinæ Fidei Catholicæ quinque Libris comprehensa adversus Hæreticorum Calumnias et præsertim Martini Kemnitii." The "Defensio" of Andrade was not, however, published till 1578, after Andrade's death. It was published at Lisbon in 1578. Other editions followed: at Cologne in 1580, and at Ingolstadt in 1592. Andrade's sermons in Portuguese, which bear a very high character, were published in three parts, at Lisbon, in 1603, 1604, and most of them were translated into Spanish. Chemnitz, to his honour, joined in the praise which the Roman Catholics bestowed upon their champion, giving Andrade the character of a learned and eloquent man, who had great weight in the council of Trent. Andrade's works are rarely met with. (N. Antonius, *Biblioth. Hisp. Nov.*; Alegambe, *Bibliotheca Scriptorum Societatis Jesu.*) W. C. W.

ANDRADE or ANDRA'DA, DIOGO DE PAYVA, son of Francisco de Andrade, and nephew of Diogo de Andrade the theolo-

gian and controversialist. Andrade expected, on the death of his father, to succeed to the office of royal historiographer, but was disappointed, the office being given to Bernardo Brito, a Cistercian monk. Brito had written a work, among others, called "Monarchia Lusitana." This work commenced with the creation of the world, and Brito professed to give in it an account of the most remote antiquities of his country. Andrade, angry at the disappointment of his expectations, and indignant at the preference given to his rival, severely criticised Brito in a book called "Exame d'Antiguidades." Andrade showed in his Exame that Brito had been credulous in many points, and throughout his work less diligent and accurate than an inquirer into antiquities ought to be. Andrade's book was published at Lisbon in 1616. A Latin poem ("Chaleis"), relating to the battle of Chaul in the East Indies [ALMEIDA, LORENZO] is attributed to him. Andrade wrote also a prose work in Portuguese, called "Casamento perfeito," Lisbon, 1630, which has gone through many editions. (N. Antonius, *Biblioth. Hisp. Nov.*)

W. C. W.

ANDRADE or ANDRA'DA, FERNÃO PEREZ DE, a Portuguese naval officer, born towards the close of the fifteenth century. Andrade sailed from Lisbon for India in March 1505, with Francisco de Almeida, and speedily distinguished himself. Andrade was with Lorenzo de Almeida at the fight of Cananore, and also at the battle of Chaul when Lorenzo Almeida was killed. He was afterwards with Francisco Almeida at Dabul, where he was wounded. On the retirement of Almeida from India, Andrade remained with Albuquerque, and fought with him at the attack on Calicut, and the repeated sieges of Goa.

Andrade commanded a ship in Albuquerque's expedition to Malacca in 1511, and had the command of a division of attack. Malacca being taken, Albuquerque left Andrade there as Capitão Mor, or admiral, with a fleet of ten ships. A conspiracy being formed by a Javanese chief, Patê Quitir, at Malacca, Andrade by his courage, activity, and decision of character, succeeded in quelling it, and he afterwards, in 1513, engaged with a powerful armament sent against him by the sultan of Java, under the command of Patê Unuz, or, as Sir Stamford Raffles calls him, Patê Unrug, and utterly destroyed it.

Andrade after this victory sailed for Lisbon with a small fleet laden with spices. He was well received by King Manoel, and entrusted with the important commission of making a voyage to China, then only known by report to Europeans. Shipwrights were sent to India and four ships were built for the undertaking. With these, and four others which joined him at Malacca, Andrade sailed on the 12th of August, 1516, for China. He

called at Pacem, in Sumatra, where one of his ships was burnt. This circumstance threw him late in the season, and he was driven back to Malacca by contrary winds. He made however advantageous commercial treaties with the ports which he put into on his return to Malacca. Andrade sailed again the following year from Malacca, and reached Canton in China, where he conducted himself so well, that he won the good opinion of the Chinese, and made a commencement of the Chinese trade with Europe by way of the Cape of Good Hope, which good understanding was however unfortunately interrupted by the conduct of his brother Simão Andrade, a man who with equal courage was deficient in the prudence of Andrade. Andrade sailed again for Portugal and rendered to King Manoel an account of his voyage, carrying with him Chinese images, paintings, and other curiosities. Andrade made a third voyage to Portuguese India, and returning passed the remainder of his life in Portugal. The year of his death is not stated. (Barros, *Decadas da Asia*; Osorius, *De Rebus Emmanuelis Lusitania Regis, &c. gestis*; Laftau, *Histoire des Découvertes et Conquestes des Portugais*; Davis's *Account of the Chinese*, introductory chapter.) W. C. W.

ANDRADE or ANDRA'DA, FRANCISCO DE, brother of Diogo de Payva Andrade, wrote a poem on "The First Siege of Diu." Having been afterwards appointed historiographer to Philip III. (Portugal was then under the dominion of Philip), he wrote, by the king's command, a Chronicle of King John III. of Portugal, which he dedicated to "His Catholic Majesty." He died in 1616. The first work, "O primeiro Cerco de Diu," was published in quarto at Lisbon in 1589; and the "Chronica do muito alto e poderoso Rey destes Reinos de Portugal Dom Joam o III. deste Nome," at Lisbon also, in 1613. (N. Antonius, *Biblioth. Hisp. Nov.*) W. C. W.

ANDRADE or ANDRA'DA, JUAN DE, born at Ceuta on the African coast of the Strait of Gibraltar, was provincial of the order of Trinitarian monks. He wrote a curious book on martyrdom. His object was, to demonstrate that the proposition, "They who in the pure exercise of Christian charity during a plague shall perish in their ministry by contagion, are true and legitimate martyrs," may be maintained without danger of censure. This book is cited, and a notice of the writer given by Theophilus Raynaud in a volume entitled "Theologia antiqua de veri Martyrii adequate sumpti Notione," published at Lyon in 1656. (N. Antonius, *Biblioth. Hisp. Nov.*) W. C. W.

ANDRADE or ANDRA'DA, THOMAS DE, called also THOMAS DE JESU, a Portuguese, brother of Diogo de Payva and Francisco, was born in 1529. Andrade em-

braced a religious life, and entered the order of Augustinian hermits at Coimbra. He was afterwards appointed rector of the house of novices at Lisbon, and subsequently superior of the convent of Peña firme, and provincial of his order. On the 26th of June, 1578, Andrade embarked at Lisbon in the train of King Sebastian, on the unfortunate expedition to Africa. After the battle of Alcazar-quivir, in which the Christian army was routed and Sebastian slain, Andrade was made prisoner and thrown into a dungeon, which received no light except through the crevices of the door. In his prison Andrade composed a work called the "Travaills of Jesus," which is held in great veneration, "written," says Nicolas Antonio, "in caring for the health of others, while himself was captive and burdened with miseries and tribulation." Andrade's sister, Iolante, countess of Linares, sent over to Barbary the price of his ransom, but he refused to be free, preferring to remain and comfort with his prayers and advice his enslaved fellow Christians. Andrade composed in Barbary a religious Auto or Mystery, the subject of which was taken from the life of Saint Augustin. By the indulgence of the xerife, singular as it may appear, this Mystery was performed by the Christian captives. Andrade wrote also a volume of sacred poems. Both these, the Auto and the book of poems, Jorge Cardoso tells us he saw in the hands of the brotherhood of his order. Andrade died on the 17th of April, 1582, in the fifty-third year of his age, the fourth of his captivity, and the thirty-eighth of his religious profession. A memoir of him, prefixed to a Spanish translation of the "Travaills," by Alexius de Meneses, was published at Zaragoza in 1631, and another with additions by Cardoso in his "Hagiologio Lusitano." The first Portuguese edition was in 1602 at Lisbon. It has also been translated into French and Italian. (N. Antonius, *Biblioth. Hisp. Nov.*) W. C. W.

ANDRAGATHUS. [MAXIMUS.]

ANDRA'TTA, JOAQUIN, an old Spanish painter, by whom there are two pictures on wood in the Escorial: one "The Miracle of the Loaves and Fishes;" Christ is praying in the centre, and is surrounded by a great crowd, to whom the Apostles are giving food; the back-ground is a rich landscape. The other is St. Jerome with the lion, in the wilderness. The drawing, the draperies, and the landscape in these pictures are much in the style of the old German masters, but the colouring and expression are in a different style; the colouring is cold and much less brilliant than that of the old Germans. This painter is not noticed by Bermudez in his "Dictionary of Spanish artists." (*Kunstblatt*, 1822, No. 21.) R. N. W.

ANDRAY or ANDRE' JEAN, a French historical painter, born at Paris in 1662. In

the prime of life he entered into the order of the Dominicans at Paris; and on account of his ability for painting, was sent by his superior to Rome to improve himself in that art. In Rome he copied several pictures by the old masters, and became the scholar of Carlo Maratta, in whose house he lived upon terms of intimate friendship. After his return to Paris, he painted a series of pictures for the church of the novitiate convent of the Dominicans there, illustrating the history of the passion of Christ, and the miracles of the saints of that order. He painted also, by the order of his superior, several pictures for other establishments of the Dominicans in France: Christ supping with the Pharisee, for the refectory of the Dominican convent at Lyon; and the Marriage at Cana, and the Miracle of the Five Loaves, for the refectory of the Dominicans at Bordeaux, are considered his best. The great altar-piece of the Resurrection of Christ at the hospital de la Salpêtrière at Paris, is also by Andray. He coloured much in the style of Jouvenet; he however neglected the study of nature, and his draperies are mannered: many of his works have been engraved. He was still living in 1720. In Pilkington's Dictionary, (ed. 1829), 1753 is given as the date of his death, making him ninety-one when he died. Taraval, painter to the King of Sweden, who died in the latter part of the eighteenth century, was a pupil of Andray's. (Brice, *Description de Paris*; Fiorillo, *Geschichte der Malerey*, iii.; Heineken, *Dictionnaire des Artistes*, &c.) R. N. W.

ANDRE', THE ABBÉ, was born at Marseille, and was for some years in the congregation of the Oratory, but never took holy orders. He was librarian to the Chancellor d'Aguesseau, and in 1775 applied without success for the post of assistant at the royal library, with a particular view to the completion of the catalogue, which remains unfinished to the present day. The Abbé André published several works, all without his name. Those most generally attributed to him are the following—1. "Lettre à l'Abbé Prévost, concernant les Missions du Paraguay," 1758, 12mo. 2. "Réfutation du nouvel Ouvrage de J. J. Rousseau, intitulé Emile," 1762, 8vo. A work which contains less argument than declamation. It was reprinted in the year following its first appearance. 3. "L'Esprit de M. Duguet, ou Précis de la Morale Chrétienne," 1764, 12mo.; a useful production, as it is an abridgment of an author whose magnitude alone is sufficient to deter most readers. 4. "La Morale de l'Evangile," 1786, 3 vols. 12mo. The Abbé André was also the editor of the works of his patron the Chancellor d'Aguesseau (1759-89, 13 vols. 4to.), and of an enlarged impression of the "Pensées de Pascal," 1783, 12mo. (Barbier, *Dictionnaire des Anonymes*, i. 130, &c.; Qué-

rard, *La France Littéraire*, i. 56.; Note by Villenave in *Biographie Universelle*.) J. W.

ANDRÉ D'ARBELLES was the son of a corn merchant at Montluel, in Bresse. At the breaking out of the French revolution he was at Paris, in the capacity of secretary to Count Stanislas de Clermont Tonnerre. He emigrated with his patron, and for some time served as a private in the army of the Bourbon princes, and afterwards in that of Austria, under the name of M. de Montluel. He returned to France in 1798, and obtained employment under Talleyrand, who made him part editor of the "Messager du Soir," and also of a paper in the English language, "the Argus," which was for some time kept up at the expense of Napoleon. André also produced several temporary works of more pretension, which were written with a view of supporting the interests of his employers, and for these services he was rewarded with the post of historiographer to the foreign department. On this occasion he first adopted the name of D'Arbelles, by which he was afterwards generally known. He took an active part in the restoration of Louis XVIII., from whom he received the cross of the legion of honour. He refused the oath of allegiance to Napoleon in 1815, and was consequently deprived of his appointments; but on the second restoration he was made prefect of the department of Mayenne. He was afterwards prefect of La Sarthe, in which office he died at Le Mans, on the 28th of September, 1825, of the injuries received from a horse, which took fright and ran over him at the very moment in which he was engaged in receiving the Count de Clermont Tonnerre, then minister of war, on an official visit. His death was much regretted in the department, to whose inhabitants his administration had been very satisfactory.

As the works of André d'Arbelles are all anonymous, there is considerable difficulty in indicating them; and some which usually pass for his have been claimed for others. Those which have been most clearly traced to him are—1. "Réponse au Manifeste du Roi de Prusse," 8vo. 1806. 2. "De la Politique et des Progrès de la Puissance Russe," 8vo. 1807. This furious attack on Russia was exceedingly ill-timed; it had scarcely appeared when the treaty of Tilsit was signed, in consequence of which orders were given for its suppression. 3. "Que veut l'Autriche?" 8vo. 1809. This work was similarly unfortunate; peace was made with Austria soon after its publication, and it was immediately suppressed. 4. "Tableau Historique de la Politique de la Cour de Rome, depuis l'Origine de sa Puissance temporelle jusqu'à nos Jours," 8vo. 1810. This work was intended to justify Napoleon's seizure of the pope and his dominions. It was not suppressed, but another circumstance was no less fatal to it; this was the simultaneous

appearance of M. Daunou's "Puissance temporelle des Papes." Besides these separate works, André d'Arbelles wrote an extensive "Précis des Causes et des Evénements qui ont amené le Démembrement de la Pologne," prefixed to Pistor's "Mémoires sur les Révolutions de la Pologne," 8vo. 1806. (Quérard, *La France Littéraire*, i. 58.; *Bibliographie des Hommes Vivants*, i. 71.; *Le Moniteur Universel*, for 1825, p. 1353. 1880.; Barbier, *Dictionnaire des Anonymes*, ii. 191.)

J. W.

ANDRE' DEL CASTAGNO. [CASTAGNO.]

ANDRE', CHRISTIAN CARL, was born at Hildburghausen on the 20th of March, 1763, but belonged to an Austrian Protestant family, which had migrated thither from Brünn in Moravia. His attention was early directed to education, and he was about to establish a school at Arolsen in 1785, when he was induced to attach himself to the educational institute at Schnepfenthal, near Gotha, conducted by Salzmann, who had put in operation a system not very unlike that proposed in Rousseau's "Emilius." André married one of Salzmann's daughters, and six of the other assistants, three of whom were brothers of the name of Ausfeld, married six of her sisters. The institution at Schnepfenthal, which had begun to droop when André entered it, revived by his active co-operation and that of his colleagues, Bechstein, Lenz, and others, and contained many pupils from foreign countries till towards the close of the century. André, who since 1790 had been at the head of an establishment of his own for the education of girls at Eisenach, accepted, in 1798, the direction of the Protestant school at Brünn, from which his family had originally come. He had already been active as a writer, and was then publishing, in conjunction with Blasche, a "Compendiose Bibliothek der gemeinnützigsten Kenntnisse," or "Compendious Library of Useful Knowledge," which his residence in the Austrian dominions obliged him to discontinue, as a prohibition had been issued against any Austrian subject publishing any thing even out of Austria without submitting it to the censorship at Vienna. He edited, however, at Brünn, a "Patriotische Tagblatt," or "Patriotic daily Paper," till the year 1804, when the vexations which he underwent from the censors compelled him to drop the publication, and he resolved upon quitting Austria. "The emperor himself kept me back," he says in a letter to his friend, Professor Schneller, in 1820; "and Count Lazansky, the minister, requested me in a very flattering official letter to resume my pen. I made two conditions: first, for a more liberal censorship of my writings; and, secondly, for the free admission of all books sent to me from abroad as materials." This was allowed, and afterwards confirmed by

an official decree of the imperial censorship. He continued in Austria an active author and editor for many years, writing on nearly all subjects, from music to mineralogy, both of which were favourite sciences with him. In conjunction with Schneller, who was afterwards obliged to leave the country on account of his opinions, and with Prokesch, who is now high in the Austrian service and the favour of Prince Metternich, André appears to have conducted a sort of literary opposition in favour of liberal opinions in Austria. The opposite party, of whom Hormayr and Sartori were the most conspicuous, were unremitting in their hostility to him, and they finally succeeded. In 1821 André's special privileges were suddenly withdrawn on account of an anecdote in one of his publications, the truth of which was not denied, but which tended, it was said, to the discredit of the Austrian army. André removed to Stuttgart, where he held the situation of secretary of the Wirtemberg Agricultural Society, and conducted his various publications with more liberty than before, till his death on the 19th of July, 1831.

The works of André are very numerous. Many of them are books for children, elementary treatises or temporary compilations, for a list of which we must refer to Mensel or Kaiser. The most important are — 1. "Gemeinnützigen Spaziergänge auf alle Tage im Jahre," 10 parts, Brunswick, 1790-1 ("Useful Walks for every Day in the Year"), published in conjunction with Bechstein and Blasche; a work which had much success, and is still often spoken of. 2. "Uebersicht der Gebirgsformationen und besonders der Uebergangsformationen in Mähren," Brünn, 1804 ("View of the Mountain Formations, and especially of the Transition Formations in Moravia"). 3. "Neueste geographisch-statistische Beschreibung des Kaiserthums Oestreich," Weimar, 1813 ("New geographico-statistical Description of the Austrian Empire"), a work of great merit. André undertook with Becker, in 1797, the publication of the "Reichsanzeiger," or "Universal German Advertiser," which was afterwards conducted by Becker alone. In 1809 he established the magazine "Hesperus," which had great success. André was the editor from its commencement, first at Brünn, then at Stuttgart till his death. It contains some excellent contributions by Schneller. At the same time with the "Hesperus" André commenced a periodical entitled "Oekonomische Neuigkeiten," or "Economic Novelties," exclusively devoted to agricultural information. He also conducted for eleven years, from 1811 to 1822, the "Nationalkalender für die gesammte Oesterreichische Monarchie," or "National Kalendar for the whole Austrian Monarchy," which he continued after his removal to Stuttgart under the title of "The

National Kalendar for the States of the German Confederation." It was in this publication that the anecdote appeared which led to his leaving Austria. (*Conversations-Lexicon* of Brockhaus, 8th ed. i. 261, &c.; *Oesterreichische National-Encyclopädie*, i. 81, &c.; *Nekrolog der Deutschen*, 9ter Jahrgang 1831, p. 637—641.; *Morgenblatt*, Jahrgang 1821, No. 70. and 154.; Ernst Münch, *Julius Schneller's Lebens-Umriss und vertraute Briefe*, p. 18, &c. 328—345.) T. W.

ANDRE', LE P. CHRYSOLOGUE.
[CHRYSOLOGUE.]

ANDRE' or ANDRE'Ä, DIETRICH ERNST, a clever historical and portrait painter of Mieltau in Kurland, who lived in the beginning of the 18th century. His father was a wealthy farmer, who gave him a good education; but he became a painter much against his father's wish. He was placed by his mother with Gustav von Benthum, at Königsberg, with whom he remained twelve years; he was, however, much superior to him whilst still his pupil. Augustus William, duke of Brunswick, took André into his service, and perceiving his great ability, wished to send him to Rome, and advanced him the requisite funds. But André requested permission to visit Holland before proceeding to Italy, which was accorded by the duke; when in Holland, however, he was induced to visit England; and here he forgot both Brunswick and his engagement with the duke. He married in England, and gave himself up to a life of pleasure, and forsook the careful and elegant style of his early works for a gaudy and superficial manner. His habits involved him in difficulties which compelled him to leave England; in 1724 he went to Paris, where he died. Heineken speaks highly of several of his works at Brunswick, both historical pieces and portraits. (Heineken, *Nachrichten von Künstlern und Kunst-sachen*, part ii.) R. N. W.

ANDRE', FRANÇOIS, or MONSIEUR DE ST. ANDRE', was a doctor of medicine of the university of Caen, and in the latter part of his life was one of the physicians to Louis XIV. He wrote, 1. "Entretiens sur l'Acide et l'Alkali, ou sont examinées les Objections de Mr. Boyle contre ces Principes," Paris, 1677 and 1681, 12mo.; a work which maintains the "simple salt" nature of acids and alkalies, and appears to have had considerable reputation. It was translated into Latin, Italian, and English. The English translation has the title "Chemical Disceptions; or, Discourses upon Acid and Alkali, &c.; faithfully rendered by J. W. Φιλοσοφος," and the translator has added a short irrelevant essay, entitled "Errores Phlebotomix detecti," directed against the general use of bloodletting. 2. "Réflexions sur les Causes des Maladies, et de leurs Symptômes," Paris, 1687, 12mo. 3. "Réflexions sur la Nature des Remèdes, leurs

Effets et leur Manière d'agir," Rouen, 1700, 12mo. 4. "Lettres . . . au Sujet de la Magie, des Malefices, et des Sorciers," Paris, 1725, 12mo. By Haller, Brandis, and other medical bibliographers, these three works are assigned to an author different from the author of the first, and called by Brandis and Carrere "N. de St. André." But there can be little doubt that they are all by the same person, who, at some time between 1677 and 1687, changed the name of François André, which he bears in the first, for that of Monsieur de St. André, by which he styles himself in the other three. For in the "Réflexions sur les Causes des Maladies," all the medical doctrines are founded on the chemical hypotheses defended in the "Entretiens;" and at page 5. he says, "by the word acid one must understand, as I have said elsewhere," and then he quotes almost verbally the description of the acid salt in the "Entretiens." The "Réflexions sur la Nature des Remèdes" is a more practical work than that on the causes of disease, to which it was written for a kind of supplement. It is full of cases; and by the places at which the author says he saw the patients, we may judge that he either had a very extended practice or was a frequent traveller. In his essay on magic, he undertakes to explain by natural phenomena all the effects commonly ascribed to dæmons, except such as rested on the authority of the Scriptures or the church. In some cases he does this satisfactorily; but in others he resorts for his explanations to influences as improbable as those of sorcerers; such as those of exhalations from men and animals, the passage of spirits from one body to another, and their effects upon the intermediate air, and others which have often since been supposed to have part in the phenomena of animal magnetism.

There is a small work entitled "Prælectiones in Hippocratis Librum de internis Affectionibus," Caen, 1687, 12mo., consisting of discourses delivered by a Franciscus de St. André, a doctor of medicine of Caen, and a candidate for a professorship in that university. The same chemico-medical doctrines prevail in it as in the preceding. It was most probably written by the same person, though Haller and others give a separate place to the name of its author. (François André and St. André, *Works*; Haller and Brandis, *Bibliotheca Medicinæ Practicæ*, iii. 329. iv. 18, 47.) J. P.

ANDRE', JEAN. [ANDRAY.]

ANDRE', JOHANN, kapellmeister to the Prince of Prussia and the Margrave of Brandenburg, was born at Offenbach, March 28. 1741. His father was a silk manufacturer, for which trade the son was designed; and his love of music was only called forth by accident, though early. One of his playfellows went every week for musical instruction to Frankfurt, which he imparted as well

as he was able to young André. Up to his sixteenth year he had no better tuition, and was obliged to content himself with the study and practice of such compositions as chanced to fall in his way. He then went to reside for a year at Mannheim, where he was a constant frequenter of the theatre and the concert room; but his natural timidity restrained him from seeking the acquaintance of the musicians of the place. In his twentieth year he removed to Frankfurt, still following music only as an amusement. Here, on some public occasion, an Italian company was engaged, and his musical ardour received an additional impulse from their performance. He had previously written songs, and sonatas for the harpsichord, but he was now incited to attempt the composition of a lyric drama. His first essay was "Der Töpfer," which gained and preserved considerable popularity. Göthe, who at this time lived at Frankfurt, was so well pleased with André's attempt, that he requested him to set his little opera "Erwin and Elmire," which, as well as "Der Töpfer," was produced at Berlin. His musical reputation was now so far advanced that he was offered the post of manager of the opera at Frankfurt, and afterwards the same situation at Berlin, where, as he used to say, he went to learn music. In the Prussian capital he enjoyed the friendship of Marburg, and profited largely from the instructions of that eminent theorist. The lyric drama of Germany at this time was in its infancy, and the musical pieces for the stage composed in the language of the country were short and simple. Such were those which André wrote during his residence in Prussia—burlettas, pantomimes, and ballets. Previous to his removal to Berlin he had commenced business as a music publisher at Offenbach, and founded the business which his descendants of the third generation still possess there, and which, as it was one of the earliest, is one of the most extensive in Germany. The desire of extending this business and leaving it to his son, induced him to return to Offenbach. The Margrave of Brandenburg-Schwedt, as a mark of his respect, gave him the rank and title of kapellmeister. He returned to Offenbach in 1784.

This worthy and industrious artist now applied himself diligently to his business, and published correct editions of many of the classical works of his country of all kinds, so that before his death his catalogue numbered more than 1000 compositions. He died June 18th, 1799. The general character of André's compositions is graceful and simple melody, correct expression, and sound erudition. He wrote more than twenty dramatic pieces, arranged "Pleyel's Quartets," and many similar productions for the pianoforte, and composed single songs without end. The business which he established at Offenbach in 1774, and which at the time of his death employed

fifty hands, descended to his son Johann Anton André. (Gerber, *Lexicon der Tonkünstler*.)

E. T.

ANDRE', JOHANN ANTON third son of Johann André, was born at Offenbach, October 6th, 1775. From very early life he displayed great fondness for music, and while in his boyhood evinced considerable talent as a composer. He was a good harpsichord player, but excelled on the violin, having received instruction on that instrument from both the elder and the younger Fränzl. At the age of sixteen he undertook, as an amusement, to lead the orchestra at Offenbach, and in 1792 went to Mannheim to improve himself in composition under Vollweiler. He afterwards became a student in the university of Jena, where he enjoyed the friendship of Carl Stamitz. After quitting the university, he travelled to most of the principal German capitals, seeking the acquaintance of every musician of eminence, and, on his return to Offenbach, settled there as a partner in his father's house. In the autumn of 1799 he visited Vienna, where he purchased of the widow of Mozart all his manuscript compositions, including the original scores of his operas, his requiem, and some of his masses. These invaluable relics show how completely the entire score of every composition existed in that great master's mind before it acquired any visible form or notation. There are enough alterations to render it certain that no previous sketch or draft had been made, but yet they are very rare. Among them is the original score of Mozart's last work, the "Missa pro Defunctis," concerning which there has been so much controversy. An edition of this celebrated composition was published by André from the MS. in his possession, in which the portions in the handwriting of Mozart are distinguished from those which were written by Süßmayr.

André was a voluminous composer: for, from 1788, he produced 21 sinfonias, 3 violin concertos, 7 concertos for different wind instruments, 2 masses, an opera called Rinaldo and Alcina, 7 sets of quartets for stringed instruments, besides many sonatas and other pieces for the pianoforte. His music has little originality of style, and probably, under other circumstances, less of it would have been published. But it discovers a pure and correct taste, and a sound knowledge of counterpoint. His largest work, a general treatise on composition in six vols. 8vo., under the title of "Lehrbuch der Tonkunst," was published in 1832.

He died in 1842. The business originally established by his father is now carried on at Offenbach and Frankfurt-on-the-Main by his sons. (Gerber, *Lexicon der Tonkünstler*; Personal knowledge.)

E. T.

ANDRE', JOHN, was born at London in 1751, of parents originally from Geneva. He was sent to Geneva for his education, but

returned to England before the age of eighteen, and was thrown by the chance of residence into the literary circle of Miss Anna Seward at Lichfield. He there formed an attachment for Miss Honora Sneyd, a young and accomplished friend of Miss Seward's. An intended marriage was prevented by the interference of the friends of the parties on the ground of their youth, and it was arranged that André should engage in mercantile pursuits, with a view of making some provision for his intended wife. He accordingly entered his father's counting-house in London; but he soon gave up all thoughts of business, and entered the army. According to Miss Seward, this step was the result of despair on hearing that Miss Sneyd had married another; but this is disproved by the object of the lady's choice, Mr. Lovell Edgeworth, who in his "Memoirs" observes that André's first commission bears date on the 4th of March, 1771, while his own marriage to Miss Sneyd did not take place until more than two years afterwards. André joined the British army in America, and in 1775 he was taken prisoner at the capture of St. John's. He was a considerable time in prison, and on his release became aide-de-camp, first to General Grey and then to Sir Henry Clinton, the British commander-in-chief, who esteemed him so highly that, on a vacancy occurring by the resignation of Lord Rawdon, he appointed André to the important post of adjutant-general, and almost forced the government to bestow the rank of major upon him, without which the office could not be held.

Soon after, André engaged in the service which led to his untimely end. Sir Henry Clinton confided to him the management of the correspondence with the American general Arnold, who proposed to deliver up the important fortress of West Point to the British, with the magazines, including, among other things, the whole stock of gunpowder of the American army. In conducting this correspondence, which was facilitated by the circumstance of André's having been acquainted with Arnold's wife previous to her marriage, Arnold assumed the name of Gustavus, and André that of Anderson, while the real objects of the parties were concealed under the disguise of mercantile terms, as though the correspondence referred entirely to commercial affairs. So well was the secret kept, that the Americans had not the slightest suspicion of Arnold's fidelity. At length every thing was so far arranged, that it only remained to settle the time and means of carrying the design into execution; and for this purpose Arnold required a personal interview with a confidential agent. André undertook the dangerous mission; and accordingly, on the 20th September, 1780, a British sloop of war, the *Vulture*, proceeded up the Hudson river nearly to the American lines, having on

board André, and Colonel Beverley Robinson, a loyalist officer, whose house was at that moment in possession of the Americans, and the head-quarters of Arnold. It had been intended that the landing and the interview with Arnold should be effected under cover of a flag of truce, the ostensible object being to effect some arrangement as to the sequestered property of the colonel. For this purpose a letter was sent from Robinson to Arnold, soliciting a meeting; but it happened to reach the hands of Arnold while in company with General Washington, instead of, as had been anticipated, after Washington's departure to pay a visit to the French General Rochambeau. To keep up appearances, Arnold judged it best to show the letter to Washington, and ask his advice upon it; and Washington strongly recommended him not to grant the request, but to refer Robinson to the civil authorities. This advice being publicly given, Arnold did not venture to act against it, and he therefore took measures for bringing about a secret interview. He prevailed on Mr. Joshua H. Smith, who resided within the American lines, to go on board the *Vulture* at night, and deliver a packet to the parties he would find on board. Smith asserts, in a narrative of the transaction which he published at London in 1808, that he was the bearer of a flag of truce, but he assigns no reason for its being sent in the dark. He delivered his letters to Colonel Robinson, and was desired to return with André, who passed as Mr. Anderson, but wore his uniform. Arnold met them on shore, and it was arranged that the attack on West Point should be made on the 24th or 25th of that month, September, 1780, about which time the return of Washington was expected; and proper passwords and signals were agreed upon. Arnold also delivered to André, for Sir Henry Clinton, a number of papers relating to the fortress, with maps and plans, and memoranda of the weakest points, as well as of the positions to which the American troops would be ordered by Arnold so as to assure the easiest success to the British forces. André intended to return to the *Vulture* in the boat which had brought him ashore, but in the meanwhile the sloop, galled by a fire from the American posts, had dropped lower down the Hudson, and the boatmen refused to row the distance. In this dilemma it was arranged that André should pass the day at Smith's house, a measure which made it necessary to enter the American lines, and should return the next night to New York by land, the papers being concealed, at Arnold's suggestion, in the major's boots; and his military coat, also by Arnold's wish, being replaced by a plain coat of his host's. To prevent detention on their journey at any of the American outposts, both André and Smith, who was to be his guide, were provided

with regular passports from Arnold. They started accordingly, but came in contact with an American party during the night, the captain of which represented the danger of night travelling to be so great, that, for fear of awaking his suspicion, they thought it best to remain where they were till morning. The next day they proceeded to Pine's Bridge, a village on the Croton River, not far from the English lines, where Smith took his leave of André, as all danger seemed to be over. André had nearly reached Tarrytown, and was within sight of the English lines, when three American militia-men, who were on the watch for any well-dressed and mounted passenger who might possibly be an Englishman, rushed from a thicket and stopped his horse. A moment's presence of mind would have saved him, but instead of assuming the character of an American, he inquired to which party they belonged. They answered "to below," implying that they belonged to the English posts, and André exclaimed "so do I; I am an English officer on urgent business, and I do not wish to be detained." On being undeceived, he produced the passport of Arnold. But it was now too late; and he soon still further betrayed himself by offering them large sums of money if they would let him go. His offers were refused; he was dragged into the thicket, and his boots being drawn off, the papers were discovered. The militia-men took their prisoner at once to the commander of the outposts, Colonel Jameson, who, confused and bewildered, sent on André to his superior officer, General Arnold. The arrival and prompt interference of Captain Talmadge—an officer who lived long after to claim his share of credit in the transaction—alone prevented this; and at his suggestion André was sent for back, and the papers were forwarded to Washington. Colonel Jameson, however, thought it proper to send word to Arnold, that "John Anderson, the bearer of his passport, had been detained." This message saved Arnold's life; on receiving it he fled on board the Vulture, and joined Sir Henry Clinton at New York. When Washington on his return reached West Point, and found it without a commander, the arrival of the messenger with the papers from Jameson cleared up the whole affair.

André retained his assumed character until he judged Arnold beyond reach, when he declared his real name and rank as adjutant-general of the British army. Washington referred his case to a board of general officers, who reported that, in consideration of his having been taken in disguise, and under a false name, with information obtained under that disguise within the American lines, he was a spy, and in conformity with the law of nations should suffer death. The most strenuous exertions were made by the British

commander to save him; and, among other proceedings, General Robertson was dispatched on a mission to Washington to represent that André having arrived in the American lines under a flag of truce, and having been directed in all his movements within them by a general in the American service—Arnold himself—he could not be considered a spy according to the rules of war. Sir Henry Clinton also permitted Arnold to forward two letters on the same subject, but their contents, those of one especially, which assumed a threatening tone, were not calculated to do any good. The American commander was inflexible. Washington did indeed cause it to be intimated to Clinton that there was one way of saving André's life, by exchanging Arnold for him, but such a proposition of course could not be listened to.

André suffered death at Tappan, in the state of New York, on the 2d of October, 1780, in his twenty-ninth year. He displayed the utmost firmness, which was shaken only for a moment when he knew that he was to perish by the halter, an ignominious death which he had most strongly entreated Washington, by a letter written almost in his last moments, to spare him. His fate excited the deepest sympathy even among the Americans. Among his own countrymen, and indeed throughout Europe, his death excited a powerful sensation; while the conduct of Arnold was viewed with almost equal detestation by the English and the Americans.

The whole British army went into mourning for André. A monument was raised to his memory in Westminster Abbey, and in the year 1821 his remains were disinterred at Tappan, and conveyed to a grave near his monument at Westminster. His friend Miss Seward published a monody on his death, which had great popularity in its day, and succeeded for a time in drawing down some share of popular indignation on Washington, more especially for refusing the only favour André asked, a soldier's death. In her "Letters" published after her death, Miss Seward withdrew her charges, and asserted that Washington, after the peace of 1783, sent one of his aides-de-camp to her purposely to disabuse her of the prejudices she entertained; among other things to assure her that he was outvoted by the rest of the council on the question of hanging Major André. It is by no means clear that Washington sat on or interfered with the council which originally condemned him; nor was Washington a man who would shrink from the infliction of a punishment which he judged to be necessary in order to show the world that America claimed and would exercise the powers of an independent nation. He held André to be a spy, and for a spy the punishment is death by the halter and not by the

bullet. To have remitted the ignominious portion of the punishment would have argued some doubt as to its justice. To Miss Seward's "Monody" are attached three letters of André's, written in his nineteenth year; but however interesting in other points of view, as literary compositions they are without merit. He was more successful in his only published work, a satirical poem called "The Cow Chase" (New York, 1780), the last canto of which was published in Rivington's "Royal Gazette" on the very day of his arrest. It is a kind of parody on "Chevy Chase," devoted to the ridicule of an exploit of the American general Wayne, in attempting to drive off some cattle from the loyalists. The concluding stanza attracted some attention after the unhappy fate of the author:—

"And now I've closed my epic strain,
I tremble as I show it,
Lest this same warrior-drover, Wayne,
Should ever catch the poet."

It does not appear that Wayne formed part of the board of officers which decided his fate; but General Alexander (earl of Stirling), who acted as a member, makes a ridiculous figure in the poem. André was an artist of considerable ability. A miniature of Honora Sneyd, painted by himself, was the only portion of his effects which he preserved after his first capture by the Americans, in 1775, and he succeeded only by secreting it in his mouth. A portrait of himself, sketched with much freedom in pen and ink, is engraved in Sparks's "Life and Treason of Arnold," from the original preserved in Yale College. It was drawn on the morning originally appointed for his execution, in order to be presented to an American friend—for he had many such during his imprisonment,—and it is doubly interesting as affording proof of his powers as an artist, and of his courage at so trying a moment. The works of Johann Heinrich Voss, the celebrated German poet, contain a warm eulogium on André in the shape of an ode addressed to him, which bears the date of 1772, a year in which André spent some time in Germany. (Sparks, *Life and Treason of Benedict Arnold*, in *Library of American Biography*, vol. iii. (occupying the whole volume); Idem, *Life of Washington*, i. Idem, *Writings of Washington*, vii. 520—552.; Allen, *American Biog. and Histor. Dict. arts.* "S. Allen," "André," "Arnold;" *Encyclopædia Americana*, arts. "André," "Arnold;" Miss Seward, *Monody on the Death of Major André* (especially the notes and letters); Idem, *Letters*, v. 142. vi. 3.; J. H. Smith, *Narrative of the Causes which led to the Death of Major André*, p. 29—180.; Voss, *Sämmtliche Poetische Werke*, Leipzig, 1835, p. 112.; Lovell Edgeworth, *Memoirs*, i. 242.; André, *The Cow Chase, an Heroick Poem.*)

J. W.

ANDRE', NICOLAS, whose name is also often written St. André, was born at Dijon in 1704. He studied surgery at Montpellier and other towns of France, and was in 1729 received into the commonalty of surgeons of Versailles. He was for nearly two years surgeon to the Maison Royale of St. Cyr, and afterwards practised at Versailles, where he was living in 1776. He wrote several books and letters on the use of bougies in syphilitic diseases, the chief object of which was to puff his own dexterity and pretended success. Their titles are given by Carrere, and in the "Biographie Médicale." One only need be mentioned here, namely, "Observations pratiques sur les Maladies de l'Urètre, et sur plusieurs Faits convulsifs, et le Guérison de plusieurs Maladies chirurgicales," &c. Paris, 1756, 8vo.; in which, besides the usual self-laudatory account of the value of bougies, there is the first distinct modern description of the tic douloureux of the face. Several cases of this disease are related, and the division of the affected nerve is recommended in preference to any other local remedy. (Carrere, *Bibliothèque de la Médecine; Dictionnaire Historique de la Médecine.*) J. P.

ANDRE', ST. [RENAUD.]

ANDRE' DE SAINT NICOLAS, was born at Remiremont, in Lorraine, about 1650. He became a Carmelite monk; and devoted himself to the study of antiquities, more especially those connected with the civil and ecclesiastical history of Franche-Comté. He was an industrious writer, but very few of his productions were printed: most of them were preserved, after his death, in MS. in different Carmelite convents, and several of them are now deposited in the public library at Besançon: he died at that city in 1713. His separate published works are two—1. "De Lapide Sepulchrali," &c., Besançon, 1693, 8vo. (A Dissertation on an ancient Inscription on the Tombs of the Counts of Burgundy, then recently removed to the Cathedral of Besançon). 2. "Lettre en forme de Dissertation sur la prétendue Découverte de la Ville d'Antre, en Franche-Comté," Dijon, 1698, 12mo. This was a refutation of a work by the Jesuit father Dunod, the object of which was to prove that the real site of the ancient city of Aventicum had been discovered near the lake of Antre, in Franche-Comté, although it had usually been placed at Avenches in Switzerland. The labours of André, and of some of the Swiss scholars, demolished this hypothesis, which was nevertheless strongly supported by Father Dunod and a few of his adherents. Besides these works, André had a share in Fyot's "History of the Church of St. Stephen at Besançon," and some other antiquarian works. According to Le Long, two other works of his were ready for the press and about to appear when his death took place. These were a list of the benefices in the diocese of

Besançon, and a Latin work on the early history of Christianity in Franche-Comté. (Le Long, *Bibliothèque Historique de la France* (edit. Fevret de Fontette), i. 19. 340. 772, &c.; *Journal des Savans* for 1697, p. 74.) J. W.

ANDRÉ, YVES-MARIE, was born on the 22d May, 1675, at Châteaulin, in Lower Brittany. He was educated by the Jesuits. In 1726 he became royal professor of mathematics in the college of Caen, an appointment which he held for thirty-three years. He would probably have risen to a much higher station, but for the liberality of his opinions, which were disliked by his brethren of the society of Jesuits. He was even threatened with a rigorous persecution, as an innovator in philosophy and a latitudinarian in religion, but his high scientific reputation, and the interference of powerful patrons, induced his enemies to desist, on a tacit understanding that his opinions should not be prominently put forward for the future. The suppression of the society, however, soon afterwards left him at liberty. On that event, he sought an asylum among the canons regular of Caen, and for the rest of his life he subsisted on a pension from the parliament of Rouen. He resigned the professorship of mathematics in 1759, and died at Caen on the 26th of February, 1764, in his seventieth year.

The literary reputation of André rests chiefly on his "Essai sur le Beau," which was originally published in 1741. It was well received, and still maintains a place in French literature. It deals more with the poetry than the philosophy of the subject. Sabatier de Castres, who passes on it a warm panegyric, declares that it is the source from whence the greater part of the didactic authors of France have drawn their precepts. Formey thought so highly of it, that finding the first edition had become scarce, he produced a second himself (Amst. 1758, 12mo.), without the concurrence of the author, and with a long dissertation of his own prefixed. The book was again reprinted in 1763 (Paris, 2 vols. 12mo.) under the author's sanction, and with six new chapters added to the original four, which they greatly exceeded in extent, though they have not equalled them in popularity. The other works of André are of inferior merit; the only one which is considered to be worthy of the author of the "Essai sur le Beau" is a "Traité de l'Homme," which relates to the connexion between the soul and body of man. This and the rest of his writings were published after his death by his friend the Abbé Guyot, 1766-7 (Paris, 4 vols. 12mo.), who prefixed an éloge. One of the pieces contained in these volumes, "L'Art de converser," a poem, had previously appeared in a separate form; and an English translation, of a very indifferent character, under the title of "The

Art of Conversing," appeared at London in 4to. 1777.

André was a friend and correspondent of Malebranche, whose life he left behind him in MS. His correspondence with Malebranche was announced for publication at Paris several years ago, but has, it is believed, never appeared. (Chaudon and Delandine, *Nouveau Dictionnaire Historique*, i. 273.; Sabatier de Castres, *Les Trois Siècles de la Littérature Française*, i. 141—143.; Quérard, *La France Littéraire*, i. 58.; Article by Tabaraud in *Biographie Universelle*.)

J. W.

ANDRÉ'A, ALESSANDRO D', was a native of Barletta, in the kingdom of Naples, and was born in the year 1519. He studied at the university of Padua, and was well versed in the Latin and Greek languages, eloquence, and Italian poetry. His father dying in 1540, in embarrassed circumstances, Andrea determined upon adopting the military profession. He served, as captain of infantry and of cavalry, the Emperor Charles V. in the Milanese and in Germany; and afterwards entered into the pay of Philip II. of Spain, and served in Flanders and elsewhere. His conduct gained him the approbation of both these princes; and he likewise enjoyed the friendship of all the literati with whom he became acquainted in the course of his travels.

During the war excited by Pope Paul IV. against the kingdom of Naples, Andrea was actively engaged in the defence of his native country; he assisted in the conquest of many places belonging to the pope; commanded at one time a body of one thousand eight hundred Germans, and took part in the gallant defence of Civitella del Tronto. At the conclusion of peace he passed some months in Abruzzo, and employed the leisure he then enjoyed in writing a history of the war, in two discourses, in the form of a dialogue, in which he recounts with the greatest exactness all the events up to the cessation of hostilities: he himself appears in the work under the fantastic name of Ticomaco, an appellation which he had gained by the energy with which, in his early life, he had struggled with the ills of fortune. Having finished his work, he dedicated it, in a letter dated 20th October, 1557, to Carlo Loffredo count of Potenza. Before it could be sent to its destination, however, it was stolen by his valet, who gave it to Prospero Adorno, and it ultimately came into the possession of Girolamo Ruscelli, who becoming acquainted with Andrea afterwards at Venice, obtained from him not only a confirmation of his right to the work, but a promise of a continuation, which promise Andrea performed by sending him from Flanders the third discourse, which comprised the subscription of the articles, and the total withdrawal of the troops. A partial account of the war having been

published at Rome in 1558 by Mambrin Roseo, Ruscelli determined upon the publication of Andrea's work, and it was accordingly printed at Venice in 1560 in 4to., under the title "Della Guerra di Campagna di Roma, e del Regno di Napoli nel Pontificato di Paolo IV., l' Anno 1556 e 1557, Tre Ragionamenti publicati da Girolamo Ruscelli" ("Three Discourses on the War of the Campagna di Roma and the Kingdom of Naples during the Pontificate of Paul IV., in the Years 1556 and 1557, published by G. Ruscelli"). A translation of this work into Spanish was published at Madrid in 1589, in 4to. .

According to Mazzuchelli, Andrea was not only the friend but the panegyrist of Pietro Aretino, as indeed appears by his letters inserted in the collection "Lettere di diversi all' Aretino," tom. ii. p. 112. Some of his pieces in Italian verse are inserted in the collection of verses by various authors in praise of Giovanna Castriotta Caraffa, printed in 1585 in 4to. He also translated the work on the "Art of War," written by Leo VI. emperor of Constantinople: this translation was published at Naples in 1612 in 4to. by Prospero Tramontana, his nephew. His death took place at Naples, in November, 1593. (Toppi, *Biblioteca Napoletana*; Mazzuchelli, *Scrittori d' Italia*; Soria, *Memorie degli Storici Napolitani*; Tafari, *Scrittori di Napoli*, iii. part ii. p. 73.; Argellati, *Biblioteca degli Volgari*, ii. 304.) J. W. J.

ANDRE'À. [ANDRE', DIETRICH ERNST.]

ANDREA, BUONINCONTRO DE, son of the celebrated canonist Joannes Andreæ, was, according to Alidosi, created doctor of laws at Bologna in 1309. Mazzuchelli states that he was a natural son, but Fantuzzi attempts to prove that he was legitimate. He married previous to April, 1321, Margharita, daughter of Tommaso Lastignani. Buonincontro taught law in Bologna at the same time with his father, who, at his death in 1348, named his sons Buonincontro and Frederigo his joint heirs in his will. Two years later Buonincontro having been implicated in a conspiracy against Giacopo and Giovanni Pepoli, at that time governors of Bologna, was by their orders beheaded, his body left exposed in the market-place, and his head stuck upon a pole. There are two law tracts by Buonincontro in Ziletti's "Tractatus Tractatum"—1. In vol. v. "De Appellationibus." 2. In vol. xi. part 1. "De Accusationibus et Inquisitionibus." Orlandi mentions that these two tracts were first printed at Venice in one volume in 1496. Panzioli attributes to him a treatise, "De Privilegiis et Immunitatibus Clericorum," in which all the cases were enumerated in which a secular judge possessed jurisdiction over clergymen; and another, "De Libertate Ecclesiæ." There is reason to believe that neither of these has ever been printed, and no copies of them are known to exist. (Fantuzzi, *Notizie degli*

Scrittori Bolognesi, tom. i. pp. 244—246.; Mazzuchelli, *Scrittori d' Italia*; Orlandi, *Origine della Stampa*, p. 300.) W. W.

ANDREA DA FIESOLE. [FERRUCCI.]

ANDREA, FRANCESCO DE, an eminent Neapolitan jurist, the son of Diego de Andrea and Lucrezia Coppoli, was born near Amalfi on the 24th of February, 1625. His father, an advocate in Naples, sent for him to that city in his eighth year, that he might begin his studies. When only eleven years of age, Francesco was transferred from the elementary schools to the study of law; and in his seventeenth year he took his doctor's degree. He immediately began to practise as an advocate, but conceiving his inadequate literary acquirements an impediment in the way of his acquiring a good style of oratory, he applied himself at the same time to the study of the Greek and Latin classics. Francesco being regarded as a rising lawyer, the Duke of Arcos conferred upon him without solicitation, the appointment of fiscal advocate in the royal audience of Chieti. During the popular revolution in Naples of 1647, D'Andrea, as an adherent of the Spanish party, was exposed to great dangers, which he recounts with due emphasis in a statement of the services he rendered to the king during the time he held the office of fiscal advocate at Chieti. After leaving Chieti, he exercised the profession of advocate at Naples for some years, and acquired a high reputation for eloquence. The plague which broke out in Naples in 1656 induced him to absent himself for upwards of a year. He resumed his forensic avocations on his return, and appears to have prosecuted them without interruption till 1671. In the course of that and the succeeding year, he visited Venice, Florence, and the other principal cities of Italy, being everywhere received with festivities and complimentary verses, and requested to plead a few causes in order that the citizens might have an opportunity of enjoying his eloquence. After his return from this triumphal progress he was appointed to various high legal offices by the Spanish government, and continued to hold them till incapacitated by age and infirmities. Some few years before his death he retired to the island of Procida, and subsequently finding himself not sufficiently remote from the importunities of clients, to Candela, in the territory of Melfi. He died on the 10th of September, 1698.

Francesco de Andrea left a number of treatises in MS. which have remained unpublished. Mazzuchelli gives the following list of his published works:—1. "Super Secretariorum Apostolicorum Suppressione" (it is printed in the "De Officiis" of the Cardinal di Lucca), Rome, 1682, fol. 2. Legal opinions on the right of brothers to succeed to fiefs in the kingdom of Naples (Latin), Lyon, 1686, fol.; an improved edition, Naples,

1694, and again in 1717. 3. A long narrative of his services as fiscal advocate at Chieti; in Italian. 4 and 5. A Latin pamphlet, composed by command of Don Pedro of Aragon, on the French claims to the duchy of Brabant, and a reply to an answer to the pamphlet. The eulogists of Francesco de Andrea dwell more upon his eloquence than his legal acquirements, and their accounts of his eloquence are vague and uncharacteristic. Mazzuchelli says, apparently with perfect seriousness and good faith, that Andrea was "tanto simile a Cicerone quanto Cicerone simile a lui." (Mazzuchelli, *Scrittori d'Italia*.) W. W.

ANDREA, GENNA'RO DE, a younger brother of Francesco, and like him a lawyer, was born on the 31st of August, 1637. He received his elementary instruction from his father, studied literature and philosophy under the Jesuits, and, like his brother, took his degree of doctor of law in his seventeenth year. The rest of his life is a mere list of promotions from one lucrative office to another. He passed some years of his life in Spain, where he held the appointment of president of the council of Italy. "Full of years and worn out by labours," say his biographers, he died on the 17th of May, 1710. Besides the trifles contributed by Gennaro de Andrea to the Arcadian and other academies of which he was a member, Gemma attributes three legal compilations to him:—"Allegationes variae;" "Decisiones sacri Regii Consilii Neapolitani;" "Decisiones Regiæ Cameræ Summarie." Only the first appears to have been published. (Mazzuchelli, *Scrittori d'Italia*.) W. W.

ANDREA, GIOVANNI, bishop of Aleria in Corsica, was descended from the family of Bussi or Bossi, and was born at Vigevano on the 23d of July, 1417. He studied at Mantua under the celebrated Vittorino da Feltre, and was fellow pupil with the sons of Giovanni Francesco Gonzaga, marquis of Mantua. He appears to have suffered greatly from poverty in the early part of his life, as he relates of himself that, prior to the pontificate of his patron Paul II., he had scarcely sufficient wherewith to pay for the shaving of his beard. His circumstances, however, improved, and he obtained a place at court in the service of Cardinal Niccolò di Cusa, with whom he spent six years. In consequence of the scantiness of the notices extant respecting him it is difficult to follow his career, but it appears that he visited various foreign universities, particularly that of Paris, and that his first promotion was to the bishopric of Acci, in Corsica, from which he was afterwards translated by Pope Paul II. to that of Aleria in the same island. This translation took place before the year 1469. We learn from his epitaph that he was afterwards referendary, librarian, and secretary to Pope

Sextus IV. His death took place on the 4th of February, 1475.

Trithemius attributes to Andrea some commentaries on the "Fourth Decretal," and also two works, one "De Usu Feudorum," and the other, "De Appellationibus;" but Mazzuchelli doubts his claim to any share in these works, and conjectures that Trithemius has confounded the bishop with the canonist of the same name. Zeltner calls him the author of a very rare volume of epistles printed at Venice. His great merit, however, consists in his having edited and carried through the press the first editions of several classical authors, printed at Rome by Conradus Sweynheym and Arnold Pannartz, who first introduced the art of printing into that city. The works so edited by him are, in 1468, "St. Jerome's Epistles," in two volumes, reprinted in 1470; in 1469, "The Metamorphoses of Apuleius;" "The Noctes Atticæ of Aulus Gellius;" "Cæsar's Works," reprinted in 1472; "The Familiar Epistles of Cicero," reprinted in 1470, 1471 and 1472, and "Lucan's Pharsalia." About the same year, "The Decades of Livy;" the first Latin version of "Strabo's Geography;" and "The Works of Virgil," reprinted about 1471. In the year 1470, "Pliny's Natural History;" "Pope Leo's Sermons and Epistles" (two editions of this work were published in the same year); "The Works of Lactantius;" the "Institutes of Quintilian;" "Suetonius, on the Twelve Cæsars;" and "Thomas Aquinas upon the Four Evangelists." In 1471, "St. Cyprian's Epistles;" "The Bible in Latin, with Aristæus de LXX Interpretibus;" "The Poem of Silius Italicus, on the Second Punic War;" "Cicero's Orations;" "The Works of Ovid;" and "The Gloss of Nicolaus de Lyra on the Bible," in 5 vols., the first of which was published in 1471, and the remainder in 1472. In the revival of the Greek passages Andrea was assisted by the celebrated Theodorus Gaza. Prefixed to the works of Nicolaus de Lyra, printed at Rome in 1472, in fol., is a long epistle or memorial addressed by Andrea to Pope Sextus IV., in which, after mentioning the large number of copies of each work printed by Sweynheym and Pannartz, he proceeds to solicit the pope to relieve the poverty and distress into which they were plunged by the difficulty of disposing of their books. (Trithemius, *De Scriptoribus Ecclesiasticis*, p. 192. edit. Paris, 1512; Zeltner, *Correctorium in Typographiis Eruditorum Centuria*, p. 65—69.; Mazzuchelli, *Scrittori d'Italia*; Audiffredi, *Catalogus Romanarum Editionum Seculi XV.* under the titles of the works edited by Andrea; Maittaire, *Annales Typographici*, l. 10—15.; Marchand, *Dictionnaire Historique*; Clément, *Bibliothèque Curieuse*.) J. W. J.

ANDREA, GIOVANNI. [ANDRÆ, JOANNES.]

ANDRE'Ä, HIERO'NYMUS. [RESC.]

ANDRE'A DE NERCIAT. [NERCIAT.]

ANDRE'A and BARTOLOMMEO ORVIETANI, painters employed in decorating the cathedral of Orvieto in the early part of the fifteenth century. (Della Valle, *Duomo d'Orvieto*.)

R. N. W.

ANDRE'A PISA'NO, a distinguished sculptor, architect, and engineer, was born at Pisa, in the year 1270. According to an inscription on one of his works, the name of his father was Ugolino, or Ugolino Nino. ANDREAS . VGO LINI . NINI . DE . PISANI . ME FECIT, &c. &c. He studied under Nicola and Giovanni Pisani. These artists, who may justly be considered the fathers of modern sculpture, had already introduced a great improvement in the style of art. The fragments of ancient sculpture which had from time to time been discovered in Italy, or brought to Pisa by the merchants who trafficked between that city and Greece (and which were preserved in the Campo Santo), had happily effected a revolution in taste, and caused the clumsy and barbarous types of the *rinascimento*, or revival, to be at least partially abandoned. But, though Nicola and Giovanni were sensible of the superior beauty of the forms of Greek sculpture, and, to a certain extent, even copied them, they stopped far short of the real advantages that might have been derived from them; and it was left for Andrea to make that most important use of them which his masters, and it may be said even more modern artists, too often have lost sight of. This was, to combine their excellences with his own original ideas; not servilely to represent Greek subjects in Greek forms, nor to recur to ancient fable and mythology because he found them set forth in the superior beauty of ancient sculpture, but to adapt the finer forms of a more finished and perfect school of art to illustrate and give fuller effect to his own conceptions; and to make them the pleasing medium through which subjects of interest and deep sentiment, such as were suggested by a purer religion (and upon which the earlier artists chiefly were employed), might be brought palpably and intelligibly before all classes of people. The works of Andrea, doubtless, are far from perfection; but his merit, to be fairly judged, must be considered with relation to what had been done by his immediate predecessors in Italy. He was the first artist who truly appreciated the value to modern art of the fine models of antiquity, and who made them subservient to the illustration of subjects of present interest. In this respect he is justly entitled to rank as one of the great improvers of the character of design, both in Italy and in other countries. It appears in the archives of the works executed at the Duomo of Pisa, that Andrea was employed there as one of the assistants or workmen under Giovanni ("famulus ma-

gistri Johannis"). Soon after this he is found associated with his master in the bronzes that were executed at Perugia: both their names appear together as the artists. After this he was employed alone to execute some small figures in marble, for a church at Pisa, called S. Maria al Ponte. His success in these works led to his being invited to Florence to assist in completing the façade of the duomo or cathedral of S. Maria del Fiore. Andrea here became acquainted with Arnolfo da Lapo and Giotto di Bondone; the latter is said to have assisted him, by furnishing some of the designs for the numerous works on which he was soon fully occupied. The first order he received was to make a marble figure, of the size of life, of Pope Boniface VIII., whom the Florentines desired to compliment by placing his statue in a prominent position in the front of their church. This, and two other statues representing St. Peter and St. Paul, also by Andrea, were arranged in the façade, and gave such satisfaction to his employers, that he was commissioned to execute all the works required for the decoration of that edifice. The statues above mentioned were removed in 1586, when it was determined to alter and modernise the front of the church. It is said they were taken to the gardens of the Marchese Riccardi. Others of the works of Andrea, intended for and even placed in the duomo, were also removed, and distributed over different parts of Florence. Some were sent to churches; and some may still be seen in the gardens of Valfonda and of the Poggio Imperiale. On the death of Arnolfo da Lapo, who was superintendent of the public works of Florence, Andrea received that appointment, and was soon occupied in making architectural designs. He began his career in this new employment by the construction of a fortress called La Scarperia, at the mountain pass of Mugello, by which it was apprehended the imperial forces were approaching Florence. Vasari says, admitting at the same time that the authority is questionable, that after this Andrea went to Venice, where he remained about a year. During his residence there he executed some small statues for the front of St. Mark's; and, by command of the Doge Gradenigo, he also designed some portion of the works at the arsenal. The period during which Piero Gradenigo governed, extended from 1288 to 1310. The new arsenal was commenced in 1304, and was finished in about three years. It is highly probable, therefore, that Vasari's account of Andrea Pisano being at Venice at that time is correct; and that, while superintending those works, he also executed the statues for St. Mark's. Andrea, it is said, returned to Florence, where he received instructions to strengthen the defences of the city walls. The next important work on which he was employed appears to have been

the bronze rilievi for the gates of the baptistry of S. Giovanni, at Florence. They were begun in the year 1331, and were finished in 1339. Vasari says they took twenty-two years for their completion; but Cicognara has shown that this is an error, and has correctly stated the time the artist was occupied on them at eight years. The subject is the life of St. John; and the incidents are represented in twenty compartments or divisions. In other panels are smaller figures, in relief, of the Virtues. The superiority of the works executed some years later by Lorenzo Ghiberti for other gates of the same edifice, and which gained for them the well-known compliment from Michael Angelo, "that they were worthy to be the gates of Paradise," has thrown into comparative obscurity the simple and less elaborate rilievi by Pisano. But real judges of art will readily admit the claims of Andrea to a high degree of praise for the simplicity, dignity, and sentiment exhibited in some of the larger compositions, as well as in many of the single figures of the Virtues. It must always be borne in mind that Andrea almost, if not entirely, originated the style of art in which he was so eminent; while Ghiberti had great advantages in the examples of an earlier school, and at the same time was able to avail himself of the improvements which were rapidly being effected in all departments of design by the crowd of artists who were adorning Italy with their works. The account, by a contemporaneous writer, of the effect produced by the above-mentioned work of Andrea, shows that it was looked upon as a performance of no common order. It also proves what is equally gratifying, that an artist of extraordinary power, and greatly in advance of his age, was encouraged by patrons who were ready to pay honour to his talents. The distinction conferred upon him was not more honourable to the artist than to those who paid the tribute to his high merit. The writer alluded to says "all Florence ran to view the work;" and "La signoria" (that is, the chief authorities), but little accustomed to go abroad in public except on occasions of solemnity, or for important affairs, proceeded thither (to the baptistry of St. John), attended by the ambassadors of the two crowns of Naples and Sicily. The republic, also, to show its estimation of the merits of the sculptor, elected him a citizen of Florence; an honour, says our authority, "not usually bestowed upon foreigners, unless they were eminently deserving of it, or were persons of high rank." When the gates by Ghiberti were erected they were allowed to displace those by Andrea Pisano: the latter now form the side entrances to the baptistry. Andrea executed a statue of great beauty, for its time, of the Virgin, which was placed outside the small chapel Del Bigallo, at Florence. Vasari

attributes to him the group of the Virgin and Child, which was over the altar within the church. But Cicognara adduces strong evidence to prove that this work was not by the Pisan sculptor, but by Alberto of Florence. The same writer also disputes the claim of Andrea — or rather that set up for him by Vasari — of having made the "Deposito," or tomb of Cino da Pistoja; and cites a document to show it was executed by one Cellino, after the designs of some artist of Siena, whose name does not appear. "Il maestro Cellino," as the document styles him, seems to have been an artist of considerable merit. He was employed upon the works at the Rondo, or round church of San Giovanni, at Pistoja, which was designed by Andrea: a circumstance which in all probability led to the supposition that he also executed, or at least designed, the tomb of the poet Cino d'Angibolgi. Cicognara thinks the artist of Siena alluded to, may have been Goro di Gregorio, a scholar of the Pisan school. This, however, is mere conjecture. Among the works in sculpture by Andrea must also be mentioned the rilievi in marble which he executed for the Campanile, or bell-tower, of S. Maria del Fiore, in Florence. Some of these have considerable merit. Cicognara has exhibited two of the most remarkable in his "Illustrations of the Sculpture of the Fourteenth Century:" one represents a man on horseback; it is full of energy and movement, and is most simple and pure in its treatment. The other is a group of three figures in a boat; two are in the act of rowing. The whole is gracefully composed. Andrea was commissioned by the duke of Florence, Walter of Brienne, who had usurped the chief authority, to execute various architectural works in and about the city. He erected the gate of S. Friano, as well as others. He also was employed to build a fort which was to serve as a prison; but the duke being driven from Florence in 1343, this work was stopped; it was completed at a later period by the Medici, and was then called the Belvedere. Andrea Pisano died at Florence in the year 1345, in the seventy-fifth year of his age, and was buried with much honour in the church of S. Maria del Fiore. His son Nino (himself a distinguished sculptor, and for many years the able assistant of Andrea), erected a monument to his father's memory. (Vasari, *Vite de' più eccellenti Pittori, &c.*; Cicognara, *Storia della Scultura.*)

R. W. jun.

ANDREA the PRIEST, was a native of Bergamo, and lived towards the end of the ninth century. He was the author of a chronicle published by Muratori in his "Antiquitates Italicæ Medii Ævi," under the title "Andrea Presbyteri Itali Scriptoris Sæculi noni Chronicon breve hactenus ineditum ab Anno DLXVIII, seu ab Adventu Longobardorum in Italiam usque ad Mortem

Ludovici II. Imperatoris, hoc est ad Annum DCCCLXXIV et paulo ultra; e Museo et cum Notis Hermanni Philomusi" ("A short Chronicle, hitherto unpublished, of Andrea the Priest, from the Year 568, or the coming of the Lombards into Italy, to the Death of the Emperor Lewis II., that is, to the Year 874, or a little beyond; with Notes by H. Philomuso"). It was, however, first published by Menckenius, in his work entitled "Scriptores Rerum Germanicarum," Leipzig, 1728, fol. tom. i. p. 90, &c. It is also inserted in Pertz, "Monumenta Germaniæ Historica," tom. iii. p. 231, &c. Hanover, 1839, fol.; and extracts in "Bouquet, Recueil des Historiens des Gaules," tom. vii. p. 204, &c. Paris, 1738, fol. Some have conjectured that this Andrea was the same as Andrea Agnello, the author of the lives of the archbishops of Ravenna; but Muratori in his "Annali d'Italia," under the year 857, p. 110. has shown the improbability of this supposition. (Muratori, *Antiquitates Italicae Medii Ævi*, Milan, 1738, vol. i. p. 42, &c.; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

ANDRÈA DEL SARTO. [VANNUCCI.]

ANDRÈA, a monk of VALLOMBROSA, abbot of San Fedele di Strumi, in the diocese of Arezzo, lived in the latter half of the eleventh century. He is commonly known as Andrea da Parma, and is sometimes confounded with Andrea da Genova, who however lived nearly five centuries later. The confusion may have arisen from the circumstance of both having written a life of Saint Gualbertus. Andrea was at Parma in 1061, when Cadolo, the simoniacal bishop of that see, was elected pope in opposition to Alexander II. Andrea objecting strongly to this measure, was either ejected from the city by the clergy who adhered to the new pope, or retired from it voluntarily. He attached himself to Saint Arialdo, accompanied him in his wanderings, and underwent great sufferings with him during their joint efforts to settle the disturbances that had arisen among the ecclesiastics. On being released from imprisonment in the city of Como, incurred through his opposition to the schismatics, and during which he was subjected to great hardships, he went to Milan, and embraced a monastic life. He was elected abbot of San Fidele di Strumi in the year 1085. His death is supposed to have occurred some time after the year 1106. His works are—1. Sancti Arialdi Vita ("Life of Saint Arialdo"); inserted in Puricelli's work "De sanctis Martyribus Arialdo, Alciato," &c. Milan, 1657, fol. 2. "Epistolæ ad Syrum, Presbyterum Mediolanensem" ("Epistles to Syrus, Priest of Milan"). 3. "Vita Sancti Johannis Gualberti" ("Life of Saint Gualbertus"); inserted in vol. iii. of the "Acta Sanctorum." (Affò, *Memorie degli Scrittori Parmigiani*, i. 48.; Fabricius, *Bibliotheca Latina Mediæ et Infimæ Ætatis*.) J. W. J.

ANDRÈA, ZOAN (GIOVANNI), an Italian engraver of the beginning of the sixteenth century, contemporary with Mantegna, first noticed by Zani, who explains the initials Z. A. by this name. He copied and imitated the prints of Mantegna, and apparently engraved some plates after his designs; he copied also, according to Zani, some of the prints of Albert Dürer. Ottley and Brulliot differ from Zani as to the artist signified by these initials; they suppose Joanne or Zoan Andrea Vavassore, called Vagdagnino, to have been the engraver of the prints marked *z. a.*, *I. A.*, and *Z. A.*, and that they are chiefly after the designs of Benedetto Montagna. Cumberland suggests that some of the prints marked Z. A. were by Mantegna himself, on account of the similarity of style of execution; and that the letters Z. A. were merely "a merchant's mark to distinguish such prints from Mantegna as he had purchased the plates of." or that Zoan Antonio, a friar of Brescia, was the engraver of the prints marked with these letters. They are scarce; some of them have great merit, and are sold for great prices. Bartsch enumerates thirty-three, but Brulliot says that there are more. The most remarkable, and the largest of them, is an allegory of Mercury and Ignorance, after Mantegna. It measures 11½ inches by 15¼ inches, and is valued at 120 francs.

There were two other Italian artists of the name of Andrea. NICCOLO DI ANDREA, painter and engraver, who was born at Ancona in 1556, and died in Ascoli in 1604; and ALESSANDRO DI ANDREA, likewise painter and engraver, who was born in the Abruzzo. He was a pupil of Solimena's, and etched very correctly many of his master's designs; he etched also a view of the antiquities of Pozzuoli, drawn by the architect Gio. Battista Natale. He died in 1771. (Zani, *Materiali*, &c.; Ottley, *Early History of Engraving*; Brulliot, *Dictionnaire des Monogrammes*, &c.; Bartsch, *Peintre Graveur*; Cumberland, *Critical Catalogue*, &c.; Gandellini, *Notizie Storiche degli Intagliatori*.) R. N. W.

ANDRÈA, ABRAHAM, thirty-third archbishop of Upsal, is known from the epithet of Angermannus attached to his name, to have been born in Angermannland. In his youth he travelled; and on his return to Sweden was appointed, in 1576, rector of the school at Stockholm, owing to which he is often called Master Abraham. He married Magdalena, daughter of Laurentius Petri of Nerike, the reformer, the first Protestant archbishop of Upsal, one of whose other daughters, Margaret, was married to Laurentius Petri of Gothland, the second Protestant archbishop, and after his death to Andreas Laurentii, the third. Laurentius Petri, archbishop of Gothland aided King John, the son of Gustavus Vasa, in his attempt to restore the Roman Catholic religion in Sweden. The first

step taken by the king was the introduction of a new liturgy comprising the mass in Latin, in which he was opposed by a strong party, at the head of which was his brother, Duke Charles, and of which Abraham Andræ was one of the most efficient members. To remove Andræ out of the way, the king appointed him pastor of Oregrund, with the privilege of retaining his salary as rector, in the hopes of reducing him to silence. Andræ, however, finding, it is said, his life unsafe at Oregrund, owing to the fury of the Roman Catholic party, removed to the island of Åland, and there published a general exhortation to the clergy of the kingdom to be on their guard against the new liturgy. The king immediately gave orders for his arrest, on a charge of sedition; but Andræ made his escape into Germany, where he resided for the next thirteen years, chiefly in Hamburg and Lübeck, supported by the contributions of Duke Charles and the principal Swedes of the anti-liturgical party. During this period he published most of his works. In 1593, upon the death of King John and the succession of his son Sigismund, an acknowledged Catholic, who was also king of Poland and then absent in that country, the clergy of Sweden assembled at Upsal, came to a resolution to support the Augsburg confession, and by an unanimous vote chose Andræ their archbishop. In the letter to King Sigismund announcing this determination, which is given at length by Baazius, they also request the confirmation of the election of Eric Skipper as pastor of Stockholm, and add, "If the privilege of this city to elect a pastor, in use from ancient times and long confirmed by kings, be infringed, we know not by what kind of fidelity an elected king can think those subjects bound whose privileges he invades." Andræ returned to Sweden, and on the 1st of February, 1594, preached the funeral sermon of his enemy King John. Sigismund, who came to Stockholm to receive the crown, was extremely unwilling that the ceremony should be performed by a Protestant archbishop, or that the archbishop of Upsal should be a Protestant at all; but he found the feeling of his subjects so strong that he was obliged to yield, and on his coronation-day, the 19th of February, early in the morning, he gave a reluctant consent, on which Andræ was consecrated in the cathedral between ten and eleven o'clock; and between five and six in the afternoon, after preaching a sermon on the occasion, he crowned Sigismund and his queen, Anne of Austria. Not long after, by the command of Duke Charles, who was now regent of the kingdom, Andræ undertook a general visitation of Sweden to re-establish the affairs of the church, which had fallen into confusion in the time of King John by the expulsion of Protestant ministers, and other causes. In this visitation Andræ was

so strict as to render his mission exceedingly unpopular, and he was severely censured by the Regent. This circumstance probably produced no good will in the archbishop, who had in the ambitious Charles a most unscrupulous antagonist to deal with. In 1599 the duke accused him before the states of having written letters to Sigismund, who was absent from Sweden, and with whom Charles was at variance, and letters also to the captains of the fleet, blaming the regent for his opposition to the king. The states adjudged the archbishop to be deprived of his office, and the clergy on being applied to also gave a sentence that he "should be deprived, unless the duke consented to be reconciled to him." From that time till his death Andræ remained in captivity, and died a prisoner in the castle of Gripsholm in 1607.

All the original works of Andræ are in Latin, and relate to the religious controversies in which he was engaged. They are 1. "Scriptum contra Liturgiam;" the exhortation against the liturgy, published in 1579. Scheffer and Moller, who give the title thus, probably borrowed it from Baazius, who analyses the work. 2. "Forum Adiaphorum," Wittenberg, 1587, 8vo., in which he contends against the Adiaphorists, a party in the church who maintained that many ceremonies were *adiaphora*, or indifferent, and might either be abrogated or retained. 3. "Apologia pro Fugâ ex Regno Sueciæ," Hamburg, 1588, 8vo.; an explanation of the reasons of his flight from Sweden. 4. "Liber de Sacerdotio Christi," Hamburg, date unknown ("A Book on the Priesthood of Christ"). Andræ also translated into Swedish an explanation of the book of Daniel, by Draconitis, and published various writings of his father-in-law, Laurentius Petri of Nerike, both in Swedish and Latin, with introductions of his own, one of which, "Historia Liturgica" ("A History of the liturgical Question"), prefixed to a Latin work of Petri's, "On True and False Priesthood," is probably of interest. A general list of the publications of Andræ, both original and translated, may be seen in Scheffer and Moller, to which Aurivillius's catalogue of the library at Upsal will be found to supply some additions. (Rhyzelius, *Epiiscoposopia Svingothica*, i. 62.; Gezelius, *Biographiskt Lexicon öfver Svenske Män*, i. 15—17.; Baazius, *Inventarium Ecclesiæ Sveogothorum*, 422. 425. 538, &c.; Scheffer, *Svecia Literata*, p. 32.; J. Moller, *Cimbria Literata*, ii. 39.; Aurivillius, *Catalogus Bibliothecæ Upsaliensis*, i. 30. 681.) T. W.

ANDRÆ, GUDMUND, or ANDRESON, GUDMUND, an Icelandic writer, the history of whose life is in many respects curious. He was born, probably about 1630, at the farm-house of Biarg, in the sýsla or district of Midfjord, in the diocese of Holum, of a peasant family, and sent to the school of Holum, from which he was expelled for im-

proper conduct, (as Höyer hints, for having a bastard child,) but he was re-admitted shortly after. When deacon of Reinestad, he composed and circulated a work in Icelandic "On Polygamy," in which after maintaining that polygamy and concubinage were not forbidden by the divine law, he censured the laws against them which had been promulgated in Iceland in 1564, and were known by the name of the "Stora Dóm," the "Great Doom" or "Judgment." The materials for this treatise, which is so remarkable for acuteness, that Brynjolf Sveinsson, the learned bishop of Skalholt, is reported to have declared his admiration of it in the strongest terms, are said to have been supplied by Einar Arnfinnson, at that time minister of Reinestad. By some Einar is supposed to have been the author, and in fact no subsequent work of Andræ's appears to have shown equal ability. Arnfinnson was a man well skilled in the jurisprudence of his native island, and had published a dissertation on the advantages of the ancient Icelandic law, which declared that paupers should be supported by their kin, or, in default of kin, by the neighbourhood, with an inquiry as to the extent of relief which the pauper was entitled to claim. The book "On Polygamy" appears to have circulated extensively, most probably in manuscript, as the only printing press at that time in Iceland was that of Gudbrand Thorlaksson, bishop of Holum, which the then bishop, Thorlak Skulason, his successor, had got possession of in a very questionable manner, as left to the see by Gudbrand's will, and to the exclusive use of which he attached such importance, that he procured the revocation of a privilege granted to Sveinsson, his fellow-bishop of the see of Skalholt, to establish another. Skulason, who is a well-known Icelandic author, was already no friend to Andræ, and was so far from approving the book "On Polygamy," that he expelled him from his deaconship for writing it. The young author returned to his native cottage in despair of ever obtaining the priesthood, which was the object of his ambition, and issued a fresh publication with the title "Γνωθὶ σεαυτὸν" ("Know thyself"), which is declared by Finn Jonsson to be harmless and not worth notice, but which Skulason conceived to contain several passages directed at him. Just about this time, in 1649, Hendrik Bielke, governor of Iceland, arrived there on an expedition to receive the homage of the inhabitants to the new king of Denmark, Frederic III. Skulason took advantage of the occasion to mention the danger that had arisen from the circulation of Andræ's book "On Polygamy," which he represented as tending to excite the Icelanders to rise in rebellion against the "Stora Dóm," or, at least, to manifest a contempt for the government, and Bielke gave

orders to arrest the offender. There was some difficulty in getting this done, as Andræ, from the singularity of his conduct, was looked upon as a great magician; but at last some strong men ventured to apprehend him as he was lying asleep half naked in a little tent by the sea-shore, whither he had gone to procure fish for the subsistence of himself and his mother. He was brought before Bielke in chains, and by him, according to Resenius, handed over to the Icelandic judges, who were then gathered together at the "Althing," or general annual assembly of the nation, and who were so perplexed what to decide, that Bielke who was about to return immediately to Denmark, determined on taking his captive with him. In the correspondence of Olaus Wormius, however, there is a letter by Einar Arnfinnson, interceding in behalf of his friend, from which it appears that Bielke had been inclined to take such sharp measures with his prisoner, that Andræ, as a last resource, appealed to the King of Denmark, and that this was the reason of his being carried thither. On their arrival at Copenhagen, Andræ was lodged in the Blaa Taarn, or Blue Tower, the prison for those accused of heavy crimes, where he remained for some time apparently forgotten. He was allowed the liberty of roaming about in the interior of the prison, and he availed himself of it to pursue his studies. While contemplating the heavenly bodies one night from a high window, he incautiously protruded himself so far forward, that he lost his balance, and fell into the street below. On getting up, he found to his great astonishment, that he had received no injury, and endeavouring it is said to find his way to the door of the prison he lost himself and strayed into the royal nursery, which was at no great distance, and where the nurses, amazed at the entrance of a stranger of singular costume and uncouth manners, who spoke a foreign tongue and did not understand Danish, were some time in comprehending that he was a prisoner, when they sent for the gaoler, who reconducted Gudmund to his lodgings. The next day this singular occurrence became the subject of conversation at the royal table, at which Bielke happened to be a guest, and on his report of the cause for which Andræ was imprisoned, the king ordered a commission of Copenhagen theologians to examine the work "On Polygamy," which was translated for that purpose from Icelandic into Latin by Paul Hallason and Runolf Jonsson, two young Icelanders, at that time students of the university of Copenhagen, and afterwards of some note themselves. Some doubts have been hinted as to the fidelity of their version; the decision of the theologians was, at all events, so far in favour of Andræ, that he was set at liberty. He was obliged, how-

ever, to sign a document, which is given entire by Fian Jonsson, and singularly enough is couched in Danish, in which he acknowledges his unbecoming and profligate course of life, and his improper discourses both by word of mouth and by the pen, and binds himself in gratitude for his majesty's pardon, never to hold such language again in any of the king's dominions, and never under any pretence to revisit his native country. This document is dated the 24th of December, 1649. After this period, Andræ remained in Copenhagen, and appears, in spite of all that had occurred, to have been taken into much favour. In 1650 he became a student at the university, a dignity to which he had aspired in vain before the publication of the book "On Polygamy," and shortly after he obtained one of the royal bursarships, and is said to have been assisted by several patrons, among whom the well-known Olaus Wormius is mentioned. His career, however, was short. He died of the plague in 1654, at the "Regents," a building for the reception of poor students at the university, erected by Christian IV. in 1623.

The works of Andræ are rather numerous, considering his short career. Besides those already mentioned, he was the author of some Icelandic poems on classical subjects—on Cretan Jove, the Gorgon's head, &c. which are praised by Resenius, but condemned by Einarsson, a more competent judge. He had also collected materials for a treatise "On the Right of the Danes and Norwegians to the Orkney Islands, the Hebrides, and Greenland," the papers of which are supposed by Einarsson to be still in existence in the Magnæan Library. The printed works of Andræ are—1. "Philosophia antiquissima Norvego-Danica dicta Voluspa alias Edda Sæmundi," Copenhagen, 1673, 4to. "The most ancient Philosophy of the Danes and Norwegians," a translation from the Icelandic into Latin of the "Voluspa," a portion of the work called the older Edda, or the Edda of Sæmund. The manuscript of this translation was purchased by Peter John Resenius, the eminent antiquary, at a public sale of Gudmund's effects in 1665, and it was under his care that it was published ten years after. The same Resenius, who was the first to revive the study of ancient Icelandic literature after it had lain dormant for nearly three hundred years, had published, in 1685, a previous edition of the "Voluspa," with a translation by Magnus Olafsson, and some notes by Andræ. At the same sale he purchased the manuscript of 2. "Lexicon Islandicum sive Gothica Runæ vel Lingua Septentrionalis Dictionarium," a dictionary of Icelandic explained in Latin, which also appeared under the editorship of Resenius, Copenhagen, 1683, 4to. This work, which bears a very indifferent reputation, was also preceded, in

1650, by a similar one by Magnus Olafsson. It is now completely superseded by the dictionary of Biörn Halldorsson, published by Raak, in 1814, in two volumes quarto, which is still said to leave much to be desired. (Prefaces by Resenius to the *Voluspa* and *Lexicon*, each containing a life of Andræ; *Manuscript Life of Andræ*, in Danish, by Andreas Höyer, historiographer to the King of Denmark, in the King's Library copy of *Lexicon* at the British Museum; Finn Jonsson, or Finns Johanna, *Historia Ecclesiastica Islandia*, iii. 586, &c.; Halfdan Einarsson, or Halfdanus Einari, *Historia Litteraria Islandia*, p. 9. 79. &c.) T. W.

A'NDRÆ, JACOB or JAMES, an eminent Protestant theologian of the sixteenth century, was born at Waiblingen, a town in the duchy, now kingdom, of Wirtemberg, on the 25th of March, 1528. His father, Jacob Endris, was a blacksmith, and the son had some difficulty during his lifetime in shaking off the name of Schmidein, but he is now only known by his Latinised appellation, Andræ. He was taken from school at the age of nine to be apprenticed to a carpenter, but his father was persuaded by a friend, who saw the boy's talents, to take him to Erhard Snepffius, a celebrated theologian, whose advice determined the future course of his life. After studying at Tübingen, Andræ was in 1546 ordained deacon at Stuttgart, and shortly afterwards married the daughter of a citizen, by whom he had nine sons and nine daughters, nine of whom survived him. The rest of his life is a continued series of unwearied activity in the religious controversies of his time, which were carried on not only between the Roman Catholics and Protestants, but with equal warmth within the bosom of the Protestant church between the Lutherans and Calvinists. In 1548 he was, with other Protestant ministers, removed from his office at Stuttgart on account of refusing to accede to the "Interim," or compromise proposed by Charles V., between the opposing forces of faith, the Protestant and Roman Catholic, and compelled to migrate to Tübingen. Soon afterwards he was successively summoned by the Counts of Oettingen and Helfenstein, to assist them in purging the churches of their domain from popish ceremonies. An anecdote is related of him at this period, which shows the barbarity of the age and nation. In the town of Weissenstein he saw a Jew who, as a punishment for theft, was hung up by the feet between two dogs. The wretched criminal was reciting some verses from the Psalms in Hebrew to implore the mercy of God. Andræ approached and addressed him with an exposition of the Christian religion, during which we are told "the dogs ceased to gnaw at the members of the Jew." The Jew implored to be taken down from the gallows and baptized, imme-

diately after which he was again suspended, but this time at his own request, and as a favour due only to Christians, by the neck. In 1561 Andræ was sent to France to assist at a conference between the Roman Catholics and Hugonots, which never took place: the next year he was despatched to Jena to settle a dispute between Flacius and Strigelius on Free Will. With Flacius he carried on another personal controversy in 1571, when he refuted the doctrine held by that reformer,—that original sin was the substance of man. In 1586 he had a conference at Mompelgard or Montbéliard with Theodore Beza, on the Lord's Supper, Predestination, &c.; and in 1589 was present at a colloquy of theologians at Baden. But his great effort was some time before this in 1580, when after many years' labour, to which he had been incited first by the Elector of Saxony, and afterwards, in 1570, by the Emperor himself, Maximilian II., he produced, in conjunction with a board of five theologians, of whom he was president, his "Liber" or "Formula Concordiæ," a "Form of Concord," or summary of faith, which is the last yet adopted by the Lutheran church. This book, which is sometimes called "The Book of Torgau," or "The Book of Bergen," from the places at which it was composed, is reprinted in all the collections of the Lutheran symbolical books. It was rejected of course by all the reformed divines, whose opinions it was designed to oppose, and also by some of the Lutherans, and produced the marked separation between those churches, which lasted till their partial union in recent times by the measures of the late king of Prussia. The document was signed by three electors of the empire, twenty-one princes, twenty-two counts, four barons, thirty-five imperial cities, and eight thousand ministers of the church. The labour undergone by Andræ in its preparation, and still more in obtaining the assent of those who signed it, must have been prodigious. For five years he was travelling about the country to conferences with territorial princes, municipal magistrates, pastors of parishes and others, to discuss with them all the theological subjects involved in his summary of the creed which excited their appetite for discussion. Melchior Adam asserts that Andræ "rendered a reason" to all and sundry of the ministers who signed respecting any article on which doubts were entertained. In these journeys of several thousand miles he was only accompanied by a single servant; and it is indeed remarkable, considering the state of the country, and his own fiery character, that he never met with any one who molested him. Andræ died at Tübingen on the 7th of January, 1590, in the sixty-first year of his age, and forty-fourth of his ministry.

The works of Andræ are very numerous. One of his admirers at Tübingen declared

after his death that he had in his possession more than one hundred and fifty. A list of them is given in Jöcher, and another, much more complete, in Hendreich, where the titles occupy six closely-printed folio columns. The majority are in Latin, and the remainder in German; almost all of them are controversial. Not one is at present in repute for its arguments, though many are valuable for the light they throw on the history of the time, and the theological opinions of that age. Andræ is said to have been of an overbearing character, and disposed to the harshest treatment of those who differed from him in opinion. He had many enemies, whose animosity was not appeased by his death; for immediately after appeared a "Farrago Elogiorum atque Epitaphiorum Jacobi Andræ, Schmidlini," or "Collection of Eulogies and Epitaphs on John Andræ, Blacksmith," which is made up of satires on his life and character. His grandson, Johann Valentin Andræ, published a life of him in Latin hexameters (Lüneburg, 1649, 18mo.), in which he warmly eulogises his ancestor. (Melchior Adam, *Vita Germanorum Theologorum*, p. 636—660.; Jöcher, *Allgemeine Gelehrten-Lexicon*, i. 385—7.; Adelung, *Fortsetzung*, i. 806, 807.; Hendreich, *Pandectæ Brandenburgicæ*, 172—176.; Article by Pahl in Ersch und Gruber, *Allgemeine Encyclopædie*, iv. 32, 33.) T. W.

ANDRÆ, JOANNES or GIOVANNI.

Andreas, the father of this eminent canonist, a native of Mugello, a village in the Florentine territory, came to Bologna between 1272 and 1280, bringing with him his son Giovanni, then a child, and the boy's mother Novella, to whom he was not married. Andreas opened a grammar school in Bologna, opposite the church of S. Benedetto di Porta. His employment of teacher does not appear to have been very lucrative, for his son describes him as clothed at this time in the garb worn by the very poorest of the peasantry. In 1280 Andreas took the priestly vows: whether he continued to live with Novella after assuming the clerical character is unknown; but the reverential tone in which he is uniformly mentioned in his son's writings, joined to Giovanni's denunciations of those priests who had children after entering the priesthood, favours the supposition that he did not. Soon after taking the vows, Andreas was appointed rector of the church of S. Maria Rotonda de' Galluzzi: he continued his occupation of teacher; and having had some of the children of the Bolognese nobles entrusted to his care, gradually acquired influence in the city. The time of Andreas's death is unknown: Novella died in 1312.

Giovanni, who appears to have been born in 1272, received his elementary instruction from his father; he completed his grammatical studies under Bonocio (or Bonifacio) da Bergamo. Before he had completed his tenth

year his father placed him under a repetitor (a candidate for the lowest legal degree, who was licensed, by way of trial of his proficiency, to explain a certain limited portion of the law-books) who expounded some of the decretals to him. His first regular instructor in canon law was Ægidius, under whom, he elsewhere mentions, he began to study the decretals while yet a mere boy. This must have been previous to 1289, the year in which Ægidius died. Giovanni Andræ completed his studies in canon law under Guido de Blaisio, archdeacon of Bologna. His instructors in Roman law were Martinus Syllimani and Richardus Malumbra. He also studied theology for a short time under Johannes Parmensis. In his youth Giovanni Andræ was tried by the privations of penury: he was supported by the donations, not very liberal it would appear, of Raynaldi de Ubaldis, to whose son he gave lessons. His buoyant spirits, however, seem never to have deserted him, for in his "Novella in Sextum," he says of Guido de Blaisio, "He created me doctor gratis, against my will; for free-spirited though poor, young, and prone to dissipation, I recoiled alike from the servile occupation of teacher, and the responsibility attached to the degree of master; which, however, respect for him and a friendly stratagem brought me to take upon me." The date of this occurrence is uncertain: Alidosi, but without stating his authority, places it in 1301.

The name of Giovanni Andræ is mentioned for the first time among the professors of Bologna in 1302; he appears in that year in the record of a public transaction, as one of the professors of the decretals. His name occurs in the following year, with the same title, among the delegates sent to take possession of the town of Medicina, in the name of the Bolognese republic. In 1307 we find him professor at Padua. Fantuzzi accounts for the change by mentioning that Bologna having been placed under an interdict by the Cardinal Napoleone Orsini, the professors (probably only the Canonists, for from what follows the university does not appear to have been closed) deemed it incumbent upon them to quit the city. Notwithstanding repeated invitations to return to Bologna, Giovanni Andræ continued to teach at Padua during the whole of 1308 and 1309: towards the close of the latter year he appears to have left Padua; for one of his opinions, preserved in the archi-episcopal archives of Pisa, is dated "Bonon. 10th December, 1309." From this time till his death, in 1348, he continued to hold, without interruption, as has been shown by the public records of the city, the appointment of professor of canon law at Bologna; all the stories, therefore, of his having taught at Pisa, Perugia*, and

Montpellier, must be regarded as apocryphal.

During this long period of nearly forty years he distinguished himself not only as a teacher and author, but also as a statesman. His connection with the citizens of Bologna appears to have been intimate; for the statute of the university, which forbade all its members to become godfathers in the families of any of the burghers, made a special exception in favour of Andræ and his descendants. His influence with the citizens appears to have been great, for after 1326 scarcely a year passed in which he was not entrusted with the management of some public business: only the more important need be mentioned. In 1326 he was made arbiter in some internal tumults; in 1328 he was sent on an embassy to the pope at Avignon; in 1331 he was again ambassador to the pope; in 1334 he prevailed upon the magistrates to allow a Carthusian monastery to be established in the city; in 1334 he accompanied the papal legate to Florence; in 1337 he was ambassador to Padua and Venice; in 1340, a time of great distress in Bologna, the community acted upon his advice alone. The great aim of his political exertions appears to have been to establish the temporal authority of the pope in Bologna. His zeal in this cause rendered him odious to the Ghibellines: on his return from Avignon in 1328, a party of this faction surprised him in the neighbourhood of Pavia, and held him eight months a prisoner. He was robbed of his baggage, in value 1285 florins, and had to pay 4000 florins more for his ransom. The city of Bologna made good his losses, and the pope conferred one of his fiefs upon him.

The domestic relations of Giovanni Andræ are but imperfectly known. His parentage has been noticed above. His wife's name was Milancia; he was accustomed to argue knotty points of law with her: Novella, apparently their youngest daughter, was born in 1312; and a brief of plenary indulgence issued by Pope John XXII. in favour of both spouses is dated 30th October, 1327. Andræ had four sons and four daughters. Two of his sons, Buonincontro and Frederigo, are named heirs in his will; of the former, who was a professor of law in Bologna at the same time with his father, some account has been given in a previous article. Ieronymo, Archdeacon of Naples, appears to have been a natural child. Three of his daughters were married to distinguished professors of law — Giovanni de S. Giorgio, Filippo de Formaglinis, Azo de Ramenghis. His fourth daughter, Novella, was accustomed to lecture instead of her father when he was sick; on these occasions a cur-

professed Roman law. Besides, his name appears in the list of salaried professors, and attached to the doctors' diplomas of Padua, in 1309; and, at the close of the year, had returned to Bologna

* A. Jo. Andræ from Bologna taught Roman law at Perugia in 1309; but the subject of this memoir never

tain is said to have been drawn before her, lest her beauty should distract the attention of the students. The celebrated canonist, Joannes Calderinus, was Andræ's adopted son. Three of Petrarch's letters are addressed to Andræ, and show that they stood on a friendly footing. The distinguished jurist Cinus was Andræ's intimate friend. Pope John XXII. and the cardinal legate Bertrandus were his active and efficient patrons. Hugo, king of Cyprus and Jerusalem, eminent in that age for his acquirements in law, theology, and astronomy, corresponded with Andræ. Andræ was liberal in his donations to the church and the poor. His habits, during the last twenty years of his life, were self-denying even to asceticism. The inheritance he left his family at his death was very great.

The reputation of Giovanni Andræ as a commentator of the "Decretals" eclipsed that of all his contemporaries. His writings are still valuable, particularly on account of the numerous accurate biographical notices of his legal predecessors and contemporaries, which are scattered through them. They consist of six more important works, and a number of smaller treatises:—1. 1. "Glossa in Sextum." This is a juvenile work; a gloss to the sixth book of the "Decretals," which he appears to have composed while yet a student, and to have published upon the encouragement of his teacher and patron, Guido de Blaisio. It is one of the three earliest glosses on the canon law (it appeared simultaneously with that of Joannes Monachus, and some time before that of Guido de Blaisio); it was preferred to the other two, and is found on the margin of most ancient MSS. of the "Sextus" as "Glossa Ordinaria." Dissatisfied with this juvenile production, Andræ attempted to improve it from time to time by "Additions," which he at last incorporated in a new edition. The original edition does not appear to have come down to us. The second edition was printed at Strassburg in 1472, at Nürnberg in 1482, at Nürnberg in 1486, all in folio; at Venice in 1485, in 4to. The following editions contain interpolations by Chappuis, taken from a later work by Andræ (his "Novella in Sextum"):—Paris, 1505, 4to.; Lyon, 1507, fol.; Lyon, 1509, fol.; Basil, 1511, fol.; and all later editions. The copy of this work in the library of the British Museum is the uninterpolated edition of Nürnberg, 1486. 2. "Novella in Decretales." This commentary on the five books of the "Decretals," appears to have been begun by Andræ in the first years of his professional career. He says in the preface, that the commentaries on these books had increased so much in number and extent, that the student was deterred by them. He had therefore undertaken to compile a condensed summary of their most important

contents. The book is dedicated to the Cardinal Legate Bertrand, bishop of Ostia. The compilation is called "Novella," to indicate that it is new, and at the same time to preserve the memory of his mother and daughter, both of whom bore that name. There are a great number of MS. copies of this work in the libraries at Rome, Venice, Bologna, Padua, &c. The oldest printed edition is that of Rome, 1476. Savigny mentions the following editions:—Venice, 1489, fol.; Pavia, 1504 and 1505; Venice, 1581, fol. There is no copy of this work in the library of the British Museum. 3. "Novella in Sextum." This work was undertaken late in life to supply the deficiencies of the "Glossa in Sextum." The British Museum library has no copy of this work. Its name appears frequently in catalogues; but there is reason to suspect that it is frequently given by mistake to the "Novella in Decretales." Savigny mentions the following editions as genuine:—Venice, 1499, fol.; Venice, 1581, fol. 4. "Questiones Mercuriales." This title intimates that the book is a collection of questions on which disputations were held on Wednesdays. The subjects are passages taken from the title "De Regulis Juris" in the "Sextus." There is no commentary upon this title in the "Novella in Sextum," and the "Questiones Mercuriales" must therefore be regarded as a supplement to that work. The questions are arranged in the alphabetical order of the first word in each passage commented upon. This book also is wanting in the library of the British Museum. Savigny mentions the following printed editions:—Venice, 1581, fol. (at the end of the edition of the "Novella"); in two collections of "Selectæ Questiones," Cologne, 1570, fol., and Lyon, 1572, fol. 5. "Glossa in Clementinas." This was the first gloss written upon the "Clementinæ;" it was compiled in 1326. It is appended as "Glossa Ordinaria" to most MS. copies and printed editions of the "Clementinæ;" and Savigny expresses a doubt whether it has ever been printed separately. 6. "Additiones ad Durantis Speculum." This work appears to have been written in 1346, only two years before the death of Andræ. It is peculiarly valuable on account of the biographical notices of canonists and writers on forms of court, contained in the proœmium. Mazzuchelli mentions an edition printed at Paris in 1522; Savigny enumerates several others, and gives large extracts from it in his "History of Roman Law in the Middle Ages." II. The minor writings of Andræ are:—1. "A Treatise on the Law of Betrothal and Marriage," called indifferently "Summa de Sponsalibus et Matrimoniiis," or "Summa super Quarto Libro Decretalium." Ziletti has printed this work in the ninth volume of his collection of law tracts,

and there are numerous separate editions of it. There are two copies of it in the library of the British Museum, both printed at Cologne, in black letter, and without date; the one in small quarto, the other in small octavo. 2. "Summa de Consanguinitate," or "Lectura Arboris Consanguinitatis." This is merely an extract from the former, with a genealogical tree to explain the different degrees of relationship. It has been frequently printed on account of its use as a book of reference for the practitioner of canon law. The library of the British Museum contains four editions of it, some of them old and curious, besides the reprint in the ninth volume of Ziletti's collection. The same collection contains a very rare and curious German translation, or smaller abridgement of it printed at Augsburg in 1478. 3. "Ordo Judiciarum," or "Processus Juris." Mazzuchelli mentions this work, of which he says there are many MS. copies and several printed editions. 4. "Summa super II. Libro Decretalium," also mentioned by Mazzuchelli. 5. "Hieronymianus; seu Vita S. Hieronymi." Andræ mentions in his "Novella in VI," the year in which this narrative was composed; but different MSS. and editions read, some A. D. 1323; others 1334; and others 1346. (Savigny, *Geschichte des Römischen Rechts im Mittelalter*; Fantuzzi, *Scrittori Bolognesi*; Alidosi, *Dottori Bolognesi di Legge Canonica e Civile*; Mazzuchelli, *Scrittori d'Italia*.) W. W.

ANDRÆ, JOHANN, archivist of the counts of Nassau, about the beginning of the seventeenth century. He held that office for above forty years. He compiled from the documents under his care numerous volumes on the history of the house of Nassau, which are still preserved in manuscript in the Walram archives. They are of value, from the citations which they contain of records which were afterwards lost in the Thirty Years' War. The date of the compilation of the first of them is 1637. (Adelung, *Supplement* to Jöcher, *Allgem. Gelehrt. Lex.* i. 809.)

T. W.

ANDRÆ, JOHANN GEORG REINHARDT, was born at Hanover on the 17th of December, 1724. His father was an apothecary, and brought up his son to this profession. Having completed his preliminary studies under his father's direction, he went to study at Berlin, and afterwards visited Frankfort on the Main, Leyden, and other places for the same purpose. He also paid a visit to England, and during his travels formed a friendship with many of the eminent men of the day, amongst whom may be named the naturalists Muschenbroeck and Gmelin. He returned to Hanover in 1747, and devoted himself during the remainder of his life to his occupation as an apothecary. He soon became favourably known for his scientific acquirements, by his contributions

on chemistry, mineralogy, botany, and natural history generally, which appeared in the "Hanoverscher Magazin." In 1763 he visited Switzerland, and wrote a series of letters to his friends on the things which interested him in this country. These letters were also published in the "Hanoverscher Magazin." They contain abundant evidence of the activity of Andræ's mind, and of his extensive acquaintance with the various branches of natural science. Every thing of interest or importance in his journey is described. He gives accounts of the bridges, churches, or houses that were in any way remarkable; describes the contents of museums; examines the mineral waters, and reports upon their medicinal properties; visits St. Gothard, and publishes the meteorological tables kept by the monks; compares the dialects of Switzerland with the language of Germany, and gives lively accounts of the manners and habits of the people and the interesting scenery of the country. These letters were republished in a separate volume, a second edition of which appeared at Zürich in 1776, entitled "Briefe aus der Schweiz," 4to. The work is illustrated with numerous plates of various objects in natural history, especially fossils, and views of the districts which he visited. In 1765 he was commissioned by the King of England to examine the various soils and rocks of the kingdom of Hanover, for the purpose of suggesting improvements in the cultivation of the land. The result of his labours on this subject were published in a volume entitled "Abhandlung über eine beträchtliche Anzahl Erd-arten, &c., und von derselben Gebrauch für den Landwirth, Hanover, 1769," 8vo. This work contains an account of the physical properties and chemical constitution of nearly three hundred different soils from various districts of the kingdom of Hanover. There are also chapters on the productiveness of the soils, and the application of the various kinds of earths and rocks to economical purposes. Chemistry has advanced too rapidly to render this work of any value at the present day as far as that science is concerned.

During the latter part of his life Andræ had to sustain severe trials, which he bore with calmness and fortitude. He died on the 1st of May, 1793, regretted by a large circle of friends, and especially the poor, to whom, in the practice of his profession, he was uniformly kind and attentive. (Ersch und Gruber, *Allgem. Encyc.*; *Works* of Andræ.) E. L.

ANDRÆ, JOHANN VALENTIN, a German writer of the early part of the seventeenth century, so different from all his contemporaries of the same country, that Herder calls him "a rose among thorns." He was born on the 17th of August, 1586, at Herrenberg in Wirtemberg, and was the son of Johann Andræ, a clergyman of that town, who was the son of Jacob Andræ, the great

anti-Calvinistic theologian. He was of a tender constitution, but soon gave marks of a quick understanding. Before he was twelve years old he took great pleasure in reading Livy, Erasmus, and Frischlin, and exercised himself in composition. From 1601, before which time he had lost his father, he studied theology at Tübingen, where he paid much attention to mathematics and languages, and learned Hebrew, Greek, and Latin, French, Italian, and Spanish. He also indulged a turn for mechanics, which continued with him all his life. After 1607 he made numerous excursions in company with some of the young nobility to whom he acted as tutor, to various cities in Germany, and then to Switzerland, France, and Italy, on his return from which in 1614 he entered the church and became deacon at Vaihingen. In the following six years he composed most of his writings, many of which were published anonymously. The authorship of some works which are attributed to him is disputed, but the whole number is generally estimated at about a hundred. In 1620 he became special superintendent and town pastor (Stadtpfarrer) at Calw; in 1639 consistorial councillor and court preacher at Stuttgart; in 1641 doctor of theology; and in 1642 ecclesiastical councillor of Augustus, duke of Brunswick Wolfenbüttel, who took his advice on all church matters, and in the course of twelve years wrote to him more than nine hundred letters. In 1650 he was abbot and general superintendent at Babenhäusen; and lastly, in 1654, abbot of Adelsberg. He died at Adelsberg on the 27th of June, 1654.

The leading idea of Andræ appears to have been that of reforming his age, the defects of which he is allowed by the surest test that can be applied in such a case, the judgment of other ages, to have discerned with uncommon sagacity. His satire seems to have been directed on all occasions against useless minuteness in learning, over-fondness for metaphysics, and the love of disputation in matters of religion, which, in his opinion, led to the neglect of more important things. Whether the remedies which he proposed for these evils were well suited to their purpose may admit of some dispute. The duke of Brunswick Wolfenbüttel allowed him, it is said, to carry into practice in his states the notions of a proper arrangement of ecclesiastical matters, which he had promulgated in a book called "*Idea Disciplinæ Christianæ*," but the result appears to have been so trifling as to have escaped record. Another favourite idea of Andræ's, that of forming a secret society for the reformation of morals, is also said to have been carried into execution by the establishment of the society of Rosicrucians, of whom he is by many considered to have been the founder. The fact appears to have been, that having recommended such a plan in one of his

writings, "*Christianæ Societatis Idea*" (Tübingen, 1620), he afterwards amused himself by representing it as in operation, and pretending to censure some of the arrangements; and that finally, when he found the delusion widely spread that such a community existed, he took an opportunity of intimating (though somewhat obscurely) that it never had existed elsewhere than in his own brain. He says in a work called "*Turris Babel*," "Alas, mortals, it is of no use to wait for the society (of Rosicrucians); the farce is over; report built it, and report has destroyed it." (*Fabula peracta est, Fama astruxit, Fama destruxit.*) The history of the Rosicrucian society, and of Andræ's share in it, has given rise to much controversy, even among distinguished men, such as Lessing and Nicolai; the result of their researches appears to be nothing but increased obscurity.

The chief works of Andræ are,—1. "*De Christiani Cosmoxeni Geniturâ Judicium*" (Mompelgard or Montbéliard. 1612, 8vo., and since frequently reprinted), "Judgment on the Nativity of a Christian Pilgrim," a satire on judicial astrology. 2. "*Turbo sive moleste et frustra per cuncta divagans Ingenium*" (said in the title-page to be printed at Helicon, near Parnassus, but in reality at Strassburg, 1616, 12mo.), "The Spinning-Top, or the Mind wandering painfully everywhere, and all in vain," a comedy in which the author ridicules, with a profusion of wit, those who are blinded by prejudice. The dedication, which is to Momus, is signed Andreas de Valentia, a pseudonyme, or rather a distortion of his real name, often assumed by Andræ. 3. "*Menippus sive Dialogorum Satiricorum Centuria*" (Strassburg, 1617, 12mo.), "Menippus, or a Hundred Satirical Dialogues." This is the principal work of Andræ, and that in which he most openly assails the failings of his age, the vices of the church and of scholars. The attacks on scholars were answered by Caspar Bucher in a book entitled "*Anti-Menippus*," in which we are told he called Andræ a fool, and the Menippus a three-headed dog of hell, a raging Arcadian beast, &c. &c. The Menippus having been suppressed at Tübingen, Bucher reprinted the chapter which had excited his wrath, as an appendix to his answer, and thus gave it additional publicity. 4. "*Herculis Christiani Luctæ XXIV.*" (Strassburg, 1615, 12mo.), "The twenty-four Contests of the Christian Hercules," an allegory of the struggles of a Christian against voluptuousness, bad habits, &c. 5. "*Opuscula aliquot de Restitutione Reipublicæ Christianæ in Germaniâ*" (Nürnberg, 1633, 12mo.), "Smaller Writings respecting the Re-establishment of a Christian Commonwealth in Germany." In this work Andræ shows his attachment to the cause of Gustavus Adolphus. 6. "*Mythologiæ*

Christianæ sive Virtutum et Vitiorum Vitæ Humanæ Imaginum Libri III. (Strassburg, 1619, 12mo.), "Christian Mythology, or the Images of the Virtues and Vices of Human Life, in three books." This work is one of those which do most honour to the philosophical spirit of Andræ. While he warmly urges the adoption of a livelier and more earnest exercise of the practical duties of Christianity, he advocates toleration towards sceptics; he presses the necessity of an improvement in education, and he urges on his countrymen a loftier and more noble spirit of patriotism. The book is as varied in manner as its matter. It abounds in allegories, conversations, fables, tales, and prose epigrams. A translation of it by K. G. Sonntag appeared in 1786, under the title of "J. V. Andræ Dichtungen zur Beherzigung unsers Zeitalters," with a preface by Herder. These are the principal published works of Andræ in Latin. The remainder, which comprise a life of his grandfather, Jacob Andræ, in Latin hexameters, a correspondence with the Dukes of Brunswick, entitled "*Selenialia Augustalia*," &c. &c., are so numerous, that for a list of them, and that not a complete one, in spite of its title, we must refer to a separate work on the subject, M. P. Burka, "*Vollständiger Verzeichniss aller Schriften J. B. Andræ*," Tübingen, 1793, 8vo. Among the MSS. that he left are fourteen volumes of his correspondence with the dukes of Brunswick, which are preserved in the library of the university of Helmstädt, and an autobiography, a German translation of which was published by Professor Seybold as the second volume of his collection of autobiographies "*Selbstbiographien berühmter Männer*," Winterthur, 1799, 8vo. It gives little insight into his character, being chiefly occupied with a narration of external events. Andræ also published some German poems, two collections of which, "*Geistliche Kurzweil*," or "*Spiritual Pastime*" (Strassburg, 1619, 8vo.), and "*Christlich Gemäl*," or "*Christian Pictures*" (Tübingen, 1612, 4to.), are spoken of with warm commendation by Herder. That writer says of the works of Andræ in general, "they are not large empty saloons, but neat little apartments for living in, adorned with strange but not far-fetched curiosities." "He gives utterance," he adds, "to truths that we hardly dare tell ourselves now when we are a century farther advanced."

The life and times of Andræ form the subject of a separate work, "*J. V. Andræ und sein Zeitalter dargestellt*," by W. Hossbach, Berlin, 1819, 8vo. (K. H. Jördens, *Lexikon Deutscher Dichter und Prosaisten*, i. 46—55. v. 717—719., with numerous references to other authorities; Article by Pahl in Ersch and Gruber, *Allgemeine Encyclopædie*, iv. 33, &c.; Adelung, *Supplement to Jöcher's Gelehrten Lexicon*, i. 810, &c.; Flö-

gel, *Geschichte der Komischen Litteratur*, iii. 406—412.) T. W.

ANDRÆ, LAURENTIUS, or LARS ANDERSON, was one of the most conspicuous agents in the introduction of the Reformation into Sweden.

In 1520, the year of the massacre of Stockholm, which was perpetrated by order of Christian II. of Denmark, Olof Petri Phase and Laurentius his brother, the first Swedish reformers, returning from Wittenberg, where they had received the instruction of Luther, began to diffuse his doctrines. One of the earliest converts they made was Andræ, who was at that time archdeacon of Strengnäs. His contemporary, Joannes Maguns, the last Roman Catholic archbishop of Upsal, who takes occasion to speak of him when giving an account of Ulphilas in his history of the Goths, states, after mentioning that Andræ had studied at Rome, that he carried home with him "nothing but sloth conjoined with a singular malice; and in that sloth he grew old, until, after the seventieth year of his age, he became the disciple of a most wicked youth, Olof Petri of Nerike, who carried into his country, which he ought to have preserved in the Christian religion, the horrid impiety of the heretics from the university of Wittenberg." This statement of the age of Andræ can hardly be correct, as it does not well agree with the subsequent events of his life. His advocacy of the new doctrines appears to have first attracted notice in 1523, when Gustavus Vasa had driven the Danes out of Sweden, and the country was restored to some degree of peace. Gustavus sent for Andræ and Olof Petri, and inquired the object of their proceedings; a question to which they replied with more confidence, from knowing that the king, during his wanderings in Germany, had already shown an inclination for the Lutheran doctrines. They spoke, in particular, against the overgrown power and authority of the churchmen; a subject on which Gustavus listened with pleasure. The king concluded the conference with an assurance of his protection, but with a caution not to let it be known that he was of their way of thinking, till he was better able to deal with the clergy, who were at present too strong for him. He ventured, however, to retain Andræ, with whom he was particularly pleased, at his court as chancellor, an office which was then always given to a churchman. From that time Andræ appears to have been the king's daily and principal adviser in the method adopted for introducing the change of religion, a task of no small difficulty, as the Catholic party was strong in the support of the common people, and provided with an efficient head in the person of Hans Brask, bishop of Linköping. [BRASK.] The opinions of Andræ with regard to church property probably formed no small part of his recom-

mendation in the eyes of Gustavus. When the monks of Wadstena complained of being called upon to contribute to the taxes for the war, the object of which was to recover Gothland from the Danes, the chancellor said to them, "When we talk of church property, what else do we mean than the property of the people."

In 1526 the first published translation of the New Testament into Swedish appeared from the pen of Andræe, assisted in particular by Olof Petri, to whom the whole merit of the work is assigned by some authors. The Roman Catholics, at the request of the king, had also prepared a version, or rather revised one, originally made for St. Brigitta, which Gustavus examined, but decided in favour of the Lutheran. Joannes Magnus, who superintended the publication of the Catholic version at Danzig, inveighs against the version of Andræe in the bitterest terms as designedly falsified in favour of the Lutheran doctrines, and Messenius speaks of it as taken word for word from that of Luther. Schinmeier, a more impartial critic than either, in his minute history of the Swedish translations of the Scriptures, gives it the preference over every other version of the Testament in the sixteenth century, including the new Swedish one of Laurentius Petri in 1541; and shows that though Luther's translation had been generally followed, Andræe had upon various occasions adopted other readings from the Vulgate.

This translation of the Scriptures had greater effect than any other measure, but the common people remained strongly in favour of the old faith. In 1527 Gustavus, in compliance with ancient custom, had an interview with the commonalty at the mounds of Upsal, and he endeavoured to win them over to his views by telling them that the property which had been taken from the monks should be applied to the establishment of schools. The people cried out that they would have back the monks, and asked that Andræe, who was, they heard, the author of all the new changes, should be given up to them to satisfy their wrath. At that moment Andræe, who was now archdeacon of Upsal, was riding at the king's left hand, while his enemy Magnus, the Roman Catholic archbishop of Upsal, was on the right, and he turned pale with apprehension, though the royal train was guarded by a body of foot-soldiers and two thousand horsemen. Gustavus jestingly inquired of the multitude if they knew the man they asked for. "If we only had him at the bottom of the hill," they replied, "we should soon know one another better." The king returned that day to Upsal, disheartened and mortified, but he did not slacken in the course he had adopted. At the diet of Westerås in the same year, Andræe, as chancellor, read a speech, in which he reminded the states of all that Gustavus had

done for the welfare of the kingdom, and of their ingratitude to him. The king was accused, he said, of introducing a new religion, because he contended against the immoderate power and wealth of the church, which deprived the government of sufficient revenue to carry on the affairs of the state. When a reply to this speech was requested, and the Catholic party declared their unwillingness to yield to the state any of the revenues of the church, Gustavus burst out into invective, "Who then will be your king on such terms? Not the veriest wretch in hell, much less a man;" then telling them to find another king, he burst into tears and left the hall. The people, who were strongly attached to Gustavus, were moved by this scene; they threatened the nobles, and on the fourth day Laurentius Andræe and Olof Petri had the welcome task of heading a deputation to Gustavus, to solicit him to remain their king on his own terms. Gustavus demanded of the bishops the keys of all their castles, sent to take possession of all the monasteries, of whose revenues he was empowered to decide how much he would leave, and how much he would take, and made other changes which fix this epoch as the date of the Reformation in Sweden. In 1529 Andræe was president at the assembly of the clergy at Örebro, where he proposed to abolish several of the ceremonies of the church, but he was obliged to retain many, to which, however, he gave Protestant explanations, by the strength of the Catholic party. Two years after, in 1531, when the clergy was assembled to elect an archbishop of Upsal, in consequence of the deposition of Joannes Magnus for leaving the country, Andræe presided, and was also one of the candidates, but gained only thirteen votes, while a hundred and fifty were given to Laurentius Petri, who became the first Protestant archbishop.

After that period he is less conspicuous till the year 1540, when a singular change took place in his position and fortunes. In 1536, the determination of Gustavus to free himself from the commercial shackles imposed upon Sweden by the Hanse Towns had so incensed the Lübeckers, who had claims on his gratitude, that some of the more desperate formed a plot to assassinate him by the explosion of a quantity of gunpowder, which they placed under his seat in the cathedral. The plot was detected by the indiscretion of a drunken accomplice, the conspirators punished, and the affair forgotten, till some years after the startling discovery was made, that Olof Petri had been aware of the existence of the conspiracy, and had not revealed it. On being accused, he affirmed that Andræe was as much implicated as himself. Their defence was, that they had only become acquainted with a part of the plot under the seal of confession, that they had consulted with one another as to the pro-

priety of revealing it, and had finally concluded that conscience required them to remain silent. In addition to this charge, they were accused of having often "given bad advice to the king respecting the affairs of the church." The exultation of the Roman Catholic party knew no bounds when the two reformers were found guilty by the states at Örebro, and condemned to death by a tribunal in which Laurentius Petri sat, and voted as archbishop of Upsal. The prisoners were removed to Stockholm for execution, when the attached flock of Olof Petri interfered in his behalf, and obtained his pardon from the king by the payment of a large sum of money. Gustavus at the same time consented to spare the life of his old chancellor and adviser, on condition of receiving all his property. Andrée survived his disgrace twelve years, and finally died in obscurity and poverty at Strengnäs in the year 1552. If the statements of Magnus respecting his age be correct, and they seem to be assumed as such by Dalin and Geijer, he must at that time have been one hundred and two years old. According to Gezelius, however, he was only seventy-two, and Mr. Johnson, in Aikin's "General Biography," states that he was born in 1498, which would make him only fifty-four.

In addition to his translation of the Testament, Andrée was the author of a little work published at Stockholm, in 8vo., in 1528, "En kort Undervisning om Troona och godha Gerningar" ("A short Instruction respecting Faith and good Works"). It is little more than a compilation from some of the writings of Luther. Vertot, in his "History of the Revolutions of Sweden," has given a character of Andrée, and even attributed some acts to him for which it would be difficult to find any authority in the original historians; and in Theiner's "History of the Relations between Sweden and the Popes," a recent German publication, which has also appeared in a French translation, the circumstances of the life of Andrée are told with great unfairness. (Joannes Magnus, *Historia de omnibus Gothorum Regibus*, Rome, 1553, p. 477, &c.; Gezelius, *Biographiskt Lexikon öfver Svenska Män*, i. 17—20.; Article by Johnson in Aikin, *General Biography*, x. 223—226.; Schinmeier, *Geschichte der Schwedischen Bibelübersetzungen*, ii. 92, 93.; Dalin, *Swes Rikes Historia*, iii. 89. 294. 330, &c.; Geijer, *Svenska Folkets Historia*, ii. 50. 62, &c.; Messenius, *Scandia illustrata*, v. 12, &c. xv. 104. 109.; Celsius, *Konung Gustaf den Förstes Historia*, 3d ed. 1792, i. 203. 300. ii. 558. 726.) T. W.

A'NDRÉE, TOBIAS, was the son of an apothecary at Bremen, where he was born in 1633. He studied successively at Bremen, Herborn, Duisburg, Leyden, and Groningen, and became doctor of medicine and philosophy in the university of Duisburg in 1659.

In 1662 he was appointed professor of medicine and philosophy in the same university, in 1669 he became professor of medicine at Bois-le-Duc, and in 1674 accepted the same office at Frankfort on the Oder; in 1681 he was elected professor of philosophy at Franeker, and he died there in 1685.

In philosophy, Tobias Andrée taught according to the system of Descartes, whom he calls the prince of philosophers; but the works in defence of parts of that system which are sometimes ascribed to him were by a contemporary Tobias Andrée, who was a professor of history and of the Greek language in the university of Groningen. In medicine he was as great an admirer of Bilsius, as in philosophy he was of Descartes. It was for the sake of intimacy with him that Andrée went to Bois-le-Duc; and Bilsius, in return, instructed him in the art of preserving bodies, for which he was at that time so celebrated, and admitted him alone into his laboratory while the process was going on. [BILSIUS, LUDOVICUS.] Andrée professed, however, that he improved the plan which Bilsius taught him, rendering it cheaper and more expeditious, and applying it to the preservation of the bodies of fish and birds without stripping them of their scales or feathers. But the art proved unprofitable. In his "*Bilanx exacta*," the work for which he is best known, Andrée complained that he had received but an ill return for all the money and labour he had expended in his experiments; and his secret died with him, though he offered to sell it at a much lower price than Bilsius had obtained for his, or rather, as it seems more probable, for pretending to reveal a secret which he had told to no one but to Andrée.

Tobias Andrée's works are — 1. "*Casus Epileptici*," Duisburg, 1659, 4to. 2. "*Triumviratus Intestinalis cum suis Effervescentiis*," Groningen, 1668, 4to. 3. "*De Concoctione Ciborum in Ventriculo*," Frankfort on the Oder, 1675, 4to. (by him and F. Beccmann.) 4. "*De Catarrhis*," Frankfort on the Oder, 1675, 4to. 5. "*Breve Extractum actorum in Cadaveribus Methodo Bilsiana preparatis*," Duisburg, 1659, and Marburg, 1678, 4to. This was published with an answer by Bilsius to a letter from Andrée on the same subject, and is appended, with some other short essays, to the following — 6. "*Bilanx exacta Bilsianæ et Claudianæ Balsamationis*," Amsterdam, 1678 and 1682, 12mo. The modes of preserving bodies, of which the respective merits are here discussed, will be described, so far as they are known, in another place. [BILSIUS; CLAUDE, GABRIEL.] In this work the Bilsian method is maintained to have been incomparably better than Clauder's. It is written in the form of a letter to the author's cousin, Samuel Andrée, a professor of theology at Marburg, who had written an "*Epistola de Balsamationibus Ve-*

terum, seu Ritu condiendi apud Veteres," which was published with a second edition of the answer by Bilsius already mentioned. 7. "Exercitationes Philosophicæ duas de Angelorum malorum Potentiâ in Corpora," Amsterdam, 1691, 12mo.; a former edition, of which we have not been able to find the date, was published a few years previously by the author himself. This edition was printed after his death to neutralize the influence of some work just before published in Holland, and to prove the wide extent over which evil spirits are permitted to exercise their power. Adelung erroneously assigns this work to the other Tobias Andreas already mentioned; and he ascribes the following, which are not mentioned by Haller or Mangetus, to the subject of this memoir. 8. "De Tertianario sui ipsius Medico," 1678, 4to. 9. "De Curâ Mentis per Corpus," 1679, 4to. 10. "De Curâ Corporis per Mentem," 1679, 4to. 11. "De Conjugio Corporis et Mentis," 1679, 4to., all of which were published at Frankfurt on the Oder. They are, probably, inaugural dissertations, written, at least in part, by Andreæ, and defended before him while he was professor of medicine in that town. (*Biographie Médicale*; Andreæ, *Bilanx*, and *Exercitationes Philosophicæ*; Adelung, *Supplement* to Jöcher's *Allgem. Gelehrten Lexicon*.) J. P.

ANDREÆ, TOBIAS, was born on the 19th of August, 1604, at Braunfels in the county of Solms-Braunfels, and was probably a son of Tobias Andreæ, who wrote some religious works, and had the superintendence of the churches in the county of Solms-Braunfels. His mother being a daughter of the celebrated Piscator at Herborn, in the duchy of Nassau, young Andreæ was educated there, and studied philosophy under Alstedius and Piscator. Afterwards he went to Bremen, where he spent several years on his philosophical studies. In 1628 he returned to his native place, and, after a short stay, he was invited by Henry Alting to come to Groningen, where he undertook the instruction of Alting's children. After the lapse of two years Alting procured him the place of tutor to one of the sons of the elector palatine, with whom he spent three years, partly at Leyden and partly at the Hague, at the court of the Prince of Orange. In 1643 he was invited to the professorship of history and the Greek language in the university of Groningen, in the place of Jacob Gebhard, and he afterwards received the office of librarian to the university. He continued to hold both these offices until his death on the 17th of October, 1676. Andreæ fulfilled his duties with great strictness, but left no works either of an historical or of a philological character. The study to which he was really attached was philosophy, in which he adopted the system of Des Cartes, whom he highly admired. The fact that in this department, too, he wrote only a few controversial works is

accounted for by his bad health, and one of his contemporaries calls him an almost bed-ridden man. In his own house he delivered private lectures on the philosophy of Des Cartes, as he was not allowed to do it in the university, where he had to lecture only on history and the Greek language. There are only three works of Andreæ which require mention, two of which are directed against Regius, who attacked the philosophy of Des Cartes. 1. "Methodi Cartesianæ Assertio opposita Jacobi Regii Methodi Cartesianæ Considerationi Theologicæ," Groningen, 1653, 2 vols. 8vo. 2. "Brevis Replicatio brevi Explicationi Mentis humanæ Regii opposita," Amsterdam, 1653, 12mo. 3. *Exercitationes II. Philosophicæ de Angelorum malorum Potentiâ in Corpora*, which appeared after Andreæ's death at Amsterdam, 1691, 12mo. (J. Mensinga, *Oratio funebris in Tobiam Andreæm*, Groningen, 1676, 4to.; *Vite Professorum Groningensium*, p. 124.; Bayle, *Dictionnaire historique et critique*.) L. S.

ANDREA'NI, ANDRE'A, called MANTUA'NO, a celebrated Italian engraver, born at Mantua, about the middle of the sixteenth century. Baglione says he died in 1623, at an advanced age. Huber gives 1540 as the date of his birth, and states that he died in Rome. Andreani engraved on copper, but distinguished himself only by his engravings on wood in chiaro-scuro, in the style of Hugo da Carpi, and Antonio da Trento; and carried that style of engraving to great perfection. He used two, but generally three, and sometimes four blocks, one for the outline and deep shadows, and two or three for the middle tints and lights; and many of his prints have an extremely rich effect of light and shade. They appear to be done by the hand; his figures are well drawn, and his heads are very expressive. But he is said to have been assisted by other artists in the drawing of some of his works. Bernardo Malpizzi made the drawings on the wood for the nine prints of the Triumph of Cæsar, after the original cartoons by Andrea Mantegna, now at Hampton Court. This series is considered Andreani's best work; it consists of ten pieces, including the portrait of the Duke of Mantua, Vincenzo Gonzaga, besides two other plates of nine Corinthian columns to place between them; but a complete set of them of the same colour is very rare.

Heineken, Huber, and others, have charged Andreani with procuring the blocks of other masters, effacing the original names, retouching them, and publishing impressions from them with his own name. He is said to have done so with the blocks of Hugo da Carpi, Antonio da Trento, Rosciglioni, and some others. Bartsch mentions sixteen supposed instances of this dishonesty; it is, however, quite as probable that the imposition is the work of some printseller, as of Andreani himself, especially as many of the prints in

question are inferior to the best works of Andreani. Neither Gandellini nor Baglione alludes to the subject. Andreani's principal works, besides the Triumph of Caesar, are the following:—The Pavement of the Cathedral of Siena, after the designs of Beccafumi, in eight plates, rarely to be found together; Christ before Pilate, after a bas-relief of John of Bologna, in two large plates; Christi Triumphus, or the Triumph of Christianity, after Titian, a frieze in eight plates, published in Rome in 1608, without the name of Andreani; but Baglione mentions it among the principal works of this engraver; and the Christian triumphant, an emblematical piece after Battista Franco, with a dedication by Andreani to Ludovico Gonzaga: on the margin of the plate is the following from Paul (ad Tim. c. iv.)—"Bonum certamen certavi, cursum consumavi, fidem servavi, reposita est mihi corona justitiæ."

Andreani has been termed erroneously by some writers Le Petit Albert, through his monogram, an A within an A, being the same as Altdorfer's, to whom that designation belongs. For the same reason likewise some of the works of Altdorfer have been attributed to Andreani. (Baglione, *Vite de' Pittori*, &c.; Heineken, *Dictionnaire des Artistes*, &c.; Huber, *Manuel des Amateurs*; Bartsch, *Le Peintre Graveur*; Cumberland, *Critical Catalogue*, &c.)

R. N. W.

ANDREAS (Ἀνδρέας), the name of several ancient physicians, whom it is sometimes very difficult to distinguish from each other. The Andreas Comes, however, mentioned by Aëtius (who has preserved some of his pharmaceutical prescriptions,) is certainly the latest of all, and probably lived only a short time before Aëtius himself, that is, in the fourth or fifth century after Christ. The word "Comes" (Κόμης) added to his name means "Comes Archiatriorum," a title conferred on certain physicians under the emperors, who were thus appointed the arbiters and judges of all disputes and difficulties, and ranked among the officers of the empire as a "vicarius" or "dux."

With respect to the other physicians of this name, one was a native of Carystus in Eubœa, and may probably be the same person who is mentioned by Polybius as having been physician to Ptolemy Philopator, fourth king of Egypt, and as having been killed in the king's tent shortly before the battle of Raphia (B. C. 217) by Theodotus the Ætolian, who had formerly been governor of Cœle-Syria under Ptolemy, but had deserted to Antiochus the Great, king of Syria, and now entered Ptolemy's camp secretly, with the intent to murder the king. He is probably also the follower of Herophilus, mentioned by Soranus, Celsus, and Dioscorides, who paid particular attention to botany and materia medica, and of whose medical formulæ a few are preserved by Celsus. The titles

of several works probably written by the same person are preserved, but his opinions are only known by a few extracts and quotations made by other ancient authors. Soranus in his life of Hippocrates mentions one of his works, entitled Περὶ τῆς ἱατρικῆς Γενεολογίας, "On Medical Genealogy," in which he gave a false and scandalous account of Hippocrates, saying that he had been obliged to leave his native country on account of having set fire to the archives (γραμματοφυλακείων) at Cnidos. This story, which is universally considered to be wholly without foundation, was repeated with some variation by Varro and John Tzetzes, and is probably the origin of the legend told in the middle ages, of "Ypocras" burning the books of his nephew "Galenus," through jealousy of his talents. Eratosthenes accused Andreas of plagiarism, and called him Βιβλαγισθός, the "Ægisthus (or adulterer) of books," an expression which contains an allusion to Ægisthus, the paramour of Clytemnestra. He is mentioned several times by Athenæus, who quotes one of his works "On Serpents," and another "On Vulgar Errors," in which he refuted the fable of the viper and the lamprey breeding together. He appears to have written on hydrophobia, as Cælius Aurelianus mentions that he called this disease "Cynolyssos," (κυνόλυσος), or "dog-madness," but whether he composed a separate treatise on this subject, (as Sprengel and others suppose,) or whether he merely noticed it in the course of one of his other works, is uncertain. Cælius Aurelianus also mentions that the followers of Andreas had noticed a species of nervous disease, to which they gave the name of "Pantophobia." He appears to have confounded the soul with the senses, and accordingly did not place the seat of the former in any particular organ. He considered that, in cases of fracture, it was the marrow of the bones that produced the callus to unite the divided portions. Another of his works was entitled "Narthez," Νάρθηξ, an obscure title, which may perhaps mean "The Medicine Chest," like "nartheceum" in Latin; and this interpretation will appear the more probable if we consider that the work was a treatise on materia medica. A machine invented by him for reducing luxations of the femur is mentioned by Celsus and Oribasius. The name occurs also in Pliny, St. Epiphanius, the Scholiast on Aristophanes, and in other authors; but whether all these passages refer to the same physician is doubtful. Sprengel considers that Andreas, the son of Chrysaor or Chrysar, if the name be not corrupt*, (Galen, *Gloss. Hippocr.* in voce Ἰνδιδόν, tom. xix. p. 105. ed. Kühn) lived

* In the printed editions of Galen the name is spelled Χρυσάρας, or Χρυσάρας, but Hermann (as Kühn informs us) conjectures that it should be Χρυσάρεος, or Χρυσάρεος.

much later, and is the same person who is mentioned by Galen with very little respect, as having introduced falsehoods and superstitious follies into his works; but this supposition seems very uncertain. Some persons suppose that Andreas is the same person with Andron. [ANDRON.] (Le Clerc, *Hist. de la Méd.*; Fabricius, *Biblioth. Græca*, vol. xiii. p. 57. ed. vet.; Eloy, *Dict. Histor. de la Méd.*; Haller, *Biblioth. Botan., Chirurg., and Medic. Pract.*; Sprengel, *Hist. de la Méd.*; C. G. Kühn, *Index Medicorum Oculariorum inter Græcos Romanosque*, Leipzig, 1829, 4to. fascic. i. p. 3, &c.; Isensee, *Geschichte der Med.*) W. A. G.

ANDREAS (Ἀνδρέας), a Greek sculptor of Argos, of uncertain age. He made a statue of Lysippus of Elis, as victor over his youthful competitors at Olympia. (Pausanias, vi. 16.) R. N. W.

ANDREAS, ANTONIUS. [ANDRES, ANTONIO.]

ANDREAS (Ἀνδρέας) archbishop of CÆSAREA in Cappadocia, who lived, according to some authors, at the end of the fifth century, and according to others in the middle of the ninth. Much has been said upon this point on both sides, but the question is not settled. He wrote a commentary on the "Apocalypse," which was translated from the Greek into Latin by Peltanus, and published under the title "Andreas Cæsareæ Cappadociæ Episcopi Commentarii in Joannis Apostoli Apocalypsin, Latine ex Interpretatione T. Peltani," Ingolstadt, 1584, 4to. This translation was republished, together with the Greek original and notes by Fridericus Sylburgius, at Heidelberg, 1596, fol. It has also been published in each of the "Bibliothecæ Patrum" of La Bigne. A work entitled "Therapeutica Spiritualis" has also been attributed to him, a fragment of which is given in the "Ascetic Eclogues" of Joannes Antiochenus, preserved in manuscript in the imperial library at Vienna. (Oudin, *Commentarius de Scriptoris Ecclesiasticis*, ii. 93—101.; Hoffmann, *Lexicon Scriptorum Græcorum*; Fabricius, *Bibliotheca Græca*, edit. Harles, viii. 696, &c.) J. W. J.

ANDREAS, archbishop of CRAYNA, in Carinthia, lived in the latter half of the fifteenth century. He is said to have been nominated cardinal with the title of St. Sixtus, but the dignity does not appear to have been confirmed. Being sent on a mission to the court of Rome by the emperor Frederick III., he was greatly scandalised by much that he saw in the conduct of the pope Sixtus IV. and those around him. Andreas was a man of extreme simplicity of mind, and totally ignorant of the world. He ventured to urge on the pope and the cardinals the necessity of a reform in their morals. The pope betrayed no signs of displeasure at these remonstrances, but contented himself with praising his Christian zeal, and lamenting the incurable sinfulness

of the world. Andreas becoming more urgent, and less reserved in his animadversions, the pope found it expedient to place him under restraint. His imprisonment took place in 1482, but on the interference of the emperor, who thought it best to recall him, he regained his freedom. As soon as he found himself at liberty he hastened to Basil, where the last general council had been held, filled with indignation at the excesses of the papal court, and resolved to procure a renewal of the council. On arriving at Berne, he speedily obtained the support of that town by his representations, and at Basil urged openly that heretical opinions, and the vices by which the papal seat was polluted, had brought the church into the greatest danger. He appealed to the decree of the council of Constance for periodical meetings of the general assemblies of the church as the only remedy for these abuses, but which decree had been evaded. Finally he protested against the pope, accused him of simony; gross nepotism; waste of the revenues of the church and a sensualising of religion by heathenish religious ceremonies. This protest he sent to all the courts of Christendom. He was immediately denounced as a madman by the clergy; but public opinion and the universities were in his favour. The pope now issued his ban against him and all who should harbour him, and required that he should be given up. Basil applied to the emperor for advice, who in his turn summoned Andreas to answer for interfering with the imperial prerogative by attempting to call a general council without the imperial sanction. The pope endeavoured to win over the town of Basil by conciliation, at the same time that the papal minister there placed it under an interdict, which, however, was observed only by the bare-footed Carmelites, and these in return were in danger of starvation by being forbidden to beg. Andreas defended himself by strong arguments; a tedious process ensued, remarkable from the subject of it, the claims of the pope and the emperor, and the position maintained by the town of Basil. Interdict followed interdict. At length a special nuncio from the pope appeared at Basil, and papal influence prevailed. Andreas was called upon to retract, and admit that his statements were slanderous. Three days were allowed him to deliberate: as he continued firm, he was thrown into prison (on the very day, it is stated, on which Luther was born), and at the end of a few months, in 1484, was found suspended by a rope in his prison. After some delay his body was enclosed in a barrel and thrown into the Rhine by the common executioner. It was generally supposed that he was thus put to death at the instigation of the court of Rome. (Müller, *Geschichte Schweizerischer Eidgenossenschaft*, 286—293; Ersch und Gruber, *Allgemeine Encyclopædie*.) J. W. J.

A'NDREAS (*Ἀνδρέας*), a native of Damascus, is usually called Andreas of Cærete (*Andreas Cretensis*), because he was archbishop of this island during the latter part of his life. He was originally a monk at Jerusalem, whence he is sometimes called by the name of Andreas Hierosolymitanus; and, in A. D. 680, he was sent by Theodorus, patriarch of Jerusalem, to the council at Constantinople, to lend his support against the Monothelites. After the business of this council was done, Andreas either remained at Constantinople or returned thither soon afterwards, for he is recorded to have held there the offices of deacon and orphanotrophus, and he himself attests that he obtained from Archdeacon Agathon at Constantinople the original documents of the council which he himself had attended, for the purpose of copying them. He expressed his gratitude to Agathon for this kindness in an iambic poem, which is still extant. Subsequently he was raised to the archbishopric of Crete. Some writers suppose that he was transferred to the see of Cæsarea in Cappadocia, and that he died there on the 14th of June, 724; but the best critics are now agreed that Andreas of Cæsarea is a different person, and that the time at which Andreas of Crete died is uncertain. The Greek church, which regards him as a saint, celebrates his memory on the 4th of July.

The works of Andreas of Crete are very numerous, but only a part of them have appeared in print: some have been published separately and others in collections. The most complete collection is that by F. Combefis, Paris, 1644, fol., which contains also the works of Amphilocheus and Methodius. The whole is accompanied by a Latin translation and a vocabulary, in which words and expressions peculiar to Andreas are explained. The works of Andreas contained in this collection are a considerable number of homilies, some of which are of doubtful authenticity. All of them were reprinted in vol. x. of the "*Bibliotheca Patrum*," Leyden, 1677, and in Combefis's "*Bibliotheca Concionatoria*," Paris, 1662. Some other homilies not contained in this collection were published by Combefis in his "*Auctarium novum Bibliothecæ Patrum*," Paris, 1648. Among the other works of Andreas are — 1. The iambic poem mentioned above, addressed to Agathon, archdeacon of Constantinople. It is printed with a Latin translation in Combefis's "*Auctarium novum Bibliothecæ Patrum*," vol. ii., and in Galland, "*Bibliotheca Patrum*," xiii. 167, &c. 2. "*Μέθοδος πῶς δεῖ εὐρεῖν τὸν κύκλον τοῦ ἡλίου*;" that is, a method of finding the solar cycle. The work contains also an account of the lunar cycle, and of the time at which Easter should be celebrated. It is printed in Petavii's "*Uranologium*," Paris, 1630, fol.; Antwerp, 1703, fol. p. 211, &c. Andreas also distinguished himself as a writer of hymns

for the use of churches, some of which are still sung in Greek churches. A great number of homilies, and other works attributed to him, are still extant in MS. in several European libraries. (Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, i. 451, &c.; Fabricius, *Biblioth. Græc.* xi. 62, &c. 68, &c.; F. Cornaro, *Creta Sacra*, Venice, 1755, fol.)

L. S.

A'NDREAS A CRUCE, JOANNES, Giovanni Andrea dalla Croce, or Jean André Delacroix, was a physician at Venice in the middle of the sixteenth century, and practised surgery in several parts of Italy. He died about the year 1580.

He published a large work on wounds, entitled "*Chirurgiæ . . . Libri septem . . . in quibus ea omnia quæ optimo Chirurgo in curandis Vulneribus convenire videntur, Ordine quodam amplissimo, concerni possunt*," Venice, 1573, folio; and translated into Italian with the title "*Della Cirurgia . . . Libri sette*," Venice, 1574, folio. Its design was to reduce to a convenient order all that Hippocrates and other both ancient and modern authors had written on wounds of all kinds, to illustrate their obscure sentences, and to add to their works some of the knowledge which the writer had acquired by his own practice. The task is well executed, and the whole is clearly written. After the death of Andreas a Cruce, other and much larger works by him were published, in which (though they are commonly described as new editions or translations of it) the preceding forms only one of the books or chapters. One of these, with the title, "*Chirurgiæ universalis Opus absolutum*," Venice, 1596, folio, contains four books, of which the first is on tumours or apostemata, the second (from the preceding) on wounds; the third on ulcers and poisoned wounds; the fourth on surgical instruments. But the most complete is that published with the title "*Cirurgia universale e perfetta di tutte le Parti pertinenti all' ottimo Chirurgo*," Venice, 1605 and 1661; and which, according to Haller, was translated into German, and published at Frankfurt in 1606. This is a full treatise on both the principles and the practice of the surgery of that period, compiled from the works of many of the author's predecessors, and especially from those of Hippocrates, Galen, Celsus, and Avicenna. The preface is chiefly a translation of that to the "*Chirurgiæ . . . Libri septem*." The first book treats of apostemata, under which is included "every tumour or unnatural dimension which impedes the natural operation of the member in which it exists;" a sufficiently large subject, of which Andreas greatly increases the extent by digressions to discuss the opinions of his predecessors, and by a treatise on the prevention and cure of the plague by his grandfather, Giovanni Antonio Grandi dalla Croce, who was physician to one of the dukes of Milan. The second book

contains his first work on wounds; the third is on ulcers and poisoned wounds; the fourth on fractures and dislocations; the fifth on various operations, dental surgery, and the morbus Gallicus; the sixth is a complete treatise on the materia medica of surgery; the seventh contains an "Armamentarium Chirurgicum," and engravings of all the surgical instruments then in use. Every thing is discussed with a minuteness sufficient, as Haller says, to weary the most patient reader; but for a book of reference to learn the state both of the principles and practice of surgery, and of surgical anatomy, pharmacy, and instruments at the time in which it was written, none can be better. (Andreas a Cruce, *Works*; Haller, *Bibliotheca Chirurgica*, tom. i. p. 229.)

Another JOANNES ANDREAS A CRUCE or CRUCEUS, who is mentioned by Bartolomeo Corte under the name of Giannandrea Croci, was born at Milan in 1619, and after studying literature and philosophy, gave himself wholly to the pursuit of medicine at Bologna, where he received a doctor's degree. He practised at Milan, gained a high reputation for learning, and was, in 1651, appointed reader in Greek and astronomy in the Scuole Platine. He died in 1655, shortly after receiving the offer of a professorship of medicine at Padua. He left some manuscript medical essays and commentaries, but they were not published. (Corte, *Notizie Storiche intorno a' Medici Scrittori Milanesi*, p. 185.) J. P.

A'NDREAS, ELIAS or HELIAS, a philologist well skilled in the Greek and Latin languages, was born at Bordeaux, and lived in the middle of the sixteenth century. Fabricius, in his account of Andreas in the "Bibliotheca Græca" (ii. 95.), adds to his name that of Putschius; but Adelung declares this to be an error, and that Putschius is a totally different person. His works are,—1. "Anacreontis Odae ab Heliâ Andreadâ Latine facta," Paris, 1555, 4to., and 1556, 8vo. This translation frequently accompanies the Latin version. 2. "Theodori Gazæ Liber quartus de Constructione Orationis, Gr. cum Versione Latinâ H. Andreadæ," Paris, 1551, 4to. 3. "Carmen de Pace," Paris, 1559, 4to. 4. Some of his Latin poems are comprised in the collection entitled "Delitiæ Poetarum Gallorum," collected and edited by Ranntius Gherus, an anagram for Janus Gruterus, part i. p. 67—89. (La Croix du Maine and Du Verdier, *Les Bibliothèques Françaises*, ed. Rigoley de Juvigny, i. 360.; Adelung, *Supplement to Jöcher's Allgemeines Gelehrten-Lexicon*.) J. W. J.

A'NDREAS, HYACINTHUS, or ANDRE'A, was born at Ostalric in the province of Catalonia. He studied medicine at Barcelona, where he received his doctor's degree in 1623, and subsequently practised and was professor of medicine. In 1675 he resigned his professorship, which he had held for twenty-four

years; and he shortly after published his only known work, with the title "Practica Gotholanorum pro curandis Humani Corporis Morbis." Barcelona, 1678, folio. It is part of the system of medicine which he had taught in his lectures, and which he promised to complete in other volumes. The first book is on diagnosis and prognosis; the second on the diseases of the animal cavity, the head; the third on those of the vital cavity, the chest; the fourth on those of the natural cavity, the abdomen; and each book includes a brief anatomy of the parts treated of. It is nearly all according to Galen. (Andreas, *Practica Gotholanorum*.) J. P.

A'NDREAS, JOANNES. [ANDREA, GIOVANNI.]

A'NDREAS, JOANNES, a converted Mohammedan, was born at Xativa, a small town of the kingdom of Valencia, in the latter half of the fifteenth century. The following account by himself is taken from the English translation of his work, entitled "The Confusion of the Sect of Mahomet," published in 1652. "I was instructed in the sect of Muhamed by Abdalla, my natural father, who was alfaiqui" (doctor and minister of the Mohammedan religion) "of that city (Xativa), upon whose decease I succeeded in his office of alfaiqui, wherein a long time I was lost and went astray from the truth, untill that in the year 1487 the most reverend and no lesse learned Marquesse Adesora" (Juan Marqués, bishop of Pati in Sicily) "preached in the great church or cathedral of Valentia, where I chanced to be present, on the feast of Our Lady in August) the resplendent beams of divine light illuminated the darknesse of my understanding, and remembering the call and vocation which I had heard say was done by Jesus Christ at the sea of Galilee unto St. John and St. Andrew, I obtained that I should be called John Andrew, and having taken holy orders, and of the alfaiqui and slave of Lucifer being made a priest and minister of Jesus Christ, I began like St. Paul to preach and publish the contrary to what I had formerly falsely beleaved and affirmed, and by the assistance of Almighty God, first in this kingdome of Valentia, I converted and guded to the way of salvation many soules of infidell Moores, which were in danger to bee lost in hell, and were under the power of the devill. From thence I was called by the most Catholick princes, Ferdinand and Isabella, to goe preach in Granada unto the Moores of that kingdome, whom their highnesses had conquered; where by the will of God and my preaching an infinite number of Moores were converted to Christ; and a little while after I was by their favour created a canon, and was again called by the sayd Christian queen Isabella to come to Arragon for to employ myself in the conversion of the Moores of that kingdom. . . . And I, that I might not

remain idle, set myself to translate all the law of the Moores, that is to say, the Alchoran and the glosses thereon, and the six (seven) "books of the Suné" (Sonna) "out of Arabick into the Arragonian tongue, by the command of Martin Garcia, bishop of Barcelona and inquisitor of Arragon. When that was done I determined to compose the present treatyse" ("The Confusion," &c.) "which shall be divided into twelve chapters, and herein briefly to collect the fabulous fictions, ridiculous discourses, impostures, bestialities, fooleries, vilanies, inconveniences" (incongruities), "impossibilities, and contradictions which that wicked Muhamed hath sewen and dispersed in the books of his sect."

The time when Andreas died is not known; he must have been living between the years 1514 and 1516, as his "Confusion of the Sect of Mahomet" was licensed by Mercader, grand inquisitor of Aragon and bishop of Tortosa, who held this see only from the month of January, 1514, to the month of June, 1516. This work, published under the title "Confusion de la Secta Mahometana," has passed through several editions, and is now extremely rare in the original language. It is not known when the first edition was published, although most probably between the two years mentioned above. According to Miguel de San Joseph (*Bibliogr. Crit.* tom. i. p. 236.), an edition was printed at Seville in 1537 in 8vo.; another appeared at Granada in 1560 in 8vo. An Italian translation by Dominico de Gastelu was published at Venice in 1537, again in 1545 and 1597, all in 8vo. A French translation, made from the Italian by Guy Lefevre de la Boderie, was published at Paris in 1543 and 1547 in 8vo. A Latin version, also from the Italian by Joannes Lauterbach, was printed at Leipzig in 1595 in 8vo., and a reprint of the Latin, edited by Gisbertus Voetius, at Utrecht in 1646 in 8vo. A German translation, by Christianus Cælius, appeared at Leipzig in 1598 in 8vo., and an English version, by Josua Notstock, at London in 1652 in 8vo. under the title "The Confusion of Muhamed's Sect; or a Confutation of the Turkish Alcoran . . . written originally in Spanish by Joannes Andreas Maurus, who was one of their bishops, and afterwards turned Christian. Translated into English by J. N." The numerous editions through which this work passed sufficiently indicate the importance that was attached to it: it was much used by all who wrote against Mohammedanism.

It does not appear that his translation of the Koran was ever published. Fuster attributes to him a rare work, entitled "Practica de Arithmetica," printed at Valencia in 1515, and at Seville in 1537, both in 4to. It is dedicated to Martin Garcia, mentioned above. Antonio (*Bibl. Hisp. Nova*) mentions the latter edition, and calls the author, a native

of Saragossa, Joannes Andreas Casaraugustanus: for the same reason Latassa includes him among his Aragonese writers, and remarks upon the work that it was in great estimation at the commencement of the sixteenth century. (N. Antonius, *Bibliotheca Hispana Vetus*, ii. 325.; Rodriguez, *Bibliotheca Valentina*, 222.; Ximeno, *Escritores del Reyno de Valencia*, i. 75.; Moréri, *Le grand Dictionnaire Historique*; Clement, *Bibliothèque Curieuse*; Fuster, *Bibliotheca Valenciana*, i. 63.) J. W. J.

A'NDREAS, JOANNES, RATISBONENSIS, also called ANDREAS MAGISTER, a priest of the regular canons of the order of Saint Augustin, was born in the latter quarter of the fourteenth century. He took priest's orders in 1405, and entered the convent of Saint Magnus, at Ratisbon, in 1410. The period of his death is not known. His printed works are,—1. "Chronicon generale a Christo nato usque ad Annum 1422" ("A general Chronicle from the Birth of Christ to the Year 1422"), inserted in the "Thesaurus Anecdotorum" of Bernardus Pезius, tom. iv. part 3. p. 273. 1723, fol. The same work, enlarged and continued down to the year 1490 by Joannes Chraft, is printed in Eckhart's "Corpus Historicum Medii ævi," t. i. p. 1931. 1723, fol. 2. "Chronicon de Ducibus Bavarie [to the year 1439] cum Paralipomenis Leonardi Bauholtz ad Annum 1486. Item ejusdem Andree Historie Fundationum nonnullorum Monasteriorum per Partes Bavarie; omnia nunc primum edita ex Bibliotheca Marquardi Freheri, cum ejusdem Notis" ("Chronicle of the Dukes of Bavaria to the Year 1439, with the Paralipomena of L. Bauholtz to 1486. Also the Histories of the Foundations of some Monasteries in Bavaria, &c."), Amberg, 1602, 4to. This was also printed at Hanover in 1607, in 4to., and in the "Scriptores Rerum Germanicarum" of Schilter, printed at Strassburg in 1702, in fol. 3. "Diarium Sexennale, Annum Christi 1422 cum quinque sequentibus complectens. Edidit Andreas Felix Oefelius" ("A Sexennial Diary, comprising the Year 1422 and five following Years. Edited by A. F. Oefelius"), and inserted in his work "Rerum Boicarum Scriptores," tom. i. p. 15. 1763, fol. 4. "Catalogus Episcoporum Ratisponensium, ab Origine ad Annum 1428" ("List of the Bishops of Ratisbon to the Year 1428"), likewise inserted in the collection of Oefelius, tom. i. p. 31. His unpublished works are, 1. "Figura de Genealogia Principum Bavarie ab Ottone Avo Ludovici IV., Rom. Imp. usque ad Ludovicum Barbatum Bavarie Ducem" ("Genealogy of the Princes of Bavaria from Otho to Louis the Bearded.") 2. "De Ortu et Conditione Civitatis Ratisponensis et de variis Hæresibus" ("Of the Origin and Condition of the City of Ratisbon and of various Heresies"), preserved in the library of the academy of Ingolstadt. The

substance of this work is embodied in the "Chronicon Generale." 3. "Dialogus de Hæresi Bohemica" ("Dialogue concerning the Bohemian Heresy"), preserved in the Bibliothèque du Roi at Paris. 4. "Expeditione Bohemica adversus Hussitas et de Turbis Hussiticis" ("Bohemian Expedition against the Hussites, &c."). Various fragments of this work are inserted in the "Chronicon Generale," "Chronicon Bavaricum," and "The Diarium Sexennale." 5. "Acta Concilii Constantiensis" ("Acts of the Council of Constance"), preserved in the monastery of Mansee. A very exact transcript exists likewise in the Uffenbach library at Utrecht. (Vossius, *De Historiis Latinis*, p. 550.; Oudin, *Commentarius de Scripturibus Ecclesiasticis*, iii. 2467.; Fabricius, *Bibliotheca Latina media et infimæ Etatis*, i. 96.; Oefelius, *Rerum Boicarum Scriptores*; Adelung, *Supplement to Jöcher, Allgemeines Gelehrten-Lexicon*.)

J. W. J.

ANDREAS DE LEON. [LEON, ANDREAS DE.]

ANDREAS, archbishop of LUND, in Sweden, was descended from a noble family in Zealand, and lived in the latter half of the twelfth and commencement of the thirteenth centuries. He studied with great diligence in his youth; travelled in Germany, Italy, France and England; and on his return to Denmark was made chancellor by Canute VI. Ingeburg, Canute's sister, was married to Philip II. king of France. Philip without any just cause dismissed his wife, who sought refuge at her brother's court, and Andreas was dispatched as ambassador to the pope Celestine III. to complain of this outrage. He pleaded the cause of the queen so effectually that the pope compelled the French king to receive her again. On his way home Andreas was seized by the French in Burgundy, and detained for some time. After his release he was created archbishop of Lund and primate of Denmark, in which dignity he was confirmed by Pope Innocent III. in the year 1201. On the death of Canute, in 1203, Andreas crowned Canute's brother and successor Waldemar II. at Lund, and obtained from him the release of the rebellious Bishop Waldemar. He accompanied Waldemar II. in his crusade against Livonia, and quitted him in 1205, at the island of Oesel, whence he proceeded to Riga as plenipotentiary of the pope. He was received with great respect, and induced to pass the winter there. He occupied himself with much diligence in giving theological instruction to the priests, explaining the Psalter to them, and in other religious works; and by his advice, some Livonian youths were sent to Germany in order to be instructed in the Christian religion. In the spring of 1206 he returned home, and in his relation to the pope of his progress, stated that all Livonia had received the sacrament. By Livonia is to be under-

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stood in this place, it appears, the district about Riga. Much obscurity hangs over the events of this period of his life, between the accounts of which there are some discrepancies: it seems, however, that he was in Livonia, or rather Esthonia again in 1218, whether he had accompanied King Waldemar in his second expedition, and that he remained there some time after the king's return, in order to establish and maintain the supremacy of Denmark in that district. Ill health at length induced him to resign his archbishopric, and retire to the solitude of an island, called by Moller Insula Ivensia, where he died on the 24th of June 1228. Saxo dedicated to him his History of Denmark. His works are—1. "A Latin Translation of the Laws of Schonen," published by Harold Huidfeld, Copenhagen, 1590, 4to. 2. "The Law of Zealand," in seventeen books, published by Huidfeld, in Danish, at Copenhagen. 3. "Hexaameron," a Latin poem on the Six Days of Creation. 4. A poem on the Seven Sacraments. This and the Hexaameron are preserved in manuscript in the cathedral at Lund. Bartholin ascribes to him a history, which he says Stephanus obtained from the library at Copenhagen; this, it appears, is a mistake, the history in question being an incomplete work by Sveno, published by Stephanus at Sorö in 1642 in 8vo. (Rhyzelius, *Episcoposcopia Suegotica*, 13.; Moller, *Hypomnemata ad Librum Alberti Bartholini de Scriptis Danorum*, 161.; Gadebusch, *Livländische Bibliothek*; Huidfeld, *Chronologia, &c. (of Denmark)*, 51. 69, &c.; Ib. *Den geistlige Histori offuer alt Danmarkis Rige*.)

J. W. J.

ANDREAS MAGISTER. [ANDREAS, JOANNES, RATISBONENSIS.]

ANDREAS MAURUS. [ANDREAS, JOANNES.]

ANDREAS DE MONTE (אֲדְרִיאָן מִן הַר), a Jew, who before his conversion to Christianity was called R. Joseph Tzarphathi Haalphesi. He was of French parentage, but a native of Fez, in Africa. He was born in the early part of the sixteenth century, and for many years exercised the office of chief Rabbi in the synagogue of Rome, where he was celebrated as an able expounder of the Mosaic law. About the year 1552, during the pontificate of Julius III., he embraced the Christian religion, and wrote a voluminous work against Judaism in the Italian language, to which however he prefixed the Hebrew title, "Mebchath Hajehendum," as well as the Italian "Confusione de' Judei" ("The Doubting or Perplexity of the Jews"). This work, in which all the doctrines of Christianity are set forth, and clearly illustrated from the Scriptures, as well as from the works of the ancient Rabbis, was dedicated to Pope Pius V., and received the approbation of the court of Rome, but was never printed. The MS. was found

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in loose sheets, among those of the Neophyte college at Rome, by father Bartolucci, who carefully collated and caused it to be bound, and who says that the work of Fabiano Fiocchi, called "Dialogo della Fede" ("A Dialogue on the Faith"), is almost entirely transcribed from it. He also wrote an epistle both in Hebrew and Italian, which he called "Iggereth Shalom," and "Lettera di Pace" ("An Epistle of Peace"), and caused it to be transmitted to various synagogues, as well as to that of Rome. In this epistle he treats of the coming of the true Messiah in the person of the Lord Jesus Christ, explaining, from various prophecies of the Old Testament, as well as from the writings of the ancient Rabbis, that he must have long ago appeared on earth. He then examines the arguments of the Jews against this doctrine, and, according to Bartolucci, very learnedly meets and answers them. This epistle was dedicated by the author to Cardinal Giulio Antonio Sanctorio, and is dated January 12. A. D. 1581.

There is also an oration to Pope Julius III., which bears the name of Andreas de Monte, noticed by Bartolucci, though he does not say whether in Italian or Latin; it was printed in 4to., but without date. In the year 1576, Andreas was appointed by Gregory XIII. preacher to the Hebrews of Rome in the oratory of the Holy Trinity, but he appears not to have been acceptable to the Jews, who entered a protest against his preaching with Cardinal Sirleto, protector of the Neophytes, which caused a coadjutor to be appointed, and he left off his public ministry, as appears from an epistle dated the last day of June, 1582, which is among the MSS. of Cardinal Sirleto in the Vatican library.

On account of his skill in the Oriental languages, Andreas de Monte was appointed Oriental interpreter to the pope, and several of his translations from Arabic and Syriac are preserved among the MSS. in the Vatican and Neophyte libraries. Among them is one from the patriarch Antiochus, a Maronite of Mount Libanus, to Pope Pius IV. Andreas died at Rome in the beginning of the seventeenth century. (Bartolucci, *Biblioth. Mag. Rabb.* i. 375. iii. 818, 819.; Wolfius, *Biblioth. Hebr.* i. 556, 557. iii. 420.)

C. P. H.

A'NDREAS, or ANDREW, of Naples, called ANDREA'SSO by some Italian writers, was the second son of Carobert, king of Hungary, and great grandson of Charles II. of Anjou, king of Naples. Charles II. had married Mary, sister of Ladislaus, king of Hungary, who dying without issue, the crown came to Charles in right of his wife. Charles nominated his son Charles Martel to be king of Hungary, who was solemnly crowned A. D. 1290. Charles Martel died at Naples in 1301, in his father's life-time, and

was succeeded on the throne of Hungary by his son Carobert or Carolus Ubertus. When Charles II. died in 1309, he was succeeded on the throne of Naples by his son Robert, brother of the late Charles Martel. Charles, duke of Calabria, Robert's only son, died in 1328 in his father's lifetime, leaving three daughters. King Robert, after the death of his son, in order to secure the succession to the throne, proposed to his nephew Carobert of Hungary a marriage between his second son Andreas and Joanna, eldest daughter of the late Duke of Calabria. Carobert having consented, came to Naples with young Andreas, then seven years of age, and with a large retinue of Hungarian barons. Andreas, after being publicly betrothed to Joanna, who was about the same age as himself, remained at the court of King Robert under the care of a monk named Robert, who had been appointed his preceptor by his father. After the death of King Robert in 1343, Joanna, then sixteen years of age, was solemnly crowned by the Pope's legate as queen of Sicily, duchess of Apulia, princess of Salerno, Capua, and Provence, and countess of Piedmont. Father Robert, the preceptor of Andreas, insisted upon Andreas being crowned also, not as the husband of Joanna, but as king in his own right, as he was a lineal descendant of Charles II. It appears that the pope, after some hesitation, consented, and issued a bull for the coronation. But Andreas was far from popular at Naples: his manners were coarse, his understanding narrow, he was idle and given to debauchery in company with his Hungarian attendants, who, under the direction of the monk Robert, interfered in the affairs of state and usurped the queen's authority. Charles, duke of Durazzo, son of John, prince of Achaia, and grandson of Charles II., together with the other princes of the royal family and several barons, formed a strong party hostile to Andreas and his Hungarians, and as they feared that the coronation of Andreas would give fresh power to their enemies, they determined to strike a blow against the life of Andreas himself. The queen and her husband having gone to Aversa on a sporting excursion, were lodged in the castle of that place. The conspirators, on the evening of the 17th of September, 1345, sent a messenger to Andreas, who was in his wife's apartment, to tell him that some dispatches had been just received from Naples. Andreas came out of the queen's apartment, and in passing through an open gallery which led to another room, was assailed by some of the conspirators, and strangled. His body was thrown into the garden, where it was found by some domestics. The next morning the queen returned to Naples, where being alarmed at the agitation of the people, who broadly hinted that she was privy to the death of her

husband, she shut herself up in the castle Nuovo, whence she wrote to Louis, king of Hungary, her brother-in-law, and to the pope, relating the murder of her husband, of the cause and mode of which she professed to be totally ignorant. She then called to her aid some of the old councillors of King Robert, by whose advice a commission was issued to Count Ugo del Balzo, grand justiciary of the kingdom, to make inquiry into the crime, and to punish the perpetrators and abettors with all the severity of the law. At first however only some inferior persons, such as two Calabrian domestics of Andreas, were put to the torture, convicted, and executed. But Pope Clement VI., who was at Avignon, as soon as he was apprised of the murder of Andreas, assumed cognisance of the whole affair. He began by excommunicating all those who might be participators in the conspiracy, and dispatched a bull to the grand justiciary, by which he required him to make a full investigation of the affair. Raymond of Catania, seneschal of the royal household, being put to the torture, acknowledged that he was an accomplice in the murder; and he charged the Count of Terlizzi, the Count of Eboli, the Countess of Morcone, and other persons of high rank, with being likewise concerned in it. Some of these persons had taken shelter in the castle Nuovo with the queen. The people of Naples thinking that they would go unpunished, assailed the castle, upon which the queen ordered the accused to be put in prison and tried; and at the same time she issued an edict of amnesty, dated the 14th of March 1346, in favour of those who were concerned in the tumult, the text of which in Latin is given in a note to Orloff's "Mémoires sur le Royaume de Naples," and it helps to clear up the account given by Giannone of these transactions. The noblemen above mentioned who were at Naples, were tried, found guilty, and put to death. The depositions however were kept secret, and Pope Clement afterwards declared that the queen was not implicated by them. But Louis of Hungary publicly accused Joanna of being privy to the murder of his brother, and prepared an army to avenge his death. In this predicament, Joanna was advised to choose a second husband, and she took her cousin Louis, brother of Robert, prince of Tarentum. The Florentine Acciajuoli, who was tutor of the young prince, had a share in bringing about this match. The sequel is given under ACCIAJUOLI NICCOLO, and JOANNA I.

Joanna had an infant son by Andreas, whose name was Carobert. He was taken to Hungary by his uncle King Louis, after he had invaded Naples, and there died while yet a child.

The Duke of Durazzo, who had not been implicated in the trial of the murderers of Andreas, but who was strongly suspected of being at the head of the conspiracy, was

afterwards beheaded at Aversa by order of Louis of Hungary. (Giannone, *Storia civile del Regno di Napoli*; Orloff above quoted, and the other historians of Naples.) A. V.

ANDREAS PRESBYTER. [ANDREA THE PRIEST.]

ANDREAS VON STAFFELSTEIN, abbot of the Benedictine monastery of Saint Michael at Bamberg, died in the year 1502. His works are — 1. "Chronicon Monasterii S. Michaelis prope Bambergam" ("Chronicle of the Monastery of Saint Michael at Bamberg"); preserved in MSS. in the Royal Library at Munich. 2. "Opus ingens de Sanctis et Viris illustribus Ordinis St. Benedicti" ("Of the Saints and illustrious Men of the Order of St. Benedict"). In MSS. at Munich. From this work Pez extracted the "Acta S. Athumodæ," first abess of Gandersheim, printed in his "Thesaurus," tom. i. b. 3. 3. "Tractatus de Conceptu Virginali" ("Treatise on the immaculate Conception"). Not printed. 4. "Vita B. Ottonis, Episcopi Bambergensis," ed. J. Gretsero ("Life of Saint Otho, Bishop of Bamberg"), published by J. Gretser in his work, "De Divis Bambergensibus;" also in Part 10. of his works, Ingolstadt, 1611, 4to.; and in other collections. An Italian translation is inserted in Maffei's "Vite di XVII Confessori di Christo." Ziegelbauer mentions several other works by him as existing at Bamberg and other places in manuscript. (Ziegelbauer, *Historia Rei Literariæ Ordinis St. Benedicti*, i. 502.; Fabricius, *Bibliotheca Latina mediæ et infimæ Ætatis*; Jöcher, *Allgemeines Gelehrten-Lexicon*, and Adelung's *Supplement*.)

J. W. J.

A'NDREAS of TRAPEZUS. [GEORGIUS OF TRAPEZUS.]

A'NDREAS DE UZTARROZ. [ANDRES DE UZTARROZ.]

A'NDREAS, VALE'RIUS, was born at Desschel, in Brabant (whence he sometimes called himself Desselius, and also Taxander, from Taxandria, the ancient name for Brabant), on the 27th of November, 1588. He commenced his education in his native place, and afterwards removed to Antwerp, where Andrew Schott (whom he served as secretary) instructed him in Greek, and John Hay, a Scotch Jesuit, in the Hebrew language. He studied philosophy at Douay, and in 1612 was appointed professor of Hebrew at Louvain. He afterwards applied himself to the study of jurisprudence, and took his doctor's degree in 1621. In 1628 he was made professor royal of the imperial constitutions, and in 1636 was appointed to the superintendence of the library of the academy then recently established at Louvain. His death took place at Louvain in 1656. The following is a list of his principal works: — 1. "Petri Nannii in Artem Poeticam Horatii Commentarius posthumus quam ex Prælectionibus ejus descripsit V. A." ("Posthumous Com-

mentary of P. Nannius on the 'Ars Poetica' of Horace: explained by V. Andreas"), printed in the edition of Horace of Antwerp, 1608, 4to. 2. "Catalogus clarorum Hispaniæ Scriptorum, &c." Mentz, 1607, 4to. This is merely a catalogue of books arranged alphabetically. 3. "Orthographiæ Ratio ab Aldo Manutio collecta primò, multis aucta; cum Libello de Ratione interpungendi ac Distinctionum Notis" ("Aldus Manutius's System of Orthography enlarged, with an Essay on Punctuation and Signs of Distinction"), Douay, 1610, 12mo. 4. "Vita a Petri Opmeeri" ("Life of P. Opmeerus"), prefixed to the "Opus chronographicum Orbis Universi" of that author, Antwerp, 1611, fol. 5. "Imagines doctorum Virorum e variis Gentibus Elogiis brevibus illustratæ" ("Portraits of the learned Men of different Countries, with short Notices"), Antwerp, 1611, 12mo. 6. "Notationes ad Ovidii Pœmation in Ibin" ("Annotations on the Ibis of Ovid"), printed with Pontanus's "Commentary on the Metamorphoses of Ovid," Antwerp, 1618, fol. 7. "Bibliotheca Belgica; de Belgis Vitâ Scriptisq; claris, præmissa topographica Belgii totius Descriptio," Louvain, 1623, 8vo. An improved edition, also enlarged by the addition of a third part, was printed at Louvain, in 1643, in 4to., and in 1739, J. F. Foppens published another edition in 2 vols. 4to. at Brussels, with the title "Bibliotheca Belgica, sive variorum in Belgio Vita Scriptisque illustrium Catalogus, Librorumque Nomenclatura continens Scriptores a Valerio Andrea, Auberto Miræo, Francisco Sweetio, aliisque recensitos usque ad Annum 1680" ("Belgian Library, or a List of Belgians illustrious by their Lives or Writings, with a Catalogue of Books, containing the Writers mentioned by Valerius Andreas, Aubertus Miræus, Franciscus Sweetius, and others, down to the Year 1680"). 8. He edited the "Responsa" of H. Kinschotius, Louvain, 1633, fol. 9. "Fasti Academici Studii generalis Lovaniensis" ("Academic Annals"), Louvain, 1635, 4to. Another edition with a second part was published at Louvain, 1650, 4to. 10. He edited the Commentaries of J. Ramus on the "Regulæ Juris utriusque," Louvain, 1641, 4to. 11. "Erotemata Juris Canonici" ("Questions on Canon Law"), Cologne, 1660, 12mo. The fourth edition of this work was published by Adam Struvius at Jena, in 1709, in 4to. 12. In conjunction with P. Christinus he edited "Hanetonius de Jure Fœdorum," Louvain, 1647, 4to.; and singly, 13. The Commentaries of H. J. Zoesius on the "Institutes of Civil Law," Louvain, 1672, 4to. In addition to the above he composed several academical discourses and dissertations, and left behind him, in the possession of his family, some works in manuscript. (Nicéron, *Mémoires pour servir à l'Histoire des Hommes Illustres*, xli. 190; Adelung, *Supplement to Jöcher*, All-640

gemeines Gelehrten-Lexicon; Foppens, *Bibliotheca Belgica*, ii. 1147.; Clement, *Bibliothèque Curieuse*.) J. W. J.

ANDREA'SI, IPPOLITO, an Italian painter of Mantua, of the sixteenth century, a scholar of Giulio Romano. He painted from the cartoons of his master, and executed some good original works in Santa Barbara, and other places in Mantua. Villamena engraved two excellent plates after Andreasi — an Annunciation; and David playing the harp, dated 1603. (Lanzi, *Storia Pittorica*, &c.; Heineken, *Dictionnaire des Artistes*, &c.) R. N. W.

ANDREA'SSO. [ANDREAS OF NAPLES.]

ANDREE, JOHN. Watt and others have confounded under this name two different persons. One of them, Dr. John Andree, was born in 1698 or 1699. He was one of the earliest promoters of the London Infirmary, the present London Hospital, and at its establishment, in 1740, he was elected its first physician. He held this office, contributing greatly by his activity to the maintenance of the institution, till 1764. He died in Hatton Garden in 1785, at which time he was senior licentiate of the College of Physicians. He published the following works: — 1. "Account of the Tilbury Water, containing a Narrative of its Discovery," &c. London, 1737, 8vo. A fifth edition was published in 1781. 2. "Cases of the Epilepsy, Hysteric Fits, and St. Vitus's Dance; to which are added Cases of the Bites of Mad Creatures," London, 1746, 8vo.; and, in an enlarged form, London, 1753, 8vo. It contains numerous cases of convulsive diseases treated at the London Hospital, and some cases in which hydrophobia was supposed to have been prevented by the use of mercury, cold baths, and purgatives. 3. "Observations upon a Treatise on the Virtues of Hemlock in the Cure of Cancer written by Dr. Storck of Vienna." London, 1761, 8vo. 4. "Inoculation impartially considered; its signal Advantage fully proved, &c., in a Letter to Sir E. Wilmot, Bart." London, 1765, 8vo.

The other JOHN ANDREE, who was probably a son of the preceding, was an apprentice of Mr. Grindall, senior surgeon to the London Hospital. In 1766, he was a teacher of anatomy in London, and surgeon to the Magdalen Hospital. In 1780 he was a candidate for the surgeoncy of the London Hospital, but was beaten by Mr. (afterwards Sir) William Blizard. In 1781 he was surgeon to the Finsbury Dispensary, and in 1784 to the St. Clement Danes' Workhouse. About the year 1798 he took the degree of doctor of medicine, and went to practise in Hertford, where he lived for several years, and then returned to London. Neither the time nor place of his death is known.

The works of the younger Andree are — 1. "An Essay on the Theory and Cure of the Virulent Gonorrhœa," London, 1777 and 1781, 8vo.; in which the only remarkable observa-

tion is, that he had two preparations of syphilitic ulcers of the urethra, and that he ascribes to this condition the possibility of secondary syphilis occurring after supposed gonorrhoea. 2. "An Account of an Elastic Trocar," London, 1781 and 1783, 8vo.; in which he recommends a flat two-edged trocar with a canula formed of two half-tubes of elastic steel, which exactly fitted on the stilet, and assumed a cylindrical form when the stilet was withdrawn. It was an improvement on the former instruments, and was the first kind of elastic trocar invented, but it has long been superseded. 3. "Observations on the Theory and Cure of the Venereal Disease," London, 1779, 8vo. 4. "Considerations on Bilious Diseases," Hertford, 1788, 8vo. and London, 1790, 8vo. 5. "Some few Cases and Observations on the Treatment of Fistula, &c." London, 1799, 8vo. He published also a case of "A Suppression of Urine," in the "Medical Observations and Enquiries," v. 336. in 1776; and in the "London Medical Repository" of July, 1819, there is a short paper by John Andree, "On the Intellect of Man." (*MS. Communication; Andree, Works.*) J. P. ANDREEVSKY, IVAN SAMOYLOVICH, a doctor of medicine, and professor at the university of Moscow, was by birth a Malorussian. He first studied at Kiev, and entered the university of Moscow in 1792, where he took his degree as doctor in 1803, and became afterwards adjunct and then extraordinary professor of the veterinary art. He died in 1809, with the reputation of being one of the most distinguished professors of the establishment. He translated J. T. Walther's "Manual of Myology" into Latin, and Sir John Pringle's work on "Army Diseases" from French, not from the original English, into Russian. He also published—1. "Dissertatio inauguralis medica, sistens Observationes anatomicas Susceptionem Intestinorum verminosam illustrantes," Moscow, 1803, 4to. ("A Dissertation on Worms in the Intestines"); and 2. "Kratkoe nachertanie Anatomii domashnikh Zhivotnuikh," Moscow, 1804 ("A short Sketch of the Anatomy of domestic Animals"). (*Entsiklopedichesky Lexikon*, ii. 274.) T. W.

ANDREEVSKY, STEPAN SEMENOVICH, was born in 1760 in the government of Chernigov, where his father was a priest. After studying at the military hospital of Cronstadt, he entered the service as an army-surgeon, a step which at that time every Russian medical man was compelled to take for a certain number of years. In 1792, the reputation which he had attained led to his becoming a member of the Imperial College of Medicine, founded in 1786. He was selected by the college to draw up a plan for the improvement of apothecaries' gardens, and he sketched, in 1796, the outline of the first quarantine regulations in Russia, and in

1797 that of the medical regulations of that empire in general. To him also it was mainly owing that the medical schools of St. Petersburg and Moscow, which, up to 1799, had been of such a character that a Russian who aspired to qualify himself as a physician was obliged to study and take his diploma abroad, were in that year remodelled, and became establishments of a higher character, with the title of academies. He also procured the abolition of the compulsory regulation by which young medical men were obliged to serve for a certain time in the army, the inconvenience and ill consequences of which he had himself experienced. These measures entitle him to the praise of a great benefactor of the profession in his native country. In 1807, Andreevsky, it is not known for what reason, entered the ministry of finance. He was afterwards successively vice-governor of Grodno and Kiev and civil-governor of Astrakhan. He died on the 19th of December (o. s.), 1818. (*Entsiklopedichesky Lexikon*, i. 318. ii. 273.) T. W.

ANDREHAN, ARNOUL, SIRE D', was the son of Baudouin, lord of Andrehan in the Boulonnois. He was in the service of King John of France when duke of Normandy, and rose high in his favour when he ascended the throne. Andrehan distinguished himself in the wars with the English, by whom he was made prisoner in April 1351. The king advanced the money for his ransom, and on his return, on the death of the Marshal de Beaujeu, made him marshal of France, and gave him the lordship of Wasignies, near Guise. About the same time he also appointed him lieutenant-general of Poitou, Saintonge, Limousin, Angoumois, Perigord, and the whole country between the rivers Loire and Dordogne. In 1353 Andrehan became lieutenant-general of Bretagne and Normandy, and in 1354, of Picardy also. In 1356 he was taken prisoner at the battle of Poitiers, and sent to England. Shortly after his return he received a command in Languedoc, where he was actively engaged till 1361, against the English, from whom he took numerous fortified places. He accompanied Bertrand du Guesclin to Spain on his expedition to place Henry of Trastamar on the throne of Castile, but his usual ill-fortune pursued him, and he became a third time a prisoner to the English, under Edward the Black Prince, at the battle of Navarete in 1367. On his release, which the Black Prince chivalrously permitted at a low ransom, his advanced age induced him to retire from the profession of arms. He resigned his marshalship to Charles V., the then king, who honoured the veteran by nominating him "Porte Oriflamme," or bearer of the national standard, a post then considered of the highest importance. He had not however been long in retirement before his martial ardour spurred him on to join

once more his old leader, Du Guesclin, who was still in Spain. He had scarcely arrived in that country when death overtook him, in December, 1370. His remains were conveyed to Paris, and, by command of the king, honoured with a splendid funeral in the church of the Celestins. According to the (alleged) contemporary memoirs of Bertrand du Guesclin, Andrehan was killed at the siege of Bressière, and interred with great pomp at Saumur by order of Bertrand: but those memoirs bear throughout too much the air of a romance to gain much credit in opposition to graver authorities.

The name of Andrehan is variously written by different, and sometimes by the same, writers, so as to lead to a little confusion. It is sometimes given Audenehan, and sometimes Endregem or Andregem. (Anselme, *Histoire Généalogique de la Maison Royale de France, des grands Officiers de la Couronne*, &c. 3rd edit. 1730, vi. 751. viii. 204.; *Mémoires de Bertrand du Guesclin*, in *Collection des Mémoires relatifs à l'Histoire de France*. London (Paris), 1790, iv. 108. 414, &c.) J. W.

ANDREIDES, AMAND, a scene painter who lived at Brunswick in the latter part of the eighteenth century. He was born at Oilmütz, and studied painting first at Vienna with C. F. Sambach, and afterwards perspective and architectural painting with Bibiena at Dresden. He painted also historical pieces. (Heineken, *Nachrichten von Künstlern und Kunst-sachen*.) R. N. W.

ANDREINI, FRANCESCO, born at Pistoja, lived in the latter part of the sixteenth and the beginning of the seventeenth century. He was both an actor and a writer of comedies. He and his wife Isabella were at the head of a company of players called "de' Gelosi," which was at one time in great repute both in Italy and in France. One of the most noted characters in which Francesco acted was that of Capitano Spavento da Valle Inferna, a sort of "Miles Gloriosus," in which he was greatly applauded. In 1604 he lost his wife, after which the reputation of the company began to decline. In his latter years he published "Le Bravure del Capitano Spavento," consisting of sixty-five dialogues between the boastful captain and his man Trappola. In the preface the author gives some account of himself and his career. This work, published first at Venice in 1607, went through several editions, of which that of 1669 contains a second part with thirty more dialogues. Francesco Andreini published also — 1. "L'Alterezza di Narciso," a pastoral play in verse. 2. "L'Ingannata Proserpina," also a play in verse; and, 3. "Ragionamenti Fantastici posti in forma di Dialoghi," in prose. The year of his death is not stated, but he was still living in 1616, as appears by the date of his preface to a work of his wife which he prepared for the press. (Mazzuchelli, *Scrittori d'Italia*.) A. V.

ANDREINI, GIOVANNI BATISTA, son of Francesco and Isabella Andreini, was born at Florence about 1578. He followed the profession of his parents, and performed at Mantua and in France, where King Louis XIII. was much pleased with his acting. He married Virginia Ramponi, of Milan, who was an actress of considerable reputation as well as a poetess. Riccoboni, in his "Histoire du Théâtre Italien," speaks of the company of Italian comedians in France, and of Andreini in particular, and observes that he was a man of much information and talent; but that his written plays have the faults of his age, which was one of bad taste in Italian literature. Andreini died about 1652. He wrote a number of plays, most of which are now forgotten. Among the rest he wrote a sacred drama in verse, entitled "L'Adamo," of which a splendid edition was published, with engravings from designs by the painter Procaccini, Milan, 1613 and 1617, dedicated to the Queen of France. It is believed by Count Nاپione and other critics that Milton borrowed from this drama the idea of his "Paradise Lost," as many of the conceptions in the English poem, such as the description of Satan roaming about Eden and envying man's happiness, the congress of Pandemonium, the fight of the angels, are found in Andreini's work, though imperfectly delineated. Voltaire even said that Milton had witnessed the performance of the "Adamo" at Florence in 1613, which is a blunder, for Milton was then only five or six years old, as Count Carli and Rolli, the Italian translator of the "Paradise Lost," have observed; but it is not unlikely that Milton may have studied at a later period the printed edition of the drama, and may have been struck with its lofty conceptions. Andreini also wrote: — 1. "Lo Specchio dalla Commedia, Ragionamento primo," Paris, 1625. 2. "La Ferza, Ragionamento secondo contro l' Accuse date alla Commedia, al Sig. Marcantonio Morosini, Ambasciadore per la Repubblica di Venezia à Luigi XIII.," Paris, 1625. Both the above are in defence of comedy such as it then was. 3. "L'Olivastro Poema," in 25 cantos, Bologna, 1642. 4. "Cristo Sofferente, Meditazioni in Versi Divotissimi sopra i Punti principali della Passione di Cristo," Florence and Rome, 1651. (Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*; Maffei, *Storia della Letteratura Italiana*.) A. V.

ANDREINI, ISABELLA, born at Padua, in 1562, married Francesco Andreini, the comedian, with whom she appeared on the stage in various towns of Italy. She performed in France before Henry IV. and his court with great applause. The king himself treated her with marked regard. She was the more admired as, with remarkable attractions, and in the midst of the temptations attendant on her profession, she maintained

an irreproachable conduct. She was an accomplished musician, a poetess, and knew several languages. She died at Lyon in 1604, and her remains were attended to the grave by the municipal authorities and the body of merchants. In an age and country where there existed a strong prejudice against the profession of an actor, the honours paid to Isabella Andreini are a strong testimonial both to her professional and personal merit. Panegyrics in prose and verse, in Italian and Latin, were written in her praise by Borgogni, Capaccio, Leonardo Todesco, Garzoni, Comin Ventura, Puteanus, Marini, Pastrovichi, and other authors, a collection of which was edited by her son, Gio. Batista Andreini, with the title "Pianto d'Apollò," Milan, 1606. A medal was struck in memory of her, with her likeness on one side and the figure of Fame on the other.

There are the following works of Isabella: — 1. "Mirtilla Favola Pastorale," which she wrote in her youth, and published at Verona, 1588; it was reprinted several times. 2. "Rime," in two parts, Milan, 1601 and 1605, and Paris, 1603. 3. "Lettere," Venice, 1607. 4. "Frammenti di Alcune Scritture della Sig.^a Isabella Andreini, raccolti da Francesco Andreini comico geloso detto il Capitano Spavento," Venice, 1625. (Mazzuchelli, *Scrittori d'Italia*.) A. V.

ANDREINI, PIETRO ANDREA, was born at Florence of a noble family about the year 1650. He applied himself to the study of antiquities, and travelled about Italy collecting medals, gems, and sculptures, of which he formed a rich museum in his house at Florence. This collection is mentioned by Mabillon and Fabretti, and was after the death of the owner purchased for and transferred to the Grand Ducal Museum. Andreini was encouraged by the Cardinal Leopoldo de' Medici, the brother of the Grand Duke Ferdinand II., and a patron of learning. While at Naples, Andreini collected several inscriptions found near Misenum, which have reference to the Roman fleet once stationed in that port. After Andreini's death they came into the possession of the learned Gori, who speaks of them in the third volume of his "Raccolta d'Iscrizioni Antiche." At Rome he became acquainted with Queen Christina of Sweden, and at Venice with Leibnitz, who, in one of his letters to Magliabecchi, speaks of Andreini and his erudition with great praise.

Andreini was also well skilled in matters of chivalry, and was often appealed to as an umpire for deciding controversies concerning points of honour, nobility, and precedence. A bronze medal was struck in his honour at Rome with the inscription "Petrus Andreas Andreinus Nob. Flor. Æt. sæs LXXVII," and on the reverse, the words "Motos præstat componere." He died at Florence in 1729, and was buried in the church

of L'Annunziata. An oration was read in honour of him by R. Tommasi in the academy of Cortona, of which Andreini was member, and it was afterwards printed at Florence in 1730. The following works published anonymously are believed to be from his pen: — 1. "Parere Cavalleresco intorno al Rifacimento de' Danni dovuti dall' Offensore all' Offeso," Florence, 4to. 1721. 2. "Risposta ad una Lettera Cavalleresca d'incerto Autore," on the subject of a dispute in matters of honour and precedence between two Florentine ladies. Andreini is said to have left voluminous MSS. on similar subjects of honour and chivalric controversy. (Mazzuchelli, *Scrittori d'Italia*.) A. V.

ANDRELINI, PUBLIO FAUSTO, a native of Forlì in Romagna, is supposed to have been born about the middle of the fifteenth century. After having been about thirty years a professor in the university of Paris, he died in that city in 1518.

In Italy Andrelini had attained a poetical reputation at an early age; and he was publicly crowned in Rome, when, in his twenty-second year, he published his collection of poems called "Livia." Quadrio gives him the credit likewise of having been an active promoter of those literary academies, which began in that age to abound throughout Italy. He soon however left his native country, being compelled to this step, if we are to give weight to hints thrown out in one of his eclogues, by family misfortunes which had reduced him to extreme poverty. His reputation accompanied him to Paris, where, in 1489, Charles VIII. appointed him to a professorship of classical literature in the university. He lectured not only on poetry and eloquence, but also on some branches of the mathematics; and he continually poured forth Latin compositions, almost all poetical. Erasmus sneeringly speaks of him as having been for many years a sort of literary king in Paris; and his reign seems to have been maintained both by increasing court favour and by liberal pensions. But among literary men his supremacy was hotly disputed; and his feuds seem to have become, even in his own time, more celebrated than his verses. He appears in a light particularly unamiable throughout his quarrel with his countryman and colleague Girolamo Balbo, whom at length he had the satisfaction of entangling in a charge of religious heresy, and of forcing to take refuge in England.

Not only Andrelini's genius and learning, but his character and conduct, are mentioned disparagingly by more than one of his literary contemporaries. Erasmus, after having corresponded with him and treated him with a good deal of deference, made him, after his death, the victim of several severe witticisms. He says of Andrelini's poems, that every verse he made wanted one syllable, namely, *sense*; and he indulges in unrestrained merri-

ment over the strange title of "Poeta Regius et Regineus," which, relying probably on grants from the king and queen of France, the courtly poet and professor had been pleased to assume. Menage, referring to the same title, cites this instance as a proof of his satirical assertion, that, in the French language the term "king's poet" is a synonyme for "king's fool."

A complete list of Andrelini's works, chiefly small collections of Latin verses, is given by Mazzuchelli. Several of them were repeatedly printed in the course of the sixteenth century. The principal are the following: 1. "Livia, seu Amorum Libri IV.," Paris, 1490, 4to. black letter; Venice, 1501, 4to. 2. "Elegiarum Libri III.," Paris, 1494, 4to. black letter; Strassburg, 1508, 4to. 3. "Epistolæ Proverbiales," Paris, 4to. no date; but reprinted several times at Paris, Leipzig, Cologne, Basle, Antwerp, and Helmstädt. 4. "Bucolica," Paris, 1501, 4to.; and (twelve eclogues) in the "Bucolicorum Auctores triginta octo," published by Oporinus, Basle, 1546, 12mo. p. 281—322. 5. "Hecatodistichon," Paris, 1512; Strassburg, 1513, 8vo.; several times afterwards reprinted with works of other writers, and twice translated into French by Jean Paradin, 1545, and by Privé, 1604. From this work seems to be taken a collection of forty-six epigrammatic distichs, which is in Gruter's "Deliciæ Poetarum Italorum," part i., 1608, p. 107—111.; and (with the omission of one distich of a political character) in the Florentine "Carmina illustrium Poetarum Italorum," 1719, tom. i. p. 186—191. 6. The other works in the list are occasional poems, chiefly congratulating the French king upon public events.

The epigrams in Gruter are very miserable things; and the eclogues in the "Bucolica" show the author to have been a mere word-monger, poor in thought, cold in poetical feeling and fancy, and selfishly malignant in character. In these poems, although pastoral in name and form, there is not a ray of ideality, nor a spark of poetic emotion; every thing is dark, dull, anxious, self-seeking reality. Some of the eclogues have for their staple prosaic eulogies on his patrons. In others his own history is related under a very thin veil of inventions; one of these is the first, in which he tells us why he left Italy; another is the seventh, in which the shepherd, who seems to shadow forth the poet, grieves over the niggardliness of French patrons, and casts a longing eye to the sunny side of the Alps. And an instance that has been oftener noticed by the critics is the tenth, in which the "king's poet" glories in a present made to him by his royal master for celebrating one of his Italian victories. In other eclogues the writer's enemies are described with coarse and virulent invective: and one of them, the eleventh, is avowedly,

even in the names, an indecent burst of exulting hatred over the fall of his unfortunate adversary Balbo. Andrelini's verses will never be read for their merit; but the works and the life of the man are curious facts in literary history. (Mazzuchelli, *Scrittori d'Italia*; Bayle, *Dictionnaire*, voce "Andrelini"; Baillet, *Jugemens des Savans*, No. 1249. tome vii. p. 119. ed. Paris, 1685—1686.; Quadrio, *Storia e Ragione d'Ogni Poesia*, tom. i. p. 71.; Buleus, *Historia Universitatis Papiensis*, tom. v. p. 793—882.)

W. S.

ANDREOLA, FILIPPO, a Neapolitan painter and scholar of Solimena. He painted principally arabesques and architecture in distemper and in fresco, in various churches and palaces at Naples. He died in 1724. (Dominici, *Vite de' Pittori*, &c. *Napolitani*.)

R. N. W.

ANDREOLI, GIORGIO, called GIORGIO DA GUBBIO or MAESTRO GIORGIO, an Italian sculptor and maiolica or delft painter of Pavia, who settled, says Fiorillo, in Gubbio, in 1498. Andreoli established, according to Passeri, a maiolica manufactory at Gubbio about 1519, which he continued till 1537. During this time he painted many beautiful designs upon table service of this material, and he marked the pieces on the reverse sides with M. G., the initials of the name by which he was known, Maestro Giorgio. He executed in maiolica two beautiful bas-reliefs for altar-pieces; one for the church of San Domenico, and the other for the house chapel of the Bentivogli family. Andreoli was still living in 1552. His son Vincenzo, commonly called Maestro Concio, practised the same arts as his father. (Lanzi, *Storia Pittorica*, &c.; Nagler, *Neues Allgemeines Künstler Lexicon*.)

R. N. W.

ANDREOPULUS. [SYNTIPAS.]

ANDREOSSY (so the name was written by himself, although of late years it has become the fashion to write it Andreossi), ANTOINE FRANCOIS, COMTE D', was great-grandson of François, engineer of the canal of Languedoc. He was born in 1761, and received his commission of lieutenant of artillery in his twentieth year. He served in the campaign of 1787 in Holland, and was taken prisoner by the Prussians; but soon regained his liberty, in consequence of an exchange of prisoners.

At the commencement of the revolution Andreossy was looked upon as a devoted partisan of the ancien régime. So strong was this impression, that when the officers of the emigration were organised at Coblenz, his name was, without any previous inquiry, entered on the list of those who were to serve under the Duke of Bourbon. Andreossy, however, was found, notwithstanding his monarchical predilections, to have remained faithful to the independence of his country.

He was one of the few who dared to ex-

press condemnation of the excesses of the reign of terror. Nevertheless he appears to have escaped all attack from the vindictive rulers of that period. For this impunity he was probably indebted to his being enrolled in the army of Italy. He served in all its campaigns from the passage of the Var to the peace of Leoben. His name is frequently mentioned with praise in Bonaparte's despatches. At the siege of Mantua, Andreossy had the command of five gun-boats, which, by a false attack, drew a heavy fire upon them, and facilitated the real attacks executed by Murat and Dallemagne at two other points. For this service he was created *chef de brigade*. After the battle of the Tagliamento, being directed by Bonaparte to examine whether the Isonzo was fordable, Andreossy plunged into the river at two points, crossing and recrossing at each in succession, under the fire of the enemy. He was one of the generals appointed to accompany Joubert to Paris in December, 1797, to present the standards taken by the army of Italy to the Directory.

Andreossy was sent, in 1798, to accelerate the organisation of the troops assembled on the coast of Boulogne ostensibly for the invasion of England. He followed Bonaparte to Egypt with the rank of general of brigade, and was one of his commander's suite when he left Egypt to return to France. He was engaged in the expedition to Syria; and, as member of the Institute of Cairo, contributed some of the most accurate and valuable papers to the published transactions of the scientific men who accompanied Bonaparte to Egypt. His memoirs on Lake Menzaleh and the Natron Lakes contain the most accurate and satisfactory accounts of these subjects that have yet been published.

On the 18th of Brumaire Andreossy discharged the office of chief of the staff (*chef d'état-major*). Berthier, who was first pitched upon, declined the invidious office on account of his having been so much implicated in Parisian politics. Andreossy, who had never been a politician, and who had not even visited Paris during the whole of the revolutionary crisis, was appointed in his stead. To reward this service a fourth department was created in the office of the minister of war—the administrative charge of the artillery and the engineers—and the post bestowed upon Andreossy. He received, not long afterwards, the title of commandant of the garrison of Strassburg, and the rank of a general of division.

In 1800 he was entrusted with the command of Mayence, a post from which he was speedily promoted to act as *chef d'état-major* in the army of Holland. While holding this latter appointment he was engaged (18th Dec. 1800) in the gallant combat which took place between Lauffenburg and Nürnberg, in which a mere handful of French defeated

a large body of the enemy. His next promotion was to be director of the *dépôt de la guerre*.

During the short peace which succeeded the treaty of Amiens, Andreossy was sent as ambassador to London. Talleyrand remonstrated strongly, but in vain, against the appointment of a mere soldier and man of science to so important and delicate a mission. It is generally understood that Andreossy, whose breeding was more of the camp than the saloon, justified by some parts of his conduct the apprehensions of the minister for foreign affairs. The speedy renewal of hostilities rendered the stay of Andreossy in England too brief to be productive either of good or evil. During his residence in London he purchased Calonne's fine collection of drawings.

In 1806 Andreossy was appointed president of the electoral college of Aube and a count of the empire. He was subsequently a candidate for the dignity of senator, but his nomination was prevented by his being sent ambassador to Vienna. He was present at the battle of Austerlitz; was dispatched as commissioner to the Austrian government to watch over the fulfilment of the treaty of Presburg; and after the battle of Wagram was made governor of Vienna. In that city, as in Egypt and in London, Andreossy gave evidence of his taste for art and scientific pursuits. He cultivated the acquaintance of the literati of Vienna, and made a collection of MSS.

On his return to Paris he was appointed ambassador to the Ottoman Porte, which Bonaparte, already contemplating the invasion of Russia, wished to prevent from terminating its hostilities with that power. Andreossy's departure from Paris was retarded by unforeseen accidents, and he did not reach Constantinople till after the peace of Bucharest was concluded. He continued to hold the appointment of ambassador to the Porte till after the restoration of the Bourbons: he was superseded in August, 1814, by the Marquis de Rivière, but the restored dynasty evinced its desire to conciliate so distinguished a soldier of the empire, for his successor brought Andreossy the cross of the order of St. Louis.

He remained in private life after his return to France, seeking no office under the Bourbons. He was an active member of the Institute, to which he communicated the fruits of his observations on the geological structure of the shores of the Black Sea at the mouth of the Bosphorus, and on the system of hydraulics practised by the Turks to supply Constantinople with water. The revolution of the 20th of March, 1815, found him thus peaceably occupied. He accepted office under the government of the hundred days: he was nominated a peer, and placed at the head of the war department. Napoleon wished to send him ambassador to Constanti-

nople, but Andreossy frankly told the emperor that the Porte would not receive his ambassador. Andreossy never spoke in the chamber of peers, or its secret committees, but it is known that his influence was exercised to check the violent counsels of some of his more sanguine colleagues.

After the defeat of Waterloo he was nominated one of the commission of public safety, and placed at the head of the first military division. He was one of the five commissioners sent to negotiate an armistice with the allied powers. Blücher refused to receive them. In an interview with the Duke of Wellington, Andreossy and one of his colleagues expressed their readiness to concur in the immediate recall of the Bourbons. As soon as the king reached Paris, Andreossy declared his adhesion to the government. For some years he kept aloof from the court, apparently devoted exclusively to scientific pursuits. In 1819 he published his "Journey to the Mouth of the Black Sea." The preface contains some curious notices of Turkish politics at the time of his residence at Constantinople: the body of the work consists of the substance of the memoirs which he submitted to the Institute in 1814-15.

About the time that this work appeared Andreossy began again to take a part in public business. He communicated to M. de Villenave a memoir on the means of checking the power of Russia. This memoir the author was allowed to present in person to the Duke of Angoulême: "C'est mon baptême des Cent-Jours," he said to a friend on his return from court. In 1819 or 1820 he became a member of the Society for the Improvement of Prisons; in 1821 he was placed at the head of the commissariat. Whilst he held this office he had to sustain a series of violent attacks in the journals for his conduct with regard to the contracts for supplying the garrison of Paris.

In 1824, Andreossy was a candidate for admission into the Académie des Sciences, but his competitor Héricart de Thury was successful. Andreossy was elected into this body in 1826. He was elected a member of the chamber of deputies for the department of Aude in 1827, and took his seat among the opposition. He was nominated to the committee appointed to report upon an extraordinary credit of 300,000 francs asked for by the minister of war. He voted against a loan of four millions of francs, said by ministers to be rendered necessary by the general aspect of European politics. Except in presenting some petitions, he does not appear to have taken any active part in the rest of the business of the session. After its close, he fell ill at Montauban, on his return to his native town of Castelnaudary, and died on the 10th of September, 1828.

Andreossy possessed that talent for mathematical investigation and practical engineer-

ing which almost seems to have been hereditary in his family. He embraced a military career, and distinguished himself in the branch of the profession which affords the greatest opportunities of rendering available the talents he possessed. Scientific pursuits were the occupation of his leisure hours. He was eminent in physics and mathematics; when he ventured beyond that range his talents are more questionable. He possessed and cultivated a taste for the arts of design. Circumstances made him a diplomatist: his success was questionable at the fastidious and inimical court of St. James'; but at Constantinople, where conventional manners were less regarded, and natural sagacity almost the only rule of conduct, he was of great service. He cared nothing for theories of government; his political creed appears to have been, that to France his services were due whatever might be its form of government, or whatever party might hold the reins of government. He served in turn the republic, the emperor, and the Bourbons; and his services were appreciated and rewarded by all three; but he was no servile hunter after place. For professional ability, independent practical judgment, and fidelity to his country, the character of Andreossy stands high. He is one of the most irreproachable among the generals of the empire.

His literary works are — 1. "Histoire du Canal du Midi, connu précédemment sous le Nom du Canal du Languedoc," Paris, 1800, 8vo. A second edition of this work, much enlarged, and containing a number of maps and plans, was published in two quarto volumes at Paris in 1804. 2. "Mémoires sur le Lac Menzaleh; sur la Vallée de Natron; sur le Fleuve sans Eau," Paris, 1800, 4to. These fruits of Andreossy's observations in Egypt are also published in the "Mémoires sur l'Egypte." 3. "Campagne sur le Mein et Rednitz, de l'Armée Galle-Batave aux Ordres du Général Augereau," Paris, 1802, 8vo. 4. "Voyage à l'Embouchure de la Mer Noire, ou Essai sur le Bosphore et la Partie du Delta de Thrace comprenant le Système des Eaux qui abreuvant Constantinople," Paris, 1818, 8vo. An atlas accompanies this work; an English translation of it appeared at London in the same year in which it was published. 5. "De la Direction Générale des Substances Militaires, sous le Ministère de M. le Maréchal de Bellune," Paris, 1824, 8vo. This is a defence of the minister from the attacks levelled against him on account of the alleged insufficient equipment of the army of Spain in 1823. The following work relates to a special question which arose out of this general controversy. 6. "Mémoire sur ce qui concerne les Marchés Ouvrard," Paris, 1826, 8vo. 7. "Mémoires sur les Depressions de la Surface du Globe," Paris, 1826, 8vo. 8. "Constantinople et le Bosphore de Thrace, pendant les Années, 1812,

1818, et 1814, et pendant l'Année 1826, avec un Atlas," Paris, 1828, 8vo. This is an enlarged edition of No. 4., with an application of the views expressed in it to the state of affairs in Turkey in 1826. (Life of Andreossy in the *Supplement to the Biographie Universelle*; Mignet, *Etudes Politiques*; *Mémoires de St. Hélène*; *Œuvres de Napoléon Bonaparte*.) W. W.

ANDREOSSY, FRANÇOIS, was born at Paris on the 10th of June, 1633. His father was a native of Lucca, who had settled in the capital of France. While yet young, Andreossy was induced to accept an appointment under Paul Riquet, a wealthy proprietor and army-contractor in the province of Languedoc. The time of his leaving Paris is uncertain: from a bond of perpetual amity, formally drawn up and signed by himself and two young companions, preserved in his family, he appears to have been an inhabitant of Languedoc in 1656. His attention had been early directed to mathematical studies. The public mind of France was about this time intently bent upon the development of the national resources by various means, and among others by navigable canals to facilitate and diminish the expense of transport. The nature of Andreossy's appointment under Riquet is unknown; but it appears that about the beginning of 1660 he submitted to Riquet a project for uniting the Mediterranean and the Atlantic by a canal passing from the head of the navigation of the Garonne to the shores of the former sea. It is therefore highly probable that Riquet, who claimed to be the projector of the canal of Languedoc, as well as the contractor for executing the works, and who was confessedly neither a mathematician nor an engineer, had engaged Andreossy to supply his own want of professional information. The essay was favourably received, but the author, in his own account of it, intimates that it was the crude notion of a young man who had no practical experience. In May, 1660, Andreossy undertook a journey to Lucca to obtain possession of some property which had fallen to him by the death of the widow of J. B. Andreossy, a senator of Lucca, his relative. "I traversed with pleasure," says Andreossy, in a MS. in the possession of his descendants, "the country of my ancestors, and examined attentively all the canals which abound in that fine country. The invention of locks and sluices made in the fifteenth century, and put in practice in the territory of Padua, led the way to the junction of the two navigable canals of the Adda and the Ticino by Leonardo da Vinci in the Milanese. These models furnished me with ideas which I carefully stored up for my projected canal of Languedoc, which I had never laid aside." On his return to France at the close of the year, Andreossy imparted to Riquet the studies he had made of various hydraulic

works, and convinced his employer of the possibility of uniting the two seas by a canal through Languedoc, a conviction which in Riquet was never afterwards shaken.

Andreossy was three years engaged in maturing his idea of a canal for Languedoc. In February, 1664, his plans were completed. Riquet, to whom his labours had been constantly communicated, and by whom he appears to have been in some measure supported, now undertook to move Colbert to sanction the undertaking. It was an enterprise calculated to attract the favourable attention of that minister: but before deciding he insisted that the plans should be submitted to a commission of engineers, and the ground inspected by them. The commission, which consisted of Andreossy himself, Jean Cavalier, geographer to the king and controller of the fortifications in Languedoc, and Pelafique and Bressius, of whom nothing is known, commenced its inquiries at Toulouse on the 7th of December, 1664, and brought them to a close on the 10th of January, 1665. The report was in favour of the practicability of the canal. The commissioners further reported, however, that a great preliminary outlay would be necessary in order to collect a sufficient quantity of water at the summit level. The ignorance displayed in this addition to the report was exposed in a memoir prepared by Andreossy. Orders were in consequence given to the Chevalier de Clerville, commissary-general of the fortifications of France, to prepare the necessary plans and sections for the canal.

Andreossy's plans were placed by Riquet in the hands of De Clerville in 1665; and that engineer presented his report to Colbert in the beginning of October, 1666. No mention was made in the report either of Riquet or Andreossy. The young engineer was indignant, but his more experienced friend persuaded him to remain silent and labour assiduously at perfecting his plans. To guard against a repetition of the appropriation of his ideas, he completed only the plans of the portion of the canal between Toulouse and the summit level. The contract for the works was exposed to public competition, and obtained, on the 14th of October, 1666, by Riquet, to whom Louis XIV. was indebted for the whole supplies furnished to the army of Catalonia. As soon as the contract was ratified, Riquet submitted to Colbert the last improvements of Andreossy. Their superiority to the plans of De Clerville was so palpable, that Riquet was allowed to adopt them in preference, and the commissary-general of fortifications was no longer consulted about this portion of the canal. In 1668 Riquet urged Colbert to give orders for undertaking the other division of the canal, from the summit level to the Lagoon of Thau. De Clerville was again

ordered to report; but Riquet undertook the works with an express provision allowing him to depart from the line traced by the chevalier whenever it was found advisable. Andreossy now completed his plans and estimates, and the work began in good earnest.

The foundation stone of the lock at the mouth of the canal on the Garonne had been laid with great pomp as early as 1667. The royal edict for its construction had been issued in 1666. By this ordinance Riquet undertook to complete the undertaking in fourteen years. The lands and funds required for the construction of the canal were erected into a fief, which was declared hereditary in perpetuity in his family. Andreossy was appointed principal engineer. In 1669 he published a map of the projected canal dedicated to the king. In 1680 Riquet died. After his death the whole charge of superintending and completing the works devolved upon Andreossy, in the character of special director. The navigation of the canal was opened in 1681. In 1684 D'Aguesseau, intendant of the province of Languedoc, Gilade, director-general, and Mourgues, a Jesuit, inspector of the canal, a commission nominated for the purpose, embarked on the canal at Thau, and navigated it to the Garonne, examining the whole of the works. They decided that the family Riquet had amply fulfilled the engagements of their father, and letters-patent were accordingly issued confirming their hereditary proprietary right over the canal.

Andreossy published in 1682 a map of the completed canal. He continued to be employed as resident engineer on the canal, charged with the necessary inspections and repairs, till his death, which took place on the 3d of June, 1688. It is said that papers in the possession of his descendants show that chagrin, occasioned by inadequately requited services, hastened his death. A controversy was raised about the beginning of the present century as to the relative claims of Andreossy and Riquet to the merit of suggesting the canal of Languedoc: the dispute is a very idle one: the merits of these two eminent men are quite different. To Riquet belongs the merit of having foreseen the great economical importance of such a canal; to have secured the co-operation of so able an engineer as Andreossy; to have defeated the court intrigues which threatened to entrust the task to incapable hands; and to have conducted successfully all the negotiations necessary for the acquisition of lands and the raising of funds. The merit of Riquet is that of a statesman and financier. The merit of Andreossy, on the other hand, is that of an ingenious mathematician, who even before he acquired practical knowledge of engineering, struck out a plausible plan of a canal; who had sagacity to feel his own deficiencies, and remove them by studying the hydraulic

works of Italy; and genius and perseverance to mature, by long years of labour, the plan of a canal which forms an epoch in the history of canal-making; and practical skill to execute his own conceptions. That some coldness did at one time exist between these two widely different intellects, so happily associated, cannot be denied. Many of Andreossy's papers show that he felt acutely that his name had not been made more prominent. A letter addressed by Riquet to Colbert, in 1670, shows that he was offended by Andreossy's publication of a plan of the canal in the preceding year. The anxiety of the engineer to establish his reputation as an inventor had revealed prematurely the intentions of the contractor. In the letter to Colbert, Riquet expresses his intention to dispense in future with the services of Andreossy; but he did not put his threat into execution. In all Andreossy's writings the claim of Riquet to the honour of projecting a canal is either expressly or tacitly admitted: in none of Riquet's is Andreossy's claim to be considered the inventor of the canal actually executed called in question. The associates differed in their estimate of the share of the honour and profits of the enterprise, which was in equity due to each, as will always be the case in such alliances of a wealthy and enterprising speculator with a poor man of scientific genius and acquirements; but neither called in question the high desert of the other: this folly was reserved for the family vanity of their descendants. (Andreossy, *Histoire du Canal du Midi*; Trainé, *Essai Historique sur les Etats Généraux de Languedoc*.) W. W.

ANDREOZZI, ANNA, the wife of Gaetano Andreozzi, was born of a highly respectable family at Florence named De Santi. In 1791 she first appeared on the stage in her native city, and successively at the principal Italian theatres. In 1801 she sung at Dresden with great success, and in the following year, on her return from Pillnitz, where she had been for the purpose of hearing Madame Paer, the carriage in which Signora Andreozzi travelled was upset, and she was killed on the spot. E. T.

ANDREOZZI, GAETANO, an Italian dramatic composer, was born at Naples in 1763. He was admitted, when a boy, into the conservatorio of La Pietà dei Turchini, and finished his studies under Jomelli, who was his relation. His first compositions were cantatas for one and two voices; and he had scarcely ceased to be a pupil, when, in 1779, his first opera, "La Morte di Cesare," was brought out at Rome. From this time to 1783 he wrote nine operas for the theatres of Rome, Florence, Turin, Milan, Leghorn, Genoa, and Venice. These obtained him a reputation so extensive, that he received a very liberal proposal to visit St. Petersburg, where he went in 1784, and produced his

operas "Didone" and "Giasonne e Medea." On his return to Italy, he published six quartets for two violins, viola, and violoncello. In 1787 he brought out his opera "Virginia" at Rome, but with little success. He therefore returned to his native city, where he occupied himself in teaching singing, and where he wrote for the theatre of San Carlo, his "Sesostri" and "Sofronia e Olinda." In 1790 he composed his oratorio "Sanlle," and his operas "Il finto Cieco" and "La Principessa filosofa." The following year he was invited to Madrid, where he produced his "Gustavo Re di Svezia," and, on his return to Naples, his oratorio, "La Passione di Gesu Christo." His next opera, "Giovanna d'Arco," was written for the Venetian theatre; and although in the prime of life, he now abandoned composition and devoted himself wholly to teaching. Among his pupils were the members of the royal family, and especially the princess, who afterwards became duchess of Berri. As he grew old he was neglected, and sunk into poverty; in the hope of being remembered and assisted by his former pupil, he visited Paris in 1825. Nor was he disappointed. But he did not long enjoy the support which she afforded him, for his death happened at Paris in December, 1826.

Andreozzi was a composer of little genius and little erudition, but he possessed that facility of producing music which it costs as little effort to understand as to create, and which is therefore welcome to many, perhaps to most hearers. (Fetis, *Biographie Universelle des Musiciens*.) E. T.

ANDRE'S, ANTONIO, a Franciscan monk who lived at the end of the thirteenth and beginning of the fourteenth centuries. He was a native of the city of Tauste in the kingdom of Aragon. He was a staunch defender of the doctrine of his teacher Joannes Duns Scotus, and has been considered as the most faithful and profound of all his commentators. The agreeable manner in which he conveyed the doctrine of his preceptor procured him the title of "Doctor Dulcifluus." He was living in the year 1320. He left the following works:—1. "Commentarius in Artem veterem Aristotelis, scilicet, in Isagogen Porphyrii, Prædicamenta et post Prædicamenta Aristotelis" ("Commentaries on the Isagoge of Porphyrius," &c.), Venice, 1477, fol. 2. "Questiones super XII Libros Metaphysicæ" ("Questions on the twelve Books of Metaphysics" [of Aristotle]), Venice, 1491, fol. 3. "In quatuor Libros Sententiarum" ("On the four Books of Sentences" [of Petrus Lombardus]), Venice, 1572 and 1578, fol. In addition to these Samaniego mentions—4. On the Book of the Divisions of Boethius. 5. Of the three Principles. 6. On the eight Books of Physics [of Aristotle]. 7. On the ancient Logic of Aristotle. 8. On the

six Principles of G. Porretanus. 9. On the Books of the *ἑπὶ Ἐρμηνείας* of Aristotle. (N. Antonius, *Bibliotheca Hispana Vetus*, ii. 142.; Latassa, *Biblioteca antigua de los Escritores Aragoneses*, i. 279.; Samaniego, *Vida del venerable Padre Joan Dunsio Escoto*, 258.) J. W. J.

ANDRE'S, CARLOS, the brother of Juan Andres the Jesuit, was born in the city of Planes in Valencia in the year 1753. He studied philosophy and jurisprudence in the university of that city, and having taken his degree in law with great credit, became a member of the Colegio de Abogados of Valencia, and afterwards of that of Madrid, to which latter city he went in the year 1780. Here his great abilities and extensive learning procured him the friendship of the most distinguished literati, and the Count de Floridablanca committed to him the charge of translating into Spanish the work of his more celebrated brother Juan, "Dell' Origine, de' Progressi, e dello Stato attuale d'ogni Letteratura," which the King of Spain had ordered to be taught in the Reales Estudios of San Isidro. After many years spent in the practice of his profession, he retired to Valencia, and the king, Charles IV., conferred upon him the situation of judge (Oidor) of the Real Audiencia of Mallorca. This post he subsequently resigned. In the year 1811 he became a member of the Cortes, and for more than two years that the sittings lasted he distinguished himself as a powerful advocate in favour of the crown, and all that might tend to the well-being of religion and the state. He retired altogether from public life in 1813, and died on the 5th of January, 1820. His works are—1. "Carta sobre la Utilidad de los Catalogos de Libros y Manuscritos de varias Librerias y Archivos, insertando otra del Abate su Hermano sobre el mismo Asunto" ("Letter on the Utility of the Catalogues of Books and Manuscripts of various Libraries, together with another by the Abate his Brother (Juan Andres) on the same Subject"), Valencia, 1799, 8vo. 2. A translation into Spanish of his brother's work, "On the Cause of the slow Progress of Science," &c. Madrid, 1783, 8vo. 3. A translation into Spanish of his brother's "Letter on the Origin and Changes in the Art of teaching the Deaf and Dumb to speak," Madrid, 1794, 8vo. 4. A translation into Spanish of his brother's "Catalogue of the Manuscripts of the Capituli Library of Mantua," Valencia, 1799, 8vo. 5. The translation above referred to, of J. Andres' great work, "On the Origin, Progress, and present State of every Class of Literature," 10 vols. Madrid, 1784—1806, 4to. (Fuster, *Biblioteca Valenciana*, ii. 410.) J. W. J.

ANDRE'S, DOMINGO, a poet of considerable local reputation, was a native of Alcañiz, and lived at the end of the sixteenth century. No circumstance worth recording

is stated of him except that he embraced the military profession, and that, according to Ignacio de Asso, he was an elegant Latin poet. He must not be confounded with Domingo Andres, the lieutenant of Alcañiz, who died in 1592, as it appears from one of his poems that he was living in 1594. His works are — 1. "Anthropolytoseos Lib. VII." This is a poem on the redemption of mankind. 2. "Dos Elegios sobre el Nacimiento y Muerte de Cristo" ("Two Elegies on the Birth and Death of Christ"). 3. "De Petro Archi-Apostolo, Liber unus" ("Of Peter the Arch-Apostle"). 4. "De Jacobo et Joanne Cebedeis Fratribus, Liber unus" ("Of James and John," &c.). 5. "De novissimo Judicio, Liber unus" ("Of the latest Judgment," &c.). 6. "Poecilistichon, sive variorum Libri V." ("Five Books of various Poems") From these I. de Asso selected several, which he inserted in his work "Clarorum Aragonensium Monumenta" ("Monuments of celebrated Aragonese"), Amsterdam, 1786, p. 1—30. 8. A collection of Latin poems preserved in the Dominican convent of Alcañiz. (Blasco de Lanuza, *Historias Ecclesiasticas y Seculares de Aragon*, i. 529, 530.; N. Antonius, *Bibliotheca Hispana Nova*, i. 327.; Latassa, *Biblioteca de los Escritores Aragoneses*, i. 563.) J. W. J.

ANDRE'S DE GU'SSEME, TOMAS. This writer is described as advocate of the reales consejos, corregidor of the city of Arcos, asistente and justicia mayor of the city of Marchena in Andalusia, and a member of the royal academies of history and belles lettres of Seville. The time and place of his birth are not known, but his death appears to have taken place about the year 1773. His works are — 1. "Diccionario Numismatico general, para la perfecta Inteligencia de las Medallas antiguas, sus Signos, Notas e Inscriptiões," &c. ("General Numismatic Dictionary for the perfect Understanding of ancient Medals, their Marks and Inscriptions"), 6 vols. Madrid, 1773—1777, 4to. Notwithstanding Brunet calls this work "peu estimé," it may claim the merit of being the earliest publication of its kind; the first effort to arrange in alphabetical order all that relates to the subject of numismatics. The author did not live to see more than the first volume published. The entire work was printed at the expense of the Duke of Arcos: the editor in the preface to the second volume promises a seventh with a memoir of the author, but it does not appear that this promise was ever fulfilled. 2. "Desconfianzas criticas sobre algunos Monumentos de Antigüedad que se suponen descubiertos en Granada" ("Critical Doubts on some Monuments of Antiquity alleged to have been discovered in Granada"). 3. "Noticias pertenecientes á la Historia antigua y moderna de la Villa de Lora del Rio en Andalucia" ("Notices relating to the

ancient and modern History of the City of Lora del Rio in Andalusia"), printed in the first volume of the "Literary Memoirs of the Academy of Belles Lettres of Seville." He read also before the academy a funeral eulogy on Ferdinand VI., and geographical reflections on some unpublished antiquities of Bética. (Sempere y Guarinos, *Biblioteca Española de los mejores Escritores del Reynado de Carlos III.* tit. "Gusseme.") J. W. J.

ANDRE'S, ISIDORO FRANCISCO, was born at Saragossa in the year 1708. He was educated in the Cistercian monastery of Nuestra Señora de Santa Fé, two leagues from Saragossa, and afterwards joined the order. He was remarkable for his piety and learning, and much attached to the study of belles lettres and poetry. He was master of his congregation, preacher to the king, Philip V., synodal examiner of the dioceses of the archbishop of Toledo and the bishops of Albarracin and Solsona, theologian of the papal nuncio in Spain, and examiner of his apostolic tribunal. In 1761 the king nominated him to the consistorial abbey of the royal monastery of Nuestra Señora de la Oliva at Saragossa, where he remained until his death, on the 22d of November, 1785. He preached a great deal, and many of his principal discourses were published between the years 1737 and 1757. He also wrote "Reprobacion de la Aprobacion. Defensa critica y Expresion apologetica enque se demuestre el debido Uso del Titulo conque se nombran los Monges, venerando siempre elque practican los Mendicantes" ("Defence of the Use of the Title, Don, by the Monks," &c.), Saragossa, 1733, 4to.; and several poetical pieces, which were never published, but are spoken of favourably by Latassa. (Latassa, *Biblioteca nueva de los Escritores Aragoneses*, v. 394—398.) J. W. J.

ANDRE'S, JOHANN BONAVENTURA, an ex-Jesuit, was born at Nürnberg in 1744. After the suppression of his order he continued to devote himself to the duties of instruction, and in 1785 was nominated to the professorship of sacred eloquence and of Greek and Latin literature in the university of Würzburg. He was made a member of the commission of education in 1793, ecclesiastical counsellor in 1795, and professor of Pädagogik and Homiletik in 1803. He died on the 16th of May, 1822. His works are — 1. "Chrestomathia Quintiliana" ("A Selection of Pieces from Quintilian"), Würzburg, 1782, 8vo. In the following year he published a similar selection in German under the title "Quintilian's Pädagogik und Didaktik." 2. "The Prædium Rusticum of Vanière, with a German translation," 2 vols. Würzburg, 1788, 8vo. 3. "The Fables of Desbillons, with a German translation," Würzburg, 1789, 8vo. 4. "Vanierii Carmina minora selecta" ("Select minor Poems of Vanière") Würzburg, 1791, 8vo. 5. "Archiv für Kirchen-

and Schulwesen," also entitled "Neuer Magazin für Kirchen, &c." ("Church and School Magazine"), Würzburg, 1803-1805, 8vo. 6. "Abhandlungen über verschiedene Gegenstände der Homiletik und Pastoral" ("Treatises on various Subjects relating to Preaching and Pastoral Duties"), 2 parts, Würzburg, 1794, 8vo. 7. "Magazin von der Welt- und Menschenkenntnis der Prediger" ("Magazine of the Knowledge of Men and Things necessary in a Preacher"), Würzburg, 1788, 8vo. 8. "Magazin für Prediger" ("Preachers' Magazine"), 4 vols. Würzburg, 1789-1793, 8vo. 9. "Chronik des Kurfürstenthums und Grossherzogthums Würzburg" ("Chronicle of the Electorate and Grand Duchy of Würzburg"), by Andres and J. A. Oegg, Würzburg, 1806-1811, 4to. 10. "Chronik von Franconia" ("Chronicle of Franconia"), Würzburg, 1807-1808, 4to. 11. "Sammlung aller jener landesherrlichen Verordnungen und Generalien, welche für das Elementarwesen im Grossherzogthum Würzburg vom Jahre, 1774, bis zu Ende des Jahres 1809 ergangen sind und noch bestehen" ("A Collection of all the Government Orders and Edicts relating to elementary Education in the Grand Duchy of Würzburg, issued from the year 1774 to the end of 1809"), Würzburg, 1810, 8vo. He also edited the "Würzburg Literary Gazette," from the year 1786, and was a contributor to several other journals. (*Biographie des Hommes vivants*; Kayser, *Bücher-Lexicon*.) J. W. J.

ANDRE'S, JOSEF, a Jesuit, was born at Ariza in the kingdom of Aragon. He was a successful teacher of the humanities, philosophy and theology. He was also synodal examiner of the archiepiscopal see of Saragossa, calificador of the Holy Inquisition of Aragon, and rector of various colleges. He died towards the end of the seventeenth century. His works are—1. "Nueva Maravilla de la Gracia en la santa y penitente Vida de la V. Virgen y humilde Hermana Sor. Maria Josefa de Jesus," &c. ("The Life of the venerable Virgin, Maria Josefa de Jesus"), Saragossa, 1676, 4to. 2. "Decor Carmeli sive inelicti Ordinis Carmelitani Prærogativæ in Synopsis redactæ" ("Synopsis of the Prerogatives of the Carmelite Order"), Saragossa, 1668, 8vo. 3. "R. P. D. Antonii Diance, Panormitani, practicæ Resolutiones morales" ("Practical moral Resolutions of A. Diana, of Palermo," &c.), Antwerp, 1675, 8vo. (N. Antonius, *Bibliotheca Hispana Nova*; Latassa, *Biblioteca de los Escritores Aragoneses*, iii. 546.) J. W. J.

ANDRE'S, JUAN, was born at Planes, a city of Valencia, on the 15th of February, 1740, and was the eldest of eleven sons. His family was noble. He studied the humanities in the college at Valencia for the nobility under the direction of the Jesuits. He entered the society on the 24th of December, 1754,

in Tarragona, where he passed his novitiate. He then proceeded to the college of Gerona, in order to pursue the study of philosophy under the Jesuit José Bosch, and thence to the college of St. Paul at Valencia for theology, in which place he employed his leisure in perfecting himself in the Greek, Hebrew, Italian, and French languages. He was appointed to the professorship of rhetoric and poetry in the university of Gandia, in which post his labours proved eminently successful.

In 1767 the Jesuits were expelled from Spain. Andres, although not bound by any vows, determined not to abandon the order, and having become a wanderer with the rest, was removed with his companions, first to Ajaccio, and afterwards to San Bonifazio, in the island of Corsica, where they suffered great privations. On the recommendation of Tomas Serrano they established in this obscure place an academy, which met frequently for the purpose of hearing and examining Latin, Greek, and Hebrew orations, composed by the young Jesuits upon subjects previously given them, the best being rewarded with prizes in books; this honour was frequently carried off by Andres.

At the end of fourteen months they were transferred to Ferrara, where they continued their academy on an enlarged scale. Andres was appointed to teach philosophy. In 1773 he made profession of the four vows. In the same year he drew up and printed a treatise, which he called "Prospectus Philosophiæ universæ Disputationi propositæ in Templo Ferrariensi." This work was considered the most perfect of its kind for variety of theses, arrangement, and perspicuity. The praises bestowed upon it attracted the attention of the Marquis Bianchi of Mantua, who proceeded to Ferrara, and obtained permission from the provincial to carry the author to his palace as preceptor to his son. He likewise obtained for him the continuance of his pension from the king of Spain, which would otherwise have been forfeited on his quitting the papal states.

In the course of his varied pursuits, Andres was led to observe the want of a general history of science and literature; and notwithstanding his numerous literary occupations, he determined upon the preparation of such a work. With this object, he applied himself diligently to the study of the English and German languages, visited the principal libraries of Italy and Germany, examined a vast number of the works of authors of all nations, and endeavoured particularly to remove the thick clouds which hung over Arabic literature. After much thought, he published in the year 1781 a prospectus of his work, which excited universal admiration and surprise. His correspondence was courted by the learned of all nations. The king of Spain, Charles III., when informed of his

great learning, and of the work upon which he was engaged, conferred upon him a pension for his better maintenance. On the appearance of the first volume in 1786, the king ordered that literary history should be taught from it in the Reales Estudios of S. Isidro: it was likewise adopted in the university of Valencia. Charles IV. of Spain granted him another pension; the emperor of Germany, Joseph II., showed the high opinion he entertained of him by visiting him on his way through Mantua, and he received distinguished notice from the Grand Duke and Duchess Leopold and Maria Louisa; also from the Archduke Ferdinand, governor of Milan, and his wife Maria Beatrice, princess of Modena, the latter of whom, in 1791, assigned him a fourth pension.

The siege of Mantua in 1796 by the French compelled Andres to quit that city. He retired to Colorno, where he employed himself in instructing the young nobles who had taken refuge there. On the establishment of peace in 1799, the emperor, Francis I., anxious to counteract the influence which the doctrines of the synod of Pistoia (anathematised by Pope Pius VI. in the bull "Authorem Fidei") might have exercised in the university of Pavia, appointed Andres director. In 1800 he went to Venice to congratulate Pius VII. on his promotion to the pontificate, and during his absence Pavia was again occupied by Napoleon, who conferred on the professors of the university the titles of members of the National Institute and academicians of La Crusca. Andres, however, would not accept either of these distinctions, but abandoning his property at Pavia retired to Parma, where he was treated with much distinction by the duke, who employed him in many missions to the pope, appointed him superintendent of education in his states, and made him his principal librarian.

In 1804, at the request of the king, the society of Jesus was re-established in Naples by a brief of the pope, dated July 30. of that year; and Andres hastened to rejoin them, resigning at the same time the pensions granted to him by Charles III. and IV., and the Archduchess Maria Beatrice; he was appointed by the order to preach daily to those who were confined in the prisons of Naples. In January, 1805, the king having heard that he was in the city, sent for him, and appointed him *vocal* of the supreme junta of royal revision or censorship; in the May following, member of the junta of the royal library, and director of the royal seminary for the nobility. When Joseph Bonaparte became king, he dismissed the junta of the royal library, and on the 24th of April, 1806, appointed Andres prefect, placing the sole management of the library in his hands. The society was again dissolved immediately afterwards, an order being issued

on the 3d of July, that all the Neapolitan Jesuits should remain in their houses, and assume the dress of the secular clergy, and that all foreign Jesuits should quit the kingdom in three days, with the exception of Andres, who was to remain in possession of his post as prefect of the library. This exception was made, it appears, at the earnest request of the literati of Naples; but Andres was induced to avail himself of it only by the command of his provincial Pignatelli. Joseph having re-established the *Accademia Ercolanese* on the 19th of March, 1807, named twenty members, at the head of whom he placed Andres. Murat, Joseph's successor, on the 13th of November, 1808, appointed him a member of the statistical commission, and president of the section of literature and education. On the 21st of March, 1809, he confirmed him in his office of prefect of the royal library, with the salary of one hundred ducats per month. On the 15th of January, 1813, he named him *vocal* of the junta for the inspection of special establishments for public instruction, and on the 13th of February following perpetual secretary of the *Accademia Ercolanese de Archeologia*. This latter post, and that of prefect of the library, were continued to him by Ferdinand on his re-accession to the throne, from whom, and the several members of the royal family, he likewise received great marks of distinction. He commenced the acts of the academy by an admirable exposition of a geographical chart of the middle ages, and contributed various other learned papers. In the midst of his useful labours, cataracts formed in his eyes. In September, 1815, an attempt was made to remove them, but total blindness followed. Notwithstanding this privation, he still continued his studies, and in October, 1816, went to Rome, and placed in the hands of the Queen of Spain his life of her brother, Philip, duke of Parma. He died on the 12th of January, 1817.

Andres was amiable in his disposition; mild in argument; anxious only for the truth; remarkable for piety, gentleness, and the simplicity of his character. His works show his varied acquirements and his indefatigable activity.

His principal works are—1. "Prospectus Philosophiæ Universæ" ("A Prospectus of Universal Philosophy"), Ferrara, 1773, 4to. 2. "Problema ab Academia Mantuanâ propositum ad An. 1774, Dissertatio" ("Problem proposed by the Academy of Mantua for the Year 1774"), Mantua, 1775, 4to. This was a problem in hydraulics, and the first mathematicians in Europe occupied themselves in the solution of it. The prize was adjudged to Fontana; but the dissertation of Andres was judged worthy the *accessit*, and was ordered to be printed at the expense of the academy. 3. "Saggio della Filosofia del Galileo" ("Essay on the Philosophy of Galileo")

leo"), Mantua, 1776, 4to. In this minute and learned examination of the opinions of Galileo, Andres (according to Tiraboschi) leaves nothing to be desired. 4. "Lettera al Marchese G. F. M. Casali Bentivoglio sopra una Dimostrazione del Galilei" ("A Letter defending a Demonstration of Galileo, on the Descent of heavy Bodies"), Ferrara, 1779, 4to. This letter forms a sort of appendix to the examination of the philosophy of Galileo. 5. "Lettera al Comendatore Gaetano Valenti Gonzaga sopra una pretesa Cagione del Corrompimento del Gusto Italiano nel Secolo XVII." ("On a pretended Cause of the Corruption of the Italian Taste in the 17th Century"), Cremona, 1776, 8vo. The Spanish translation of this letter by Xavier Borrull, printed at Madrid in 1780, in 8vo., was the first work by a Jesuit that had been printed in Spain since the expulsion of that body. The object of this letter is to defend the Spaniards against the charge of being the corruptors of taste in Italy, brought against them by Tiraboschi and Bettinelli. Tiraboschi's reply will be found in a note to p. 39. of vol. ii. of his "History of Italian Literature," Milan, 1822. In this contest many Italians gave the preference of style to Andres. 6. "Lettera al Conte A. Muraribra sopra il Rovescio di un Medaglione del Museo Bianchini non inteso del Marchese Maffei" ("Letter on the Reverse of a Medal in the Bianchini Museum [struck in honour of Caracalla], not understood by Maffei"), Mantua, 1778, 8vo.; translated into Spanish by Borrull, and printed at Madrid in 1782, in 8vo. 7. "Dissertazione sopra la Cagione della Scarsazza de' Progressi delle Scienze in questo Tempo" ("On the Cause of the slow Progress of Science at the present Time"), Ferrara, 1779, 4to.; translated into Spanish by C. Andres, the author's brother, and printed at Madrid, in 1783, in 8vo. 8. "Cartas sobre la Musica de los Arabes a J. B. Toderini" ("Letters on the Music of the Arabs, addressed to J. B. Toderini"), by whom they were inserted in his works on "Turkish Literature," part i. p. 249. Venice, 1787, 8vo. 9. "Cartas familiares a su Hermano D. Carlos, dandole Noticia de sus Viages Literarios por Italia," &c. ("Familiar Letters to his Brother Charles, giving him an Account of his Literary Travels in Italy"), 5 vols. Madrid, 1791—1793. 8vo.; translated into German by E. A. Schmid, Weimar, 1792, 8vo., and into French by Mercier de S. Leger, but not printed. 10. "Lettera sopra l'Origine e la Vicende dell' Arte d'insegnar a parlare ai Sordi-muti" ("Letter on the Origin and Changes in the Art of teaching the Deaf and Dumb to speak"), Vienna, 1793, 4to.; translated into Spanish by C. Andres, Madrid, 1794, 8vo. 11. "Carta a D. Carlos Andres sobre la Literatura de Viena" ("Letter on the Literature of Vienna"), Madrid, 1794, 8vo.; translated into Italian, with ad-

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ditions, by L. Brera, Vienna, 1795, 8vo., and into German by J. Richter, Vienna, 1795, 8vo. 12. "Catalogo de' Codici MSS. di Casa Capilupi di Mantova" ("Catalogue of the Manuscripts of the Capilupi Library of Mantua"), Mantua, 1797, 8vo.; translated into Spanish by C. Andres, Valencia, 1799, 8vo. 13. "Cartas a su Hermano D. Carlos, en que se comunica varias Noticias Literarias" ("Letters to his Brother, in which are communicated many Literary Notices"), Valencia, 1802, 8vo. These letters (five in number) contain notices of many of the most distinguished men of the time. Translated into German by N. Schmid, Weimar, 1802, 8vo. 14. "Lettera a G. Morelli sopra alcuni Codici della Biblioteca Capitolari de Novarra e di Vercelli" ("Letter on some Manuscripts of the Libraries of Novarra and Vercelli"), Parma, 1802, 8vo. 15. "Carta sobre el Estado presente de la Literatura Española a Octavio Ponzoni" ("Letter on the present State of Spanish Literature"), inserted in the "Ape di Firenze" (1804, No. 10.) p. 514. 16. "Antonii Augustini Archiep. Tarracensis Epistolæ Latinæ et Italicæ nunc primum editæ" ("The Latin [112] and Italian [57] Epistles of A. Augustinus, Archbishop of Tarracona, published for the first time"). To these Andres added a learned preface of 167 pages. 17. "Anecdota Græca et Latina ex Codicibus Bibliothecæ Regiæ Neapolitanæ deprompta," vol. i. ("Greek and Latin Anecdota, from Manuscripts of the Royal Library of Naples"), Naples, 1816, 4to. The introduction contains a history of the library. 18. "De' Commentari a Eustazio sopra Homero, e de' Traduttori di essi" ("Of the Commentaries of Eustathius on Homer, and the Translators of them"), fol. 19. "Illustrazione di una Carta Geografica del 1455" ("Illustrations of a Geographical Chart of 1455"), printed at Naples about 1815, in 8vo. 20. "Dell' Origine, de' Progressi, e dello Stato attuale d'ogni Letteratura" ("Of the Origin, Progress, and present State of every Class of Literature"), 7 vols. Parma, 1782—1799, 4to. An eighth and ninth vols. were subsequently added to the original work. A second edition was printed at Parma, 1788—1822, 8 vols. 4to.: again at Venice, 1783—1800, 22 vols. 8vo.: again at Prato in the same size: at Rome, 1797 and 1800—1817, 9 vols. 4to.: and at Pistoja, 1821, 23 vols. 8vo. It was translated into Spanish by C. Andres, in 10 vols. Madrid, 1784—1806, 4to.; into German, 1796; and into French by Ortolani, 1805. Of the French version only the first vol. appeared.

Admirable as this work must be acknowledged to be, it has sometimes been spoken of in terms of extravagant praise. The best estimate will be found in the criticisms of Sismondi and Hallam, in his "Introduction to the Literature of Europe" (vol i. pref. vi.). Sismondi, "De la Littérature du Mid-

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de l'Europe" (tom. i. p. 12.), observes "The author has sketched the history of all human sciences in every language, and in all parts of the world; and with wonderful erudition has traced, in a philosophical manner, the progress of the human mind. But as he has not given any examples, and has not analysed the peculiar tastes of each nation, and as his rapid judgments do not always contain the grounds of his decision, he has not succeeded in giving a clear idea of the writers and works of which he has collected the names, nor does he enable his readers to form their own opinions."

His unpublished works are—1. "An Account, in Latin, of the Inconveniences endured by the Jesuits on their Journey from Spain to Corsica." 2. "A Dissertation on two Inscriptions in the Temple of Isis, in Pompeii." 3. A Dissertation on the Worship of the Goddess Isis." 4. "An historical Dissertation on the Discovery of Herculaneum and Pompeii." 5. "Memoir on a Latin Inscription, published in the introductory Dissertation to the Explanation of the Papyri of Herculaneum." 6. "Illustration of an Inscription on a Bust of Caius Norbanus." 7. "Historical Notices pertaining to Melisani." 8. "Notices of the Monastery of S. Nicolas di Casole in the Neighbourhood of Otranto." 9. "Dissertation on the Insalubrity of the Air of Baia, and the Cause." 10. "On the Use of the Greek Language in the Kingdom of Naples." 11. "Notices of two Greek Poems of Giovanni Otranto and Giorgio di Gallipoli of the Thirteenth Century, in the Laurentian Library at Florence." 12. "On the Advantages to be derived from the Titles of Manuscripts." 13. "Utility of the Study of Manuscripts." 14. "Treatise on the Figure of the Earth." 15. "Discourse on the Pontifical Authority." 16. "Compendium of the Life of the Duke of Parma." 17. "El Juliano," a tragedy, which is lost. A complete list of his works will be found in Fuster. (Tipaldo, *Biografia degli Italiani illustri del Secolo XVIII.* iv. 262.; Sempere y Guarinos, *Ensayo de una Biblioteca Española de los mejores Escritores del Reynado de Carlos III.*; Fuster, *Biblioteca Valenciana*, ii. 392—403.; Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.* iii. 142.)

J. W. J.

ANDRE'S, JUAN. [ANDREAS, JOANNES.]
ANDRE'S, MAESTRO, a Spanish sculptor of the fifteenth century. He executed, together with Maestro Nicolas in the year 1495, the stalls of the choir of the monastery of Santa Maria de Naxera: they are elaborately worked in the Gothic style. For the abbot's stall Maestro Andres was paid 24,000 maravedis, rather more than 13*l.* English, a large amount if we compare it with the sums paid to many eminent Italian and German artists about the same period. (Bermudez, *Diccionario Historico*, &c.)

R. N. W.

ANDRE'S DE SAN NICOLAS, an Augustine monk of Tunja in Peru, lived in the middle of the seventeenth century, and was rector of the college at Alcala in Spain, provincial-general of New Granada in South America, and chronographer of his order. He wrote—1. "Passerculi solitarii Planctus sive Peccatoris ad Dominum Conversio" ("Complaint of a solitary little Sparrow," &c.), Rome, 1654, 8vo. 2. "Proventus Messis Dominicæ Patrum Excalceatorum B. Augustini Congregationis Hispaniæ" ("Increase of the spiritual Harvest of the Barefooted Fathers of the Congregation of Saint Augustine"), Rome, 1656, 4to. 3. "Historia general de los Religiosos Descalzos del Orden de Eremitanos de San Augustin" ("General History of the Barefooted Religious of the Order of Hermits of St. Augustin"), Madrid, 1664, fol. 4. "Designios del Indice mas dichoso sobre la Regla de San Augustin" ("Object of the Interpretation of the Rule of Saint Augustin"), Rome, 1656, 8vo. 5. "Tesoro de Palermo. Vida de Santa Rosalea" ("Treasure of Palermo. Life of Saint Rosalea"), Madrid, 1655, 16mo. 6. "Imagen de nuestra Señora de Capacavana, Portento del Nuevo Mundo" ("History of our Lady of Capacavana, the Wonder of the New World"), Madrid, 1663, 4to.; another edition was published at Madrid in 1665. (N. Antonius, *Bibliotheca Hispana Nova*; Audifredus, *Bibliotheca Cusanatensis Catalogus*; Ossinger, *Bibliotheca Augustiniana*.)

ANDRE'S DE UZTARROZ, GERO-NIMO, was born at Saragossa about the commencement of the seventeenth century where he prosecuted his studies and took his degree of doctor in theology. He afterwards joined the order of Saint Benedict in the royal claustral monastery of San Juan de la Peña, where, among other charges, he held that of prior de Estella, a dignity of his monastery. Baltazar Gracian in his treatise "De la Agudeza" ("Of Acuteness"), &c., vol. ii. p. 294. of his works, says that Andres was celebrated as a theologian and orator, and that he excelled as much in polite learning as in piety and devotion. The exact time of his death is not known, but is supposed to have been about 1658. His works are—1. "Jardin espiritual de divinos Flores de Virtud y Devocion" ("Spiritual Garden of divine Flowers of Virtue"). 2. "Idea de bien morir para merecer la Gloria" ("An Example, or Instruction how to die well," &c.). 3. "Indias Virginales de Maria Santissima," &c. ("Virgin Indies of the most Holy Maria"). 4. "Fuente augusta admirable y soberana" ("August Fountain," &c.). 5. "Discurso del Alma, y Alivio de sus Potencias" ("Discourse of the Soul," &c.). 6. "Triaca singular y Antidoto salvable contra el venenoso Vicio de la Sobervia" ("Antidote against the Vice of Pride," &c.). 7. "Aliño vistoso agradable y

apacible de la Cerca y Paredes del Jardin espiritual" ("Agreeable Ornament of the Enclosure and Walls of the Spiritual Garden"). 8. "Final y Conclusion del Jardin espiritual" ("Conclusion of the Spiritual Garden"). 9. "Norte de Prelados, Desengaño de los que gobiernan," &c. ("North Star of Prelates," &c.). The authorship of the last work is doubtful. None of the above have been printed, but were preserved in manuscript in the library of the royal monastery of Santa Engracia of Saragossa. (*Latassa, Biblioteca de los Escritores Aragoneses*, iii. 265.)

J. W. J.

ANDRE'S DE UZTARROZ, JUAN FRANCISCO, brother of Geronimo Andres de Uztarroz, a distinguished chronicler, was born at Saragossa about the year 1606. He studied the humanities, philosophy, and canon and civil law, in the university of his native city, and took his degree of doctor in laws in 1638. His application was very great, and his acquirements extremely varied. He is described as a distinguished humanist, philosopher, historian, antiquarian, poet, jurist, and as well versed in every species of learning; but his attention was particularly directed towards subjects of historical and antiquarian research, in the pursuit of which he was almost constantly engaged in examining the contents of the principal libraries in the kingdom. Among the many literary men who assisted him in his researches was Francisco Ximenes de Urrea, the chronicler of the kingdom of Aragon. Appreciating his great learning and habits of patient research, Ximenes de Urrea proposed to the Cortes held by Philip IV. at Saragossa in 1645 and 1646, that Andres should be appointed his successor in the office of chronicler. This proposition was accompanied by a memorial from Andres, setting forth his claims, and stating, amongst other things, that the deputies of the kingdom had directed him, in 1645, to revise the ceremonial of their consistory, in order that it might be arranged in the most exact form possible; which commission he had successfully performed in a comparatively short period. The reversion of the appointment was accordingly conferred upon him, and he was ordered forthwith to enter upon a continuation of the histories of the kingdom, to arrange the papers of the national archives, and make a general index of the whole. This arduous task he immediately commenced, and had made considerable progress in the classification of the hitherto confused mass of documents, when the death of Ximenes put him in possession of his office, into which he was sworn on the 9th of January, 1647. From this period until his death, which took place at Madrid on the 18th of August, 1653, he was constantly occupied in discharge of his public duties. Upon his suggestion and under his guidance a library was formed of writers

on Aragonese history. He likewise proposed that measures should be taken for replacing as far as possible papers and documents of historical importance, which had from time to time been carried away; and, with this object in view, he procured an order to visit all the libraries and collections in the kingdom for the purpose of making such extracts as he should think proper. In this way he procured valuable additions for the public collection, and was proceeding in his task with unabated energy, when his labours were cut short by his premature death.

His works, published and unpublished, are extremely numerous. Of the former class, those of the greatest interest are — 1. "Universidad de Amor" ("University of Love"), Saragossa, 1664. 2. *Descripcion de la Justa en Campo abierto que mantubo en el Coso de Zaragoza Don Raymundo Gomez de Mendoza* ("Description of the Joust in open Field, maintained by R. Gomez de Mendoza in the Lists of Saragossa"), Saragossa, 1638, 4to. 3. "Antigüedades de la Villa de Mallen" ("Antiquities of the City of Mallen"), Saragossa, 1641. 4. "Historia de Santo Domingo de Val" ("History of Saint Domingo de Val"), Saragossa, 1643, 4to. 5. "Memorial Historico-Generalegico de la Casa de Abarca de Bolea" ("Historical and Genealogical Memoirs of the House of A. de Bolea"), Saragossa, 1644, fol. 6. "Monumento de los santos Martyres Justo y Pastor en la Ciudad de Huesca" ("Monument of the Holy Martyrs, Justo and Pastor, in the City of Huesca"), Huesca, 1644, 8vo. 7. "Relacion del Juramento de los Fueros de Aragon" ("Account of the Oath of the Fueros [charters or privileges] of Aragon"), Saragossa, 1645, 4to. 8. "Discurso de las Medallas desconocidas Españoles" ("Discourse on the unknown Spanish Medals"), Huesca, 1645, 4to. 9. "Memorial de la Descendencia y Meritos de la Casa de Fernandez de Heredia" ("Memoir of the Descent and Merits of the House of F. de Heredia"), Saragossa, 1646, fol. 10. "Vida de San Orencio, Obispo de Aux" ("Life of San Orencio, Bishop of Aux"), Saragossa, 1648, 4to. 11. "Segunda Parte de los Annales de la Corona y Reyno de Aragon" ("Second Part of the Annals of the Crown and Kingdom of Aragon"), Saragossa, 1663, fol. 12. "Progresos de la Historia en el Reyno de Aragon" ("Progress of History in the Kingdom of Aragon"), Saragossa, 1680, fol. The second part of this work is preserved in manuscript in the Royal Library of Madrid. 13. "Mausoleo á la Memoria del Doctor B. Andres de Uztarroz su Padre" ("Life of B. Andres de Uztarroz his Father"), Lerida, 1636, 8vo. 14. He published the "Illustration of the Coronations of the Kings of Aragon," written by G. de Blancas, Chronicler of Aragon, Saragossa, 1641, 4to. 15. Blancas's Account of the Mode of Procedure adopted by the Cortes of Aragon

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with Notes by Andres, Saragossa, 1641, 4to. 16. Form of holding the Cortes in Aragon, written by G. Martel, Chronicler of the Kingdom, published by Andres with Notes and an E'loge, Saragossa, 1641, 4to. A complete list of his works, about one hundred in number, with copious explanatory remarks, is given by Latassa. (N. Antonius, *Bibliotheca Hispana Nova*, i. 692.; Latassa, *Biblioteca de los Escritores Aragoneses*, iii. 161—185.)

J. W. J.

ANDRESSON, GUDMUND. [ANDREÆ, GUDMUND.]

ANDREW. It may be worth while to note that Christian names are very apt to pass into surnames, through the haste or ignorance of catalogue makers. Thus, in Dr. Hutton's catalogue we find that "Vir. Cl. Andreas" gave an edition of Euclid, which was edited again by Whiston. The fact is, that Whiston edited Andrew Tacquet's "Geometry."

A. De M.

ANDREW ALEXANDROVICH, a Russian prince, distinguished for meanness and servility in an age of meanness, was the second son of Alexander Nevsky, and was born in 1255 at Vladimir. In 1276, when his elder brother Dimitry, or Demetrius, succeeded to the great principedom of Vladimir, Andrew repaired to the Golden Horde of the Tartars, and obtaining by artifice and flattery from the great khan, Mangu Timur, a letter of investment for the principedom in possession of his brother, returned with a Tartar army to enforce it. Demetrius fled to Novgorod, and the Tartars laid waste the whole country, after which they abandoned it to Andrew. This was in 1281, and in 1282 Andrew applied a second time for their aid, his brother having reappeared immediately on their disappearance, and raised an army to support his claim. The country was again ravaged; but this time Demetrius, instead of taking refuge in Novgorod, fled on his defeat to the Golden Horde itself, having learned that Mangu Timur, the supporter of Andrew, was dead. He obtained from Nogay, who was now all-powerful among the Tartars, a confirmation of his own claim, and returned with it to his dominions, where Andrew received him with abject submission, and retired to his original insignificant fief of Gorodetz. Even from this Demetrius expelled him two years after, on hearing that he was still carrying on plots and intrigues; and Andrew had not even the courage to defend himself. A third time, however, he succeeded by bribes, by servility, and by calumnies against the other princes, in gaining the support of the Tartars, deposed Demetrius, and on his brother's death in 1294 held the principedom without a competitor. The remaining ten years of his reign exhibit the same abject submission to the Tartars, coupled with some energy against the Swedes, whom he defeated in 1301 on the banks of the Neva, and drove

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from Landskrona, a fortress which they had erected within a few miles of the site of the present St. Petersburg. He died on the 27th of July, 1304, the object of his subjects' deserved contempt. The settlement of the succession after him gave rise to miseries and dissensions which justify Karamzin's remark, that "both his life and his death were a misfortune to Russia." (Article by Kraevsky in *Entsiklopedichesky Lexikon*, ii. 283—285.; Karamzin, *Istoriya Gosudarstva Rossiyskogo*, iv. 169, &c.)

T. W.

ANDREW DE BILISTEIN. [BILISTEIN.]

ANDREW of CÆSAREA. [ANDREAS OF CÆSAREA.]

ANDREW of CRETE. [ANDREAS OF CRETE.]

ANDREW or ANDRAS I., king of HUNGARY, was the cousin of St. Stephen I., king of that country, who embraced Christianity in the year 1000. St. Stephen having selected for his heir his nephew Peter, the son of his sister Gisela and Otto, doge of Venice, a conspiracy was formed against his life in 1032 by some of the royal race of Arpad, who considered they had better claims to the crown. The conspiracy being discovered, Andrew and his brothers, Leventa and Bela, all of whom were concerned in it, were compelled to fly. Andrew took refuge first in Poland and then in Russia, where he gained the favour of the Prince Yaroslav, and married his daughter, Anastasia, one of whose sisters was the queen of Harold IV. of Norway, and another of Henry I. of France. Peter, after having been dethroned by the usurper Aba [ABA] recovered the kingdom only to disgust his subjects again by his submission to the German emperor, Henry III., from whom he accepted Hungary as a fief. In 1046, fourteen years after their flight, Andrew and Leventa were invited back to Hungary to assert their claims. After sending messengers to ascertain that the party was sufficiently strong, the two brothers presented themselves at Aba-Ujvar, where they found a vast multitude assembled, and ready to give support, but on the condition that the Hungarians should be allowed "to live in the old way as pagans, to kill the bishops and the clergy, to destroy the churches, to throw off the Christian faith, and to worship idols." Leventa was himself a pagan; Andrew, though sincere in the new belief, was unwilling to resign the career of ambition, and gave a reluctant consent to these proposals. "The people immediately began," says the old chronicler, John of Thurocz, "to give themselves up to devils, eat horseflesh, and commit all sorts of sins." Of four bishops who came out to meet Andrew and Leventa, on their entry into Pesth, three were cruelly murdered by the pagans; the fourth, Benedict, succeeded in reaching the presence of Andrew, who saved him from the violence of

his pursuers. The unfortunate Peter, who found it to no purpose to resist the national feeling, was driven back from his flight to Germany, beset in the town of Zamua, and after three days' desperate combat, taken prisoner and blinded, soon after which he died. About the same time Leventa died, and Andrew, feeling firm on the throne, caused himself to be crowned with Christian rites by Christian bishops, one of whom was Benedict. Shortly after he prohibited paganism under pain of death, and the Christians, who had probably been aroused to a sense of their danger, supported him so strongly that the pagans gave way without resistance. Andrew was alarmed at the invasion which might be expected from the side of Germany to revenge the death of Peter, and he summoned to his assistance his brother Bela, then in Poland, who was renowned for courage and military skill. In his letter to him, he said, "I, who was formerly a sharer in thy poverty and hardships, invite thee, dear brother, to come to me without delay, that we may be sharers together in joy. I have no heir, I have no brother beside thee; be thou my heir, and succeed to my kingdom." On Bela's arrival, Andrew divided his dominions into three portions, of which he reserved two to himself, with the title of king, and assigned the other to Bela, with the title of duke.

The dread of attack from Germany was not unfounded. In 1050 Bishop Gebhard of Ratisbon, in 1051 and the following year the emperor himself, invaded Hungary, but was obliged to retreat without a battle on the first occasion, and laid ineffectual siege to Presburg on the second. A third attempt in a third year was still more disastrous, and the Germans, who at first had demanded an acknowledgment of vassalage and a yearly tribute from Hungary, were glad to obtain the cession of some lands on the left bank of the Leitha, and conclude the war by an agreement for the marriage of the emperor's daughter Sophia, then a child, with Solomon, the son of King Andrew, a boy of three years old. The birth of this son had changed Andrew's relations to his brother Bela, who had looked forward to the succession, and who had rendered him great services in his contest with the Germans, and mainly contributed to its successful result. Affairs seem however to have gone on smoothly for a few years, till, in 1057, Andrew assembled the states at Fejervar or Stuhlweissenburg, and required of them to do homage to his son as associated with him in the government, and to assure him the succession to the throne by a public coronation. At this ceremony Bela was present, and hearing the words in the Latin chant "Esto dominus fratrum tuorum," inquired their meaning, and on learning that it was "Be lord over thy brethren," burst forth in indignant expressions at being

considered a vassal. The suspicions of Andrew were aroused, and he adopted a stratagem to ascertain Bela's feelings. He invited his brother to visit him at the castle of Varkony, where, before his arrival, he caused to be laid on a table a crown and a naked sword, the former the emblem of royalty, the latter it appears of dukedom. He ordered two of his warriors who were present to be in readiness, and, in case his brother should take the crown, to cut him down with the sword. When Bela entered, the king affectionately addressed him, and said it was not selfishness, but care for the weal of the kingdom, which had induced him to urge the coronation of Solomon, which was necessary to gratify the pride of the Germans, who would not allow their emperor's daughter to wed one of less rank than a king. "But I know well," he added, "that of right the succession to the throne belongs to you. You have here your free choice; if you will have the kingdom take the crown, if the dukedom take the sword, and that which you leave my son shall have." The king bent eagerly forward to note the result, but Bela had been forewarned; as he entered the apartment, Count Niklas, chief of the heralds, who had overheard the plot against him, had whispered in his ear, "If you wish to live, take the sword." He took the sword, and the overjoyed king, says the chronicler, John of Thurocz, "bowed down before him even to his feet, which he had seldom or never done before, for he thought Bela had given the crown to Solomon with as much sincerity as Leventa had given it to himself." It turned out, however, that Bela had chosen the sword in more senses than one. Discord speedily arose between the brothers; Bela retired to Poland, received assistance from his father-in-law Boleslaw, the prince of that country, and returned to Hungary in 1060 at the head of a large army. Andrew, knowing himself unpopular, asked and obtained assistance from the Germans, but in a great battle Andrew was defeated, and Bela proclaimed king of Hungary in the field. By some it is said that Andrew perished in the battle; by others, and by John of Thurocz among the number, that after his defeat he fled, but was soon captured, and died in imprisonment. (Joannes de Thurocz, *Chronica Hungarorum*, in Schwandtner, *Scriptores Rerum Hungaricarum*, 4to. edit. of 1766, i. 129—138, &c.; Fessler, *Die Geschichten der Ungern und ihrer Landassen*, i. 424—436; Katona, *Historia critica Regum Hungariae Stirpis Arpadiana*, ii. 1—154.; Virag, *Magyar Szazadok*, A. D. 884—1301, p. 107—114.) T. W.

ANDREW II., king of HUNGARY, called Andrew of Jerusalem, from having taken part in a crusade to the Holy City, was the son of Bela the Third, and was born in or about the year 1175. In 1186, when a boy

of eleven, he was sent by his father into Galicia as duke, at the request of the Gallicians, who had driven out their prince Vladimir; but Andrew himself was soon forced to retire by the interference of Casimir, king of Poland, who saw with jealousy the establishment of an Hungarian prince in a Russian province. This early enjoyment of power appears to have ruined the character of Andrew, who, on the death of his father in 1196, and the succession of his elder brother, Imre or Emeric, could not reconcile himself to a subordinate situation. By a successful rebellion he made himself master of Dalmatia and Croatia; and though in a second war he was deprived of these provinces and driven into Austria, the generosity of Emeric, who afterwards restored them, did not deter him from seizing an opportunity to commence a third. Emeric, attacked at disadvantage and surrounded by superior forces, was not reduced to despair, but roused to magnanimity. He put off his armour, commanded his little army to remain where it was, and in a dress of peace, with a staff in his hand, advanced alone towards his brother's forces, who looked at him with amazement. The king said aloud, but in a deep voice, "Now, I shall see who will dare to stain his hand with royal blood." The soldiers gave way before him; and passing through them without resistance, with his own hand he arrested his brother as a rebel. Every one was pardoned with the exception of Andrew, who was kept a captive in the castle of Kheene in Croatia, till the following year, 1204, which was that of Emeric's death. On his deathbed, Emeric sent for Andrew; forgave him; and, as a mark of his sincerity, appointed him the guardian of his infant son and successor, Ladislaus the Third. This generous confidence was misplaced: the conduct of Andrew as regent was such that Constance of Aragon, the widow of Emeric, fled with her son to the court of Austria, in apprehension for his life. Leopold the Glorious espoused the cause of the infant, and Andrew invaded Austria to avenge the insult and recover the crown jewels which Constance had carried with her; but just as the armies were about to join battle, news arrived that the infant king had died at Vienna. Peace was concluded, and Andrew ascended the throne without opposition.

His reign, which commenced in the year 1205, was soon unpopular. The insolence of his wife, Gertrude of Meran, who filled the court with her German relations, excited general disgust, which was increased by her promises of wealth to the Landgrave of Thuringia, when, in 1212, his eldest son was betrothed to her daughter Elizabeth, then four years old, afterwards the famous saint Elizabeth of Hungary. In the following year, according to the chroniclers, the shameless queen encouraged one of her brothers

to violate the person of a lady of her court, the beautiful wife of a palatine named Banco. The indignant husband joined the enemies of Gertrude, who conspired against her life, and on their applying to John, archbishop of Gran, received the famous equivocal answer, which conveys different meanings according to the position of the commas. "*Reginam occidere nolite timere bonum est; si omnes consentiunt ego non contradico.*" A similar story is told respecting the murder of Edward II. of England. The nobles with Banco at their head burst into the palace and killed the queen with several of her courtiers and others. Leopold of Austria, who was then on a visit to her court, had some difficulty in escaping with his life. The king, who was at that time absent in Galicia, on his return inquired into the transaction, and passed it over in silence, a circumstance which confirms most strongly the story of Gertrude's guilt, which has been questioned by Palma and other recent historians.

In 1215 Andrew married Iolantha, the daughter of Peter de Courtenay, count of Auxerre, and in the following year, when the Latin conquerors of Constantinople deliberated on the choice of an emperor to oppose the arms of Theodore Lascaris, they determined on sending messengers to offer the crown either to the King of Hungary or his father-in-law. By the advice of the pope, Honorius III., Andrew declined the offer; but in the following year, in compliance with a vow which he had repeatedly made but as often avoided executing, he set out on a crusade to the Holy Land. At the port of Spalatro in Dalmatia he made his appearance at the end of August, 1217, at the head of ten thousand horsemen. He was there met by Leopold the Glorious of Austria, who joined him in the expedition, and they embarked in a fleet of transports which had been hired for the occasion at Venice, Ancona, and Zara. The Mohammedans were at this time unusually weak from the effect of internal dissensions, but Andrew seems to have been unable to take advantage of the opportunities afforded him. The only conflict of importance in which he was engaged, an attack on a Mohammedan fortress on Mount Tabor, terminated in the defeat of the Christians, partly owing to the ineffectual support rendered him by the other crusaders. Disgusted at this circumstance, he took advantage of the arrival of some unfavourable news from Hungary, and set out on his return within a year after he had begun the expedition. The only result of this crusade to Hungary was the exhaustion of the wealth of the state, in particular by profuse grants of the king to the order of St. John of Jerusalem. Andrew took his way home by land, and on his journey entered into an agreement with Theodore Lascaris, the Greek emperor, by which Maria, the daughter of

Theodore, was to be married to Andrew's eldest son, Bela, then a boy of twelve years old, whom he had left in Hungary with the title of king during his absence.

The early possession of power had nearly as bad an effect on Bela as on his father. He still retained the title of the young king, and he soon began to show a wish for some of its authority. It is scarcely known whether it was his appearance in open opposition to the old king at the head of the lesser nobility, or merely the dread of such an event and the wish to conciliate, that led to the promulgation by Andrew in 1222 of the Golden Bull, the most important charter in Hungarian history, the foundation of the present constitution of Hungary, and of the privileges of its nobles. The nature of the thirty-first article of this document renders it one of the most remarkable ever issued by a king. It ordains that seven copies of the Golden Bull shall be preserved in places which it enumerates, the seventh in the custody of the palatine, the highest officer under the crown, "that he, having this writing always before his eyes, shall neither himself deviate from it in all the aforesaid articles, nor suffer the king or his nobles or any one else to deviate; that so the people may enjoy their liberty, and on that account be faithful to ourselves and our successors, and not refuse its proper rights to the crown. But if we or any of our successors ever at any time wish to act contrary to this our ordinance, then let our bishops and the other barons and nobles of our kingdom, all and sundry, present and to come, have the free power of resisting and contradicting us and our successors, as a perpetual privilege, without the reproach of any want of fidelity." This privilege of the Golden Bull was confirmed and sworn to by every Hungarian king at the time of his coronation till the year 1687, when it was suppressed with the consent of the states, not, it was said, from any objection to its true signification, which did not by any means confer an unlimited right of rebellion, but from the danger of its being perverted by ill-meaning men. The other clauses of the Golden Bull went chiefly to better the condition of the lesser nobles and the clergy, by limiting the authority of the higher; and one of the privileges granted them was, that freedom from taxation which was maintained unimpaired for six centuries, and only broken in upon by Count Szechenyi's successful proposal to empower the proprietors of the suspension bridge now erecting at Pesth to demand a toll from the nobles for crossing it. The Golden Bull has often been compared with Magna Charta, to which it certainly bears much resemblance, while in the power assigned to the palatine of controlling the actions of the king, it also reminds one of the old constitution of Aragon, with the singular

authority of its justiza. One of the clauses in "Magna Charta" appears even to have suggested the thirty-first of the Golden Bull. It is that in which the king agrees, that if he offends against its provisions, the twenty-five barons appointed to watch over it "may, with the commonalty of the kingdom, distress and annoy us in every way they can, namely, by the seizure of our castles, lands, and possessions, and any other way they can, until the grievance is redressed to their satisfaction, saving harmless our own person and that of our queen and children; and when it is redressed, they shall obey us as before" (*intendent nobis sicut prius fecerunt*). The two charters were granted within seven years of each other, the English in 1215, and the Hungarian in 1222, and both by weak and contemptible kings, each of whom had been distinguished for rebellion against a more popular brother.

The history of Andrew offers a third point of resemblance to that of John, in the circumstance that under his reign the kingdom was subjected to an interdict. The cause of this was the favour shown by Andrew to large bodies of Jews and Mohammedans who had accompanied him on his return from the Holy Land, and to whom he entrusted the collection of the taxes, an office which they abused not only to the increase of their wealth, but it is said to the extension of their religion, which was thus introduced into Hungary as a consequence of the crusade. The church property was also alienated by inordinate grants under the royal seal, which Dionysius the palatine, the king's favourite, made use of without his master's knowledge, to such an extent, that at last a new seal was made by the king's order, with the singular inscription, "This seal is the true one, the others are false." To enforce reparation of these injuries, Robert, archbishop of Gran, by the authority of Pope Honorius III., issued the interdict at a council held by him and the other prelates of Hungary in December, 1232, in which, with great sagacity, he exempted from the operation of the punishment the single person of the king himself, the very individual whose conduct occasioned it. Andrew soon yielded to the power of the church, and in 1233 issued a document, in which, by way of atonement for having tacitly permitted the Jews and Saracens to take Christian wives and concubines, he ordered that they should if found guilty of that crime, be despoiled of all their goods, and reduced to slavery to the Christians.

The remaining events in Andrew's history are of less importance. In the year 1224, yielding to the suggestions of his queen, Iolantha, who regarded with aversion the Princess Maria as the daughter of Las-caris, who had deprived the house of Courtenay of the throne of Constantinople, he

insisted on breaking off Maria's marriage with the young king Bela, and sending her back to her father, a dishonoured wife. Bela at first gave way to this absurd and revolting proposal, but soon retracted his consent, and a war broke out between father and son, which was at last ended by an apparent peace and a real rancour. In 1234 Andrew revived and confirmed the Golden Bull, which had fallen into a sort of oblivion within twelve years after its first issue, though finally destined, after all, to be the pride of the Hungarians for centuries. In the same year, having lost his queen, Iolantha, he took for a third wife, Beatrice, daughter of Aldrovand, marquis of Este. He died in September, 1235, after a reign of thirty years, and was succeeded by his eldest son Bela IV. (*Palma, Notitia Rerum Hungaricarum*, edit. 3. of 1785, i. 563—658; Thomas Archidiaconus, *Historia Salonitana*, in Schwandtner, *Scriptores Rerum Hungaricarum*, fol. edit. of 1748, iii. 569.; *Paget, Hungary and Transylvania*, i. 398, &c.; *Magna Charta* in Blackstone, *The Great Charter*, &c. p. 22.) T. W.

ANDREW III., king of HUNGARY, was the last of the line of Arpad, which governed that country for about four hundred years. Andrew was the son of Stephen, the posthumous son of King Andrew II. by his third wife Beatrice, daughter of Aldrovand of Este. Stephen having been compelled to leave Hungary for a conspiracy against his brother Bela, passed some time in Spain and Italy, and at Venice married Thomasina Morosini, a lady of noble birth and great powers of mind, by whom he had this son Andrew, who from the place of his birth is often called Andrew of Venice. The young prince was, after his father's death in 1270, taken to the Hungarian court during the reign of Ladislaus IV.; but towards the close of the reign of Ladislaus, he, as well as that tyrant's brother Andrew, sought shelter abroad. When in 1290 the news of the violent death of Ladislaus by the hand of the Cumanians reached Andrew of Venice, who was then at the court of Albert duke of Austria, it was speedily followed by the news of the death of Andrew, Ladislaus's brother, who is said by the Polish historians to have been murdered in Poland by assassins employed by Ladislaus.

Andrew was, almost without opposition, acknowledged king of Hungary, and crowned by Lodomer, archbishop of Gran, on the 3d of August, 1290. He soon, however, found himself obliged to vindicate his right to the crown against two formidable assailants—the emperor and the pope. The Emperor Rudolph grounding his claim on homage paid to his predecessor, Frederick the Second, by Bela the Fourth of Hungary, presented that kingdom as a vacant fief to his son Albert of Austria, who invaded the kingdom, but was defeated by Andrew, and finally concluded a

peace; some time after which, in 1296, Albert's daughter Agnes became the wife of Andrew and queen of Hungary. It is asserted by some historians, but apparently without sufficient foundation, that Albert had insisted upon this marriage as a condition of allowing Andrew to leave his court when he first received news of his succession to the throne of Hungary; that Andrew's refusal to fulfil his engagement gave rise to the war; and that afterwards, when the King of Hungary had gained the superiority, he took from choice the bride he had rejected when proffered with compulsion. When the claims of the Emperor of Germany were first brought forward, the then Pope Nicholas the Fourth had sent him a brief to warn him to desist, not on the ground that Hungary was an independent kingdom, but on the pretence that it was a fief of the pope. Acting on this assumption, Nicholas made a donation of the kingdom to Charles Martel, son of Charles the Second, king of Naples, which was likewise held as a fief of the holy see, and of Maria of Hungary, sister of Ladislaus the Fourth. Charles Martel was solemnly inaugurated at Naples by the papal legate, and Nicholas, in the beginning of the year 1291, sent an order to Lodomer, archbishop of Gran, to make public the right of the pope to dispose of the kingdom of Hungary and the way in which he had exerted that privilege. The prelate, in spite of this admonition, supported the cause of Andrew, whom he had crowned. Charles Martel was defeated with great slaughter at Agram, and shortly afterwards the death of Nicholas, who had no successor for two years, left Hungary in peace during that period. In 1294 the newly elected Pope Celestine crowned Charles Martel with his own hand; and in return the assembled bishops of Hungary, with the two archbishops at their head, solemnly declared the sentence of excommunication against all, without distinction, who should forsake their sworn obedience to Andrew, their legitimate king. This daring and unexpected resistance of the clergy occasioned the death of Charles Martel from disappointment and vexation, and induced the court of Rome to adopt more caution in its measures. Pope Boniface the Eighth even owned in one of his briefs the validity of the excommunication pronounced by the Hungarian prelates. The laity, however, recognised the authority which the clergy had disowned. A number of the principal barons, who were discontented with the government of Andrew, assembled together in 1298, and sent envoys to Rome to acknowledge, that since the time of St. Stephen, the first Christian king of Hungary, the kingdom had been subject to the papal see, and to request that, since by the death of Ladislaus IV. they were left without a legitimate king, the pope would nominate whom he might consider

best for the welfare of religion in general. Boniface had already arranged in the preceding year, that, on the death of Charles II. of Naples, his second son Robert should succeed to the crown, while Charles Robert or Carobert, then a mere boy, son of the deceased first-born Charles Martel, should be compensated by the throne of Hungary. At this critical period, Andrew lost his firm and vigorous supporter Lodomer, archbishop of Gran, who died in 1298, and his successor Gregory proved to be a devoted adherent of the pope, who appointed him his nuncio. In the year 1299 a diet was held at the field of Rakos, the first on that celebrated spot so conspicuous in later Hungarian history, at which Gregory refused to appear, and had the audacity to appoint a council to be held at Veszprim during the same time, to which he summoned all the prelates, whom he required, under pain of his censure, to quit the national meeting at Rakos. The assembly were so indignant at his conduct, that Gregory thought it prudent to quit the kingdom; and the cautious Boniface received so strong a remonstrance, that apprehensive of a serious schism, he withdrew his countenance from Gregory, and never even confirmed him in the archbishopric of Gran. The faction of Carobert was however evidently making way; he landed in August 1300 at Spalatro, and took up his residence at Agram, where he was joined by some of the Hungarian magnates. On the 14th of January, 1301, while both parties were preparing for the conflict, King Andrew suddenly died. By some his death is attributed to vexation at the constant annoyance to which he was subjected from the unfounded claims of Carobert, by others to poison. The line of Arpad, which terminated in him, was, but not till after a severe contest with various competitors, replaced by the line of Anjou which commenced with Carobert.

Andrew is universally spoken of as an excellent prince, equally conspicuous for talent and moderation. His inclination to promote the welfare of the people was one of the chief causes that drew on him the opposition of the magnates. He was in the habit of taking advice from his mother Thomasina Morosini, who resided at his court with the title of "the elder queen." (Palma, *Notitia Rerum Hungaricarum*, edit. 3. i. 746—778.; Fessler, *Die Geschichten der Ungern und ihrer Landsassen*, ii. 696—737.)

T. W.

ANDREW, REV. JAMES, principal of the East India Company's military seminary at Addiscombe, LL.D. and F.R.S., was born in the year 1774. He was a native of Scotland, and received his education at Aberdeen. When the East India Company determined upon educating the youths destined for their engineer and artillery service separately from the king's cadets, they made choice for this purpose of Dr. Andrew and a

private institution then kept by him. Soon afterwards they purchased Addiscombe House, and appointed Dr. Andrew head master or principal, and professor of mathematics. He continued to preside over the establishment with great success for about fifteen years, and retired from his duties about the year 1823. He died at Edinburgh June 13, 1833. His works are: 1. "Institutes of Grammar, as applicable to the English Language, or as introductory to the Study of other Languages. To which are added Chronological Tables." London, 1817, 8vo. 2. "Key to Scripture Chronology made by comparing Sacred History with Prophecy, and rendering the Bible consistent with itself, illustrated with new Tables of Chronology and various Notes." London, 1822, 8vo. 3. "Astronomical and Nautical Tables." 1810, 8vo. He is also said to be the author of—4. "A Hebrew Grammar and Dictionary." (*Gentleman's Magazine* for 1833, p. 89.) J. W. J.

ANDREW LEUCANDER. [LEUCANDER, ANDREW.]

ANDREW of NAPLES. [ANDREAS OF NAPLES.]

ANDREW, SAINT, one of the Twelve Apostles. His name is written in the New Testament, Ἀνδρέας; in the Vulgate, Andreas. He was the brother of the Apostle Peter, with whom he resided in one house either at Bethsaida on possibly at Capernaum (comp. John, i. 44., with Mark, i. 21. 29.). His father was named Jonas. Peter and Andrew followed the occupation of fishermen on the lake of Galilee or Tiberias, on which a considerable fishery and traffic were carried on. When first mentioned in the New Testament, Andrew was with John the Baptist, whose disciple he had become, at Bethany (as the greater part of the oldest MSS. read, not Bethabara, as in the received text) in Peræa, or the country east of Jordan. Hearing John speak of Jesus as "the Lamb of God," he followed him in order to ascertain his residence, and remained the rest of the day with him. Andrew was accompanied in this visit to Jesus by another of the Baptist's disciples, conjectured to have been the evangelist John, who has recorded the transaction. After leaving Jesus, Andrew met his own brother Simon, who appears to have been also in the neighbourhood of Bethany. It is probable that he too had been attracted by the Baptist's ministry, as well as Philip and Nathanael, who were from the same town or neighbourhood. Andrew declared to Peter that he had found the Messiah in the person of Jesus of Nazareth, to whom he forthwith introduced him. After this Peter and Andrew returned to Galilee, and resumed their occupation as fishermen, in conjunction with the two sons of Zebedee, James and John, with whom they were in partnership.

While thus engaged, they were called by

Jesus to follow him. Peter, Andrew, James, and John were all called on the same day, and three of the four (Peter, James, and John) were distinguished by the peculiar intimacy and confidence of Jesus. Andrew is the least noticed of them; and except in the account of his appointment to the apostleship, or where he is included in the general mention of the Apostles, or enumerated in the list of them, he is scarcely mentioned again in the New Testament. It is only on three other occasions that he is distinctly mentioned: first, when Jesus fed five thousand men with five loaves and two fishes; again when certain Greeks desired to see Jesus, just before his crucifixion; and the third time when with Peter, James, and John he inquired about the time of the destruction of the temple and the signs which were to precede it. It is observable that these three slight notices occur in the gospel of Andrew's early friend and townsman, John; and in the first instance, as well as in the account of his first interview with Jesus, John describes him as "Simon Peter's brother," as if he was chiefly known from his connexion with his more eminent relative. (Matt. iv. 18 to 22. x. 2.; Mark, i. 16 to 20. 29. iii. 18. xiii. 3.; Luke, vi. 14.; John, i. 28. 35 to 42. 44. vi. 8, 9. xii. 22.)

This is all that we learn from the New Testament respecting Andrew; other particulars have been gathered from more remote and less trustworthy sources by Cave, Tillamont, Fabricius, and others. According to Eusebius, there was a tradition that Andrew preached the gospel in Scythia; and if we understand Eusebius to quote the words of Origen (which it is probable he does), the tradition, from its antiquity, is entitled to respect. (Eusebius, *Eccles. Hist.* iii. 1.) By Scythia we are here to understand the country on the coast of the Euxine, or Black Sea, north of the Danube. Gregory of Nazianzen, a little later than Eusebius, makes Andrew to have laboured in Epirus; Jerom, contemporary with Gregory, assigns Achaia to him as the scene of his labours. These appear to have been the earliest traditions, and they are by no means inconsistent with each other, and with the generally received account of his martyrdom at Patras in Achaia, now Patras. Eucherius of Lyon, and Isidore of Seville, repeat the statement of his preaching in Scythia, and Isidore adds Achaia. The Greek writers of a subsequent date place Pontus, Bithynia, and Thrace, and the great city of Sebastopolis on the eastern coast of the Euxine, among the places where he preached the gospel; and ascribe to him the foundation of the see of Byzantium, over which he is said to have ordained Stachys, who is mentioned by St. Paul (Rom. xvi. 9.). A Greek MS., communicated by Dodwell to Cave, and printed at length by Cave in his "*Scriptorum Ecclesiasticorum Historia Lite-*

raria" (art. "Dorotheus," *sæculum iv. ann. 303*), gives these statements professedly on the authority of Dorotheus of Tyre, a reputed martyr of the reign of Julian the Apostate. The anonymous author of the MS. professes to have translated these extracts from the Latin of Dorotheus, in the consulship of Philoxenus and Photius (A.D. 525 or 526), on occasion of a dispute between the bishops of Rome (Pope John I.) and of Constantinople with respect to the antiquity of their respective sees. Cave thinks the supposed translator forged the extracts; but admitting this, they belong to the early part of the sixth century, and probably represent the then prevalent traditional opinion of the Constantinopolitan Christians. Some writers extend the labours of Andrew to the country of the Sogdi and Sacæ, especially the author of the Greek version (with additions) of Jerom's "*Catalogus Scriptorum Ecclesiasticorum*." If this version, which is commonly ascribed to Sophronius, a contemporary of Jerom, were undoubtedly genuine, the antiquity of the testimony would render it worthy of regard, but its genuineness is at least doubtful. The passage relating to St. Andrew is quoted almost word for word by Oecumenius, a writer of uncertain date, but posterior to the year 800. The Menology of the Emperor Basil briefly records his labours in Bithynia, Pontus, Thrace, and Scythia, and in the city of Sebastopolis, and states that he was put to death at Patras. Nicephorus, patriarch of Constantinople (in the ninth century), in his "*Chronography*," and Nicephorus Callistus in his "*Ecclesiastical History*" (ii. xxxix.) affirm the foundation of the church at Byzantium and the appointment of the first bishop, Stachys, by St. Andrew; and the latter, who lived in the earlier part of the fourteenth century, adds Cappadocia and Galatia to the countries enumerated as the scene of his labours. The Russians have a tradition that he preached in their country.

To arrange from scanty and doubtful traditions or statements of such various dates, a narrative of the Apostle's labours after he left Judæa would be impossible. That he, as well as the other Apostles, did leave Judæa is probable from the silence of the Acts of the Apostles with respect to all of them (except St. James the Less), after the holding of what is termed the first council at Jerusalem (Acts, xv.) about the middle of the first century; and the general concurrence of the ecclesiastical writers renders it probable that Andrew visited the shores of the Euxine, and from thence travelled into Greece. That he visited particular towns, as Heraclea, Amastria, Sinope, Amisus, Trapezus, Sebastopolis, and Byzantium (all which are mentioned) is probable enough, but cannot be positively affirmed without stronger evidence than we have. As to the particular incidents which ecclesiastical writers have recorded, they are

of too late a date to be worthy of reliance. All that can be said of them is that they may be true, but we cannot know that they are. Stories such as those given by the pseudo-Abdias [ABDIAS] in his "Historia Certaminis Apostolici," may be rejected.

The Greek Menology of the Emperor Basil gives an account of the martyrdom of St. Andrew under the 30th November; and an account of his martyrdom, professedly written by his disciples, the presbyters and deacons of the churches of Achaia, is given in Surius's work, "De Probatis Sanctorum Vitis," under the same date. It is given with the Greek original in the first volume of the "Bibliotheca Patrum" of Gallandius. The Greek was first published at Leipzig by C. C. Urog, A. D. 1749, from a MS. of the fourteenth century in the Bodleian Library at Oxford. This account, which is tolerably ancient, states that he was put to death at Patræ in Achaia, where he had made many converts, by Ægeas the proconsul. He was scourged, and then bound to the cross with cords, and died the following day. "These things took place," says the narrative, "on the day before the calends of December (30th November);" but whether this was the day on which he was bound to the cross, or the day on which he died, is not clear. Whether the account contains any, or what truth, it is hard to say; but it is not, as it professes to be, a contemporary account: and some circumstances, as for instance the Greek name of the proconsul, have a suspicious look. Still we are inclined to receive the account so far as the fact and place of the Apostle's martyrdom are concerned, inasmuch as it appears to have been an ancient and uncontradicted tradition of the Christian church. He is commonly supposed to have suffered on a cross formed like the letter X, but this opinion does not appear to be very ancient. One of the fathers (Peter Chrysologus, of the fifth century) states that he was crucified on a tree. The year of his martyrdom is unknown; and there are considerable difficulties in fixing on any probable time; some bring it down to the time of the Emperor Domitian (A. D. 95). A body, said to be that of St. Andrew, was removed from Patræ to Constantinople in the time of the Emperor Constantine, thus showing that he was then believed to have died (whether as a martyr or not) in that town or neighbourhood. Gregory of Tours relates that manna, in the form of meal, or a miraculous stream of odiferous oil used to flow from his tomb on the day of St. Andrew (30th November). "The Acts of St. Andrew," a spurious work, are mentioned by Fabricius in his "Codex Apocryphus Novi Testamenti." They were received as genuine by some of the heretical sects. These acts of St. Andrew are not to be confounded with the account of his martyrdom noticed above. (The ancient authorities for the life of St. Andrew are

given in the following works among others—Tillemont, *Mémoires*, tom. i.; Cave, *Antiquitates Apostolicæ*; Fabricius, *Salutaris Lux Evangelii toti Orbi per divinam Gratiam exorients*; Gallandius, *Bibliotheca Patrum*, tom. i. pp. 145. seq.) J. C. M.

ANDREW, TOBIAS. [ANDREW, TOBIAS.]

ANDREW VLADIMIROVICH, a son of Vladimir Monomach [VLADIMIR MONOMACH], was born in 1102, and was prince of Pereyasavl during the contests between the Olgoviches and the Vladimiroviches, the descendants of Oleg and Vladimir. When Vsevolod Olgovich had made himself grand prince of Kiev, he commanded Andrew to deliver up Pereyasavl in exchange for Kursk, to which Andrew made the singular reply, that he preferred death in the country of his father and his grandfather to principedom in a country where his father had not been prince. Vsevolod sent his brother Sviatoslav to drive Andrew out, but Andrew defeated the invader and retained possession of his principedom till his death on the 22d of January, 1141. He was named by his subjects "The Good." (Article by Kraevsky in *Entsiklopedichesky Lexikon*, ii. 277.) T. W.

ANDREW. [WITHMAN.]

ANDREW YAROSLAVOVICH, the younger brother of Alexander Nevsky, was the first great prince of Vladimir, under the appointment of the Mongol Tartars, rebelled against them in 1250, and was obliged to take flight from Russia on his defeat. [ALEXANDER NEVSKY.] In 1257, on the death of Batu Khan, he ventured to return to Russia, obtained his pardon from the successor of Batu, and lived in submission as prince of Suzdal till his death in 1264. (Article by Kraevsky in *Entsiklopedichesky Lexikon*, ii. 282, 283.) T. W.

ANDREW YUREVICH, the son of Yury, or George Vladimirovich, great prince of Suzdal, was born at Suzdal in the year 1110. The ambition of his father was to obtain the principedom of Kiev, which at that time conferred a pre-eminence over the other independent princes of Russia; and he succeeded in his object, first in 1149, and a second time, after a dethronement, in 1154. There were no less than nine changes of the governing power in Kiev during a period of four years; and never was any series of wars more deserving of the sarcasm of Milton against the battles of the Heptarchy, that they were "the contests of kites and crows." In these wars Andrew distinguished himself by his bravery, and was rewarded, when his father had become prince of Kiev, by the principality of Suzdal. On the death of George in 1157, his son made no attempt to secure the succession to Kiev, but gave all his attention to strengthening and fully establishing his power in the principality of Suzdal. It had hitherto been the custom of

the Russian princes to consider their power as a property belonging not to themselves individually, but to their family in general; and it was common to see even those who had made conquests from the neighbouring chiefs distribute them at once among their own brothers or kinsmen. The spirit of Andrew's government was as much the reverse as in opposition to the public feeling he dared to make it; and he even seized on fiefs which his brothers already possessed, to increase his own authority. He persuaded the Novgorodians to receive a son of his own as their prince, in opposition to one proposed by Rostislav, prince of Kiev; he gained conquests over the Bulgarians; and in 1169, after a series of the most complicated intrigues, Kiev itself fell under his power, being captured by his son Mstislav Andreevich from Mstislav Iziaslavich, the successor to Rostislav. In the next year, Mstislav Andreevich besieged Novgorod, which had revolted, but the Novgorodians having brought in their despair an image of the Virgin Mother to the walls of the city, were so inspired by fancying they saw it weep, that they rushed out and completely routed and dispersed the enemy, taking such a number of captives that it is recorded that ten men of Suzdal were sold in the streets of Novgorod for a grivna, a sum at present equal to an English penny. In 1171, however, the Novgorodians, compelled by hunger, submitted themselves unconditionally to Andrew's will. He was less fortunate with Kiev, where Mstislav Rostislavich, whom he had appointed to be prince there, revolted and defeated Andrew's army of fifty thousand men. Andrew, who had lost his own son Mstislav, and was universally detested, was unable to renew the war. He perished by the hands of conspirators at his palace of Bogolyubovo, near Vladimir, on the 24th of June, 1174. The populace plundered his palace immediately on hearing of his death, and dragged his body through the streets. It was three days before it was even placed within the precincts of a church, as there was nobody to open the door, all the officials having got drunk on the occasion. Such was the treatment received by Andrew immediately after his death. At the present day, more than six centuries later, his memory is still fresh, and has long been popular with the inhabitants of Vladimir, who observe the day of his death with as much ceremony as the most sacred days of the church. In a lake, at a short distance, are some small floating islands of turf, and it is a tradition of the Vladimirians that these are the murderers of Andrew, that after his death they were, by order of his brother Michael, sewn up in baskets and thrown into the lake, but that the water refused to receive them; and that there they are doomed to float till the day of judgment, while every midnight their groans are distinctly audible.

The ambition of Andrew apparently aimed at the union of the greater part of Russia under his sway. It is considered by some historians, that if this object could have been achieved, the invasion of the Tartars in the earlier part of the following century might probably have produced no more durable effects in Russia than it did in Hungary and Germany, a short though deadly shock, instead of a tedious slavery of a quarter of a thousand years. The actual effect of Andrew's measures seems however to have been to weaken the principle of unity instead of restoring it. It is from the death of his father, Yury Dolgoruky, or George the Long-handed, that the almost entire isolation of the Russian principalities may be dated. The supremacy of the prince of Kiev was abolished, and during the life of Andrew Russia presented the appearance of ten almost independent kingdoms, an easy prey to a strong invader. (Article by Kraevsky in *Entsiklopedichesky Lexikon*, i. 277—282.; Ustrialov, *Russkaya Istoriya*, i. 160. 176, &c.) T. W.

ANDREWE, LAURENCE, a scholar and translator of books, and a printer in the early part of the seventeenth century. The time of his birth is unknown. He appears to have been a native of Calais, where he passed his early life. In 1510 he translated "The wonderful Shape and Nature of Man, Beasts, &c." printed at Antwerp by Doesborowe. He soon afterwards settled in London as a printer "in the sygne of the Golden Crosse" in Fleet Street. Here he published, in 1527, "The grete Herball, whiche gyueth parfyte Knowledge and Vnderstandyng of all Maner of Herbes," &c. folio. In the same year he printed "The vertuose Boke of Distyllacyon of the Waters of all Maner of Herbes, with the Figures of the Syllatoryes, first made and compyled by the Thyrtre Yeres Study and Labour of the moste conyng and famous Mayster of Phisyke Master Jheron Brynswyke, and now newly translate out of Duyche into Englysshe," &c. folio. Although he only appears on the title-page as the printer, it is probable that Andrew translated this work. Two other works printed by him, but without dates, have been preserved: "The Myrrour and Dyscrypeyon of the Worlde," &c. and "The Directory of Conscience," &c. In 1537 appeared "The Valuation of Golde and Siluer, made in the famous Cite of Antwarpe, and newly translated into Englyshe by me Laurens Andrew." This being printed at Antwerp without a printer's name, is supposed to intimate that Andrew was himself the printer, and had removed to that city. (Ames' *Typographical Antiquities by Herbert*, i. 412—413., where the titlepages of the above works will be found at length.) J. H. B.

ANDREWE, THOMAS, wrote a poem called "The unmasking of a Feminine Mach-

iavell," 4to. London, 1604. All that is known of the author is the fact mentioned in his poem, that he was at the battle of Nieuport in Flanders in 1600. An account of the work will be found in *Brydges' Censura Literaria*, ii. 225—227.

J. H. B.

ANDREWES, GERARD, D.D., an English divine and popular preacher, was born at Leicester in 1750. He studied at Westminster School, and Trinity College Cambridge; he became alternate evening preacher at the Magdalen and at the Foundling Hospitals; and was successively rector of Micklemham, rector of St. James's Westminster, and dean of Canterbury. He died the 2d of June, 1825. Though a man of high popular reputation, he left no further memorial of his talents than "A Sermon," 1798; "A Sermon preached at St. Nicholas, Deptford, June 6. 1803, before the Trinity Brethren;" and the substance of some lectures on the Liturgy, published in "The Pulpit of Onesimus" in 1809. (*Gent. Mag.* xcv. 84.; *Annual Biog.* 1826.)

J. H. B.

ANDREWES, or, as the name is now commonly written, ANDREWS, LANCELOT, bishop of Chichester, Ely, and Winchester successively, was descended from the ancient family of the Andrewes in Suffolk, and was born in Thames Street, in the parish of All Hallows Barking, London, in the year 1555, "of honest and godly parents," says Bishop Buckeridge in his funeral sermon upon Andrewes, "who besides his breeding in learning, left him a sufficient patrimony and inheritance, which is descended to his heirs at Rawreth in Essex." His father, after spending most of his time at sea, was chosen, towards the close of his life, master of the Trinity House at Deptford. Andrewes received instruction in grammar learning, first at the Coopers' Free-school Ratcliffe, under Mr. Ward, who "first obtained of his parents that he should not be a apprentice," and afterwards at Merchant Tailors' School, under Mr. Mulcaster. Here he "studied hard, while others played, reading late by candle and rising at four in the morning," and "by his extraordinary industry and admirable capacity, he soon outstript all the scholars under Master Mulcaster's tuition, being become an excellent Grecian and Hebrew, inasmuch as Thomas Wates, D.D., prebend and residentiary of St. Paul's and archdeacon of Middlesex, who had newly founded some scholarships in Pembroke Hall in Cambridge, sent him thither, and bestowed the first of his said scholarships upon him, which places are (since) commonly called the Greeke scholarships." (*Life by Isaacson.*) The same biographer tells us, that while Andrewes was a young scholar at the university, "he never loved or used any of the ordinary recreations, either within doores, as cards, dice, tables, chesse, and the like, or abroad, as butts, coys, bowles, and the like; but his ordinary exercise

and recreation was walking by himself or some other selected companion, with whom he might conferre and argue, and recount their studies." After he had been three years at the university, his habit was to come up to London twice a year to visit his parents, and during his stay, with the assistance of a master, whom his father had procured beforehand, that no time might be lost, he used to learn some language or art, which he had not attained before; and he was accustomed to travel on foot, in his journeys betwixt London and Cambridge, to and fro, till he became a bachelor of divinity, and "professed that he would not then have ridden on horsebacke, but that diverse friends began to finde fault with him and misinterpret him, as if he had forborne riding only to save charges."

After taking his degree of bachelor of arts, Andrewes was elected in 1576 fellow of his college. There was but one vacant fellowship, and Andrewes was chosen after an examination, in which his competitor was Mr. Dove, afterwards bishop of Peterborough. "In the meanwhile, Hugh Price, having built Jesus Colledge in Oxford, had heard so much of this young man, that, without his privity, he named him in his foundation of that colledge to be one of his first fellows there," or rather, as honorary or titular scholar. When he had taken his degree of master of arts, he applied himself to the study of divinity, and being appointed catechist at Pembroke, he read a lecture on the Ten Commandments every Saturday and Sunday at three o'clock, at which not only the under-graduates of his own college attended, but others also "out of other colledges in the university, and diverse also out of the country, did duely resort unto the colledge chappell, as a publique divinity lecture."

He now accepted an invitation from Henry, earl of Huntingdon, president of York, to accompany him to the north, "where God so blessed his painfull preachings and moderate private conference, that he converted recusants, priests and others, to the Protestant religion." After this, Sir Francis Walsingham, secretary of state to Queen Elizabeth, began to take notice of him. "He would never permit him to take any countrey-benefice, lest he and his great learning should be buried in a countrey-church;" but as "his intent was to make him reader of controversies in the university of Cambridge, he assigned him for his maintenance the lease of the parsonage of Alton in Hampshire." (Buckeridge.) Through the same influence Andrewes was preferred to the vicarage of St. Giles, Cripplegate, in London; and subsequently, in 1589, appointed a prebendary and residentiary of St. Paul's, and also a prebendary of the collegiate church of Southwell. "Being thus preferred to his own contentment," he turned his attention to preaching, and soon became celebrated as one of the

first preachers of his day. He preached at St. Giles's, and read divinity lectures at St. Paul's three times a week in term time. But his exertions in the discharge of the duties attached to his preferments brought him to so infirm a state of health, that for a while his life was despaired of. Upon the death of Dr. Fulke, master of Pembroke, in 1589, he was appointed to the mastership, which he resigned in 1605, "a place of credit, but of little benefit, for he ever spent more upon it than he received by it." When he became master of his college he found it in debt, but by his care and management he left above eleven hundred pounds in the treasury towards improving the college estate. His next promotion came from Queen Elizabeth. Being pleased with his piety and preaching, she appointed him one of her chaplains in ordinary (at that time there were twelve), and made him first in 1597 a prebendary, and some years afterwards, in 1601, dean of Westminster, and "all this," says Buckeridge, "without all ambition or suite of his owne, God turning the hearts of his friends to promote him for his great worth."

Andrewes did not attain any higher dignity than the deanery of Westminster during this reign, though he had the offer of more than one bishopric. "When the bishopricks of Ely and Salisbury were void, and some things were to be pared from them, some overture being made to him to take them, he refused them utterly." (Buckeridge.) He soon, however, grew into far greater esteem with Elizabeth's successor, King James, who "admired him beyond all other divines, not only for his transcendent gift in preaching but for the excellency and solidity in all kinde of learning." While still dean of Westminster, Andrewes attended the Hampton Court conference as one of the commissioners on the part of the church, and was one of the forty-seven divines who were appointed to make the new translation of the Bible into English. He was at the head of the company of ten who met at Westminster, and had to translate the Pentateuch and the historical books of the Old Testament, from Joshua to the end of the second book of Kings.

When the bishopric of Chichester was vacant, James promoted him to that see, to which he was consecrated, November 3. 1605, giving him also, because of the poorness of the bishopric, the rectory of Cheam in Surrey, to hold in commendam, and at the same time he made him his lord almoner. The next year (September, 1606) James summoned several of the Scotch clergy to appear before him at Hampton Court, and deliver their opinion as to the lawfulness of the meeting which had been lately held at Aberdeen by a small number of Presbyterian ministers, in defiance of the royal prohibition. He determined also, that four of his English

bishops should each preach a sermon upon episcopacy, and the authority of princes in ecclesiastical matters, hoping that the controversy between the kirk and the hierarchy, being learnedly managed, would bring the Presbyterians out of their mistakes, or at least make them more tractable. Andrewes was one of the four. The text of his sermon, which is extant, is taken from Numbers, x. 1, 2., from which he tried to prove the authority of secular princes for convening synods and councils. The same is the subject of a Latin treatise which he published three years afterwards, and which was occasioned by the following circumstances. James, in his "Defence of the Right of Kings," had asserted the authority of Christian princes over causes and persons ecclesiastical. An answer to this royal treatise appeared under the name of Matthew Tortus. This Matthew Tortus was almoner to Cardinal Bellarmine; but it was supposed at the time that the cardinal himself was the author of the work, and that he assumed the name of his almoner by way of disguise. James appointed Andrewes to answer the cardinal, which he did in the following work:—"Tortura Torti, sive ad Matthæi Torti Librum Responsio, qui nuper editus contra Apologiam Serenissimi Potentissimique Principis Jacobi, Dei gratiâ, Magnæ Britanniæ, Franciæ, et Hiberniæ Regis, pro Juramento Fidelitatis," 4to. London, 1609, printed by the king's printer, and dedicated to the king. In this treatise, Andrewes maintains, that "kings have power to call synods and confirm them, and to do all other things, which the emperors before diligently performed, and which the bishops of those days willingly acknowledged to belong to kings."

In the same year that this defence appeared, Andrewes was translated to the see of Ely, to which he was consecrated September 22. 1609, and sworn one of his majesty's privy counsellors of England. He was subsequently made a privy counsellor of Scotland, on the occasion of James's visit to that kingdom. In this office we are told that he spoke and meddled little in civil and temporal affairs, being out of his profession and element; but in cases that any way concerned the church and his calling, he spoke fully and home to the purpose.

In 1610 Bellarmine published "*Pro Responsione suâ ad Librum Jacobi, magnæ Britanniæ Regis, cui Titulus est, triplici modo triplex Cuneus;*" to which Andrewes rejoined in this treatise, "*Responsio ad Apologiam Cardinalis Bellarmini, quam nuper edidit contra Prefationem Monitorium Serenissimi ac Potentissimi Principis Jacobi, &c., omnibus Christianis Monarchis, Principibus atque Ordinibus inscriptam,*" 4to. London, 1610.

Bancroft, archbishop of Canterbury, dying in the course of the same year, it was gene-

rally expected that the king would make him primate. But James appointed Abbot, who favoured the Puritans. The opinion of Clarendon as to this choice is this, "if he (Bancroft) had been succeeded by Bishop Andrewes, or any man who understood and loved the church, that infection would easily have been kept out, which could not afterwards be so easily expelled." While Andrewes was still bishop of Ely, he was appointed on the commission to try the suit instituted by Lady Frances Howard, in 1613, to obtain a sentence of nullity in regard to her marriage with the Earl of Essex, and with three other bishops he pronounced in favour of the nullity of the marriage. This seems to be the only blot on his character. In 1617 James visited Scotland, and as he had told the Presbyterians that he would bring with him some of his English theologians to enlighten their minds, he kept his word. He was attended by Andrewes, Laud, Hall, and a few others; but all their preaching was ineffectual to bring over the Presbyterians to conformity with the church of England.

Andrewes had now sat nine years in the see of Ely, when he was translated to Winchester, February 18, 1618. The king bestowed upon him at the same time the deanery of the royal chapel, and these two last preferments he held till his death. In 1621 occurred the unfortunate accident which befell Archbishop Abbot, who unintentionally killed with an arrow the keeper of Lord Zouch in Bramzil Park, Hampshire. Andrewes was one of the commissioners appointed by the king to examine whether the archbishop had contracted an irregularity; a serious question, as it involved the loss of all ecclesiastical preferments and sacerdotal functions. Andrewes, who the archbishop suspected would be his greatest foe, proved his best friend; for when several bishops inveighed against the irregularity of Abbot, he checked them:—"Brethren," said he, "be not too busy to condemn any for uncanonicals, according to the strictness thereof, lest we render ourselves in the same condition;" and it was chiefly owing to him that the commissioners returned answer to the king that they were not unanimous, whether any irregularity had been contracted, but they advised him, by way of precaution, to grant a restitution or dispensation to the archbishop by a commission of clergymen; and he was one of the body of bishops who were delegated in consequence to dispense with any irregularity, or suspicion of irregularity, "in majorem cautelam," as the term is, in case any irregularity had been contracted. This same year James summoned a parliament to meet him, and Bishop Andrewes preached the opening sermon, which is among his discourses, on the Psalm for the day, the sixteenth of the month, Ps. 82. v. 1. As symptoms of a refractory spirit had shown themselves, the

bishop enforced the duty of obedience; but the admonition was futile, for James was compelled to dissolve the parliament within a month after its meeting.

King James died on the 27th of March, 1625; but his successor, Charles I., held Andrewes in no less respect than any of his predecessors. In the second year of this reign, 1626, Andrewes died at Winchester House, on Monday, September 25., which was his birthday, in the seventy-first year of his age, and was buried in the upper aisle of the parish church of St. Saviour's, Southwark, in which parish Winchester House then stood. His executors erected a monument of marble and alabaster to his memory, with a long Latin inscription, containing an epitome of his life and character, written by one of the bishop's chaplains. This monument was repaired in 1764; and not many years ago, being opened to make room for another corpse, the hair of his beard and his silk cap were found undecayed. Andrewes never married. This fact is recorded in his epitaph in these words:—"Coelebs hinc migravit ad aureolam celestem" ("he went hence unmarried to receive the heavenly crown"). From this it has been surmised that the bishop favoured the Romish tenet of clerical celibacy; but there is nothing in his writings to support the supposition, and the inscription only records a fact.

The reputation which Andrewes had for learning among his contemporaries may be seen from the following extracts:—"The world wanted learning to know how learned this man was, so skilled in all, especially Oriental languages, that some conceive he might, if then living, almost have served as an interpreter-general at the confusion of tongues." (Fuller, book xi.) He is said to have known fifteen languages. In the epitaph upon his monument he is called "an infinite storehouse, a stupendous oracle, of languages, arts, and sciences, and all things human and divine; an incomparable bulwark of the orthodox church of Christ, in conversation, writings, prayer, example." This is the usual high-flown language of the times; but Andrewes was indisputably the most learned of his English contemporaries, excepting Usher, in the Fathers, Ecclesiastical Antiquities, and canon law. He was the head of that school which began to rise in England in the sixteenth century, which appealed to antiquity and history in defence of the faith of the church of England in its conflicts with Rome. To express his theological tenets briefly, he was of the school which is generally called the school of Laud, holding the doctrines of apostolic succession, that "the true and real body of Christ is in the Eucharist," and entertaining high notions of ecclesiastical authority. He was opposed to the Puritans, who in consequence called his doctrine irrational, atheistical, and worse

than that of Arminius. They also charged him with popery and superstition, because of the ornaments of his chapel, and the ceremonies there practised. But Andrewes was a man of more moderation than Laud, as this circumstance will suffice to show. In 1625, Laud urged King Charles to have the five predestinarian articles, which had been determined upon by the synod of Dort, debated in the convocation of the clergy, to show that they were never at any time the received doctrines of the church. The king recommended Laud to consult Andrewes as to the propriety of the measure. Andrewes strongly opposed the renewal of the disputation, which he said had already done too much mischief, and Laud ceased to agitate the subject.

As a preacher, he was considered among the first, if not the first, of his day. Upon the composition of his sermons he bestowed the greatest care, for most of them were revised thrice before they were preached; and he used to say, that "when he preached twice a day at St. Giles's, he prated once." It would seem, too, that his powers of language were accompanied by an effective delivery; for, says Fuller, "he was an inimitable preacher in his way, and such plagiarists who have stolen his sermons could never steal his preaching, and could make nothing of that whereof he made all things as he desired." Modern critics accuse him of affectation, forced similes, and allusions. Dr. Birch, in his life of Archbishop Tillotson, ascribes to him "the corruption of the oratory of the pulpit;" and another critic goes so far as to say, that he "reduced preaching to punning, and the eloquence of the chair to the buffoonery of the stage." This is not true. The bishop indulges, though but rarely, in a passing pun or witticism; but his sermons are characterised by piety, learning, and sound sense. Yet the style is too affected, and the divisions too unnatural to allow of their being proposed as models for imitation. They contain rich materials for judicious use. As to the piety and virtue of Andrewes, there can be only one opinion. The life of this "peerless prelate," or, as Laud calls him in his diary, "the light of the Christian world," both public and private, was most exemplary. His life was in a great measure a life of prayer; "the great part of five hours every day did he spend in prayer and devotion to God." "When he came to have an episcopall house with a chapell, he kept monthly communions inviolably." (Buckeridge.) His enemies, after his death, accused him of covetousness, because he died rather rich. But he was wont to say, "good husbandry is good divinity;" and his charity was extensive, commencing when he had but little, and increasing in proportion with the increase of his income. In the dispensation of this charity, it is observed, that

he gave strict charge to those whom he made the instruments of his bounty, not to disclose the source whence the relief came. His private alms during the last six years of his life amounted to one thousand three hundred and forty pounds; and the total of the pious and charitable works mentioned in his will amounted to the sum of six thousand three hundred and twenty-six pounds. The celebrated scholars Isaac and Meric Casaubon, Cluverius, the elder Vossius, Grotius, Du Moulin, Barclay, and Erpenius, often experienced his liberality. He offered Erpenius a large stipend if he would come to England to teach the Oriental languages.

He was "given to hospitality;" his table was kept on a liberal footing, and it was open to "all people of quality and worthy of respect, especially to scholars and strangers;" and his guests observed of him, that "his lordship kept Christmas all the year, in respect of the plenty they ever found there." On one occasion, when he entertained King James at Farnham Castle for three days, he spent three thousand pounds. By his station in the church he had at his disposal the election of scholars into Westminster School, and from thence to the two universities, and also of many scholars and fellows in Pembroke, and Jesus, and Peterhouse, and he exercised the greatest impartiality in the elections and presentations to these societies. In the bestowal of church patronage he took the greatest care to select men of character and abilities: "he seldom gave a benefice or preferment to him that petitioned or made suit for it: he gave to men of note that he thought wanted preferment, before they knew of it." His practice was to employ his chaplains to make inquiry for such men at the universities, and not content with preferring them, he would previously entertain them, and then furnish them with means, not only to defray the expenses of their journeys, but for the necessary fees of institution.

Of his gratitude the following instances are recorded:—To the son of his first schoolmaster, Mr. Ward, he gave the living of Waltham in Hampshire, and "Master Mulcaster, his other schoolmaster, he ever reverently respected during his life, in all companies, and placed him ever at the upper end of his table, and after his death caused his picture, having but few others in the house, to be set over his study door." He not only distinguished his master openly, but often helped him privately out of his purse, and at his death he bequeathed a legacy of twenty pounds to Mulcaster's son. Buckeridge says that he often lamented to him and others that he could not find a fit opportunity to show his gratitude to Doctor Watts, who bestowed upon him his first scholarship at Pembroke. After much inquiry for the kindred of Dr. Watts, he found but one, and to him, "as he was a scholar," he gave pre-

ferment in Pembroke Hall; and by his will he ordered that the two fellowships, for the foundation of which at Pembroke he left a certain sum, should be supplied from the scholars on Dr. Watts's foundation, if such scholars should be found qualified.

On his promotion to the bishopric of Chichester he had engraven on the episcopal seal these words of St. Paul, "Et ad hæc quis idoneus?" i.e. "And who is sufficient for these things?" "Three vices," says Buckeridge, "he did much reprove, which were too common in that age—usury, simony, and sacrilege." As to his aversion to simony, it is recorded by his biographer, that for refusing to admit to livings several persons whom he suspected to be simoniacally preferred, he suffered much by suits of law, choosing to be compelled against his will by the law to admit them, rather than voluntarily to do that which his conscience made scruple of. He was particularly careful to keep in repair all the houses of his spiritual preferments, and spent upon them at times large sums: as upon the houses connected with the see of Ely, two thousand four hundred and forty pounds; upon those connected with Winchester, two thousand pounds. While bishop of Winchester, besides freeing the bishopric from a pension of four hundred pounds, which his predecessors had paid, he refused several large sums for the renewal of leases, because he conceived such renewal would be prejudicial to his successors.

"His gravity," says Fuller, "in a manner awed King James, who refrained from that mirth and levity in the presence of this prelate, which otherwise he assumed to himself:" yet Andrewes, in the words of his biographer, was gravely facetious. An amusing specimen of this grave wit is to be found in the life of the poet Waller, prefixed to his works. Milton, at the age of seventeen, wrote a Latin elegy upon him. The autograph of the bishop may be seen in Whitaker's "History of Craven," No. 29. p. 253.; portions of his will in Gutch's "Collectanea Curiosa," vol. ii. p. 19.; and original portraits of him are preserved at Pembroke, Cambridge, and the Bodleian library, Oxford.

Besides the two already mentioned, Andrewes has left the following works:—The best known of his writings are some small devotional works. 1. "A Manual for the Sick." 2. "Private Devotions; or, Daily Prayers and Meditations." Both these works were composed by Andrewes in Greek and Latin, but neither of them was published during his lifetime. The "Manual for the Sick" he is supposed to have used in the visitation of his parishioners at St. Giles. His "Private Devotions" were composed after he was bishop of Winchester. "Some time before his death the manuscript was scarcely ever out of his hands. It was found worn in pieces by his fingers, and wet with

his tears." The Devotions were printed at the Oxford press in 1675, in two parts; the former in Greek and Latin, the latter in Latin only. But Dr. Drake had published, in 1648, an English translation of the first part, as well as of the whole of the "Manual" from a Greek transcript, presented to him by Mr. Wright, who had written them out for the bishop's use. "Prayers for the Morning and Evening and Holy Communion" are also announced in the title-page, but they are not in the body of the work. In 1730 appeared a new translation of the first part of the "Devotions" along with the "Manual for the Sick," by Dean Stanhope, published after his death by the Rev. T. Hutton. This is however a paraphrase, containing interpolations. It was reprinted by Bishop Horne, then dean of Canterbury, with some alterations. The most correct edition is the late one, published by the Rev. Peter Hall, 12mo. London, 1830. 3. "Holy Devotions, with Directions to pray." London, 1655, 4th edition. This work was first published in 1630, by a person bearing the initials H. I., with a preface, and this title, "Institutiones Pie, or Directions to pray," without any intimation that they were written by Andrewes. Three editions were published in this manner; the third in 1640; and they were printed by Henry Seile. Seile published the fourth edition in 1655, in which he omitted the original preface of H. I. and substituted a preface of his own, in which he announced the work as the composition of Bishop Andrewes, stating that the three former editions had been brought out by a kind foster-father. The Latin title, "Institutiones Pie," was also superseded by the English title, "Holy Devotions;" a seventh edition appeared in 1684. The Rev. W. H. Hale has lately published an excellent edition, 12mo. London, 1839, from whose preface the above is taken. He supposes H. I. to be Henry Isaacson. 4. "Ninety-six Sermons. Published by His Majesties special command." fol. London, 1629; 2d edition, 1631. Watt says three editions were published in 1628, 1629, 1631; but the edition of 1631 has upon the title-page, 2d edition. These sermons were published after the author's death, by direction of Charles I. and dedicated to the king, by Laud, then bishop of London, and Buckeridge, bishop of Ely, who preached Andrewes's funeral sermon. Charles is said to have recommended them to his children a little before his death. It is by these sermons alone that Andrewes's merit as a preacher should be tested, for they are the only sermons which are authentic, and which he left perfect. The editors declare that, in accordance with the king's command, they have published from the papers of the bishop all that they found perfect, without any alteration; "as the sermons were preached, so are they published;" and they add, "to them he had been most kind, and in them he

most excelled." Most of them were preached before Elizabeth and James, on the great festivals of the church: eight are upon the conspiracy of the Gowries; ten upon the Gunpowder Treason. The finest of these sermons is the Passion Sermon on Lamentations, i. 12., which Bishop Horne more than once preached in modernised language. They are reprinted in the Library of Anglo-Catholic Theology, along with nineteen sermons on prayer and the Lord's prayer, and seven on the Temptation, 8vo., Oxford, 1841—1843, 5 vols. 5. "Opuscula quedam Posthuma," 4to. London, 1629, a volume containing fourteen tracts in Latin and English, and dedicated to Charles I., by the Bishops of London and Ely. The contents are—Four Sermons: one of which is his "Concio ad Clerum pro Gradu Doctoris;" a second delivered before James, August 5., 1606, at Greenwich, on the occasion of the visit which Christiørn IV., king of Norway and Denmark, paid to James; a third, delivered at the same place, on the occasion of the departure of the king's son-in-law, Frederick, count palatine of the Rhine. Three Theological Determinations, held in the public divinity school of Cambridge:—whether the civil magistrate has a right by the law of God to require an oath of an accused person, and how far it may be lawful;—concerning usury;—in defence of tithes. This last was his thesis for the degree of doctor of divinity. Three Letters, in reply to three of Peter du Moulin, on episcopacy. All these are in Latin. The following are in English: "Stricturæ, or a Brief Answer to the Eighteenth Chapter of the First Book of Cardinal Perron's Reply, written in French, to King James his Answer, written by Mr. Casaubon in Latin." "An Answer to the Twentieth Chapter of Cardinal Perron's Reply." "A Speech, delivered in the Star Chamber, against the two Judaical Opinions of Mr. Traske." "A Speech delivered in the Star Chamber concerning Vows, in the Countess of Shrewsbury's case." 6. "The Moral Law expounded:—1. largely; 2. learnedly; 3. orthodoxly: That is, the long-expected and much-desired work of Bishop Andrewes on the Commandments, being his lectures, many years since, in Pembroke Hall chapel, which have ever since passed from hand to hand in manuscripts, and been accounted one of the greatest treasures of private libraries, but never before this published in print; and hereunto is annexed Nineteen Sermons of his on Prayer in general, and upon the Lord's Prayer in particular. Also Seven Sermons upon our Saviour's Temptation in the Wilderness; both which two latter treatises, though before printed, yet being much worn out of press, were thought fit, for divers reasons, to be added to this work," fol. London, 1642, published by Michael Sparke, the Puritan bookseller, who published Prynne's works,

and dedicated by a Presbyterian editor, John Jackson, to the two Houses of Parliament. A new and more authentic edition of the "Exposition of the Moral Law" alone was published in 1650, fol. London, from the bishop's own copy, with many alterations, and some notes and a preface. The editor is unknown. 7. "Αποστολικά Sacra; or, A Collection of Posthumous and Orphan Lectures, delivered at St. Paul's and St. Giles his Church," fol. London, 1657. The editor, T. P., acknowledges that these discourses were "only taken by the ear from the voluble tongue of the dictator, as he delivered them out of the pulpit, and so are infinitely short of their original perfection. We must not judge by these lectures what kind of preacher their author was." 8. Various letters in the "Epistolæ Remonstrantium," and one respecting the works of Hooker. 9. "The Form of Consecration of a Church or Chapel, and of the Place of Christian Burial, exemplified by Lancelot late Lord Bishop of Winchester." 24mo. London, 1659. 10. "Discourse of Ceremonies retained and used in Christian Churches." 12mo. London, 1653. This last work is perfectly unauthenticated. In the library of Trinity College, Dublin, is preserved a manuscript volume in Latin, attributed to Andrewes, on "The Form of Government in the Old and New Testament." The bishop is said to have materially assisted Henry Isaacson, his amanuensis, in the composition of that author's chronological work, the "Saturni Ephemerides." Isaacson has left a Life of Andrewes, chiefly upon his private character. There is no complete life yet. (Isaacson, *Life of Bishop Andrewes*, first published in 1650, incorporated the next year in Fuller's *Abel Redivivus*, and edited lately by the Rev. S. Isaacson, 8vo. London, 1829; Buckeridge, *Funeral Sermon* upon Andrewes, appended to the editions of 1629 and 1631; Cassan, *Lives of the Bishops of Winchester*, 8vo. London, 1827, vol. ii., which contains the best account of Andrewes yet extant; Kippis, *Biographia Britannica*; Collier, *Ecclesiastical History*, part ii. book 8.; Fuller, *Church History of Britain*, books x. and xi., and *Worthies of England*; Prefaces to *Nineteen Sermons on Prayer*, 8vo. London, 1830, and to the Rev. P. Hall's edition of the *Private Devotions*; Is. Casaubon, *Epistola*, fol. Rotterdam, 1709.)

C. J. S.
ANDREWS, GEORGE, was a member of the society of the Middle Temple, who compiled reports of cases argued in the court of king's bench from Trinity term, 1737, until Easter term, 1739, both inclusive. The first edition of these reports was published in 1754, in folio; a second edition, in octavo, was published in Dublin in 1791, under the supervision of Mr. Vernon, a practitioner of some eminence at the Irish bar. In the preface to the second edition, they are

stated by the editor to be "deserving, in general, the character of accurate, judicious, and satisfactory reports." Some of the same cases are reported by Sir John Strange, and also in the anonymous compilation which is cited and known by the name of "Cases temp. Lord Hardwicke;" and the superiority of Andrews's Reports is manifest. Of the personal history of the author little is known. In the books of the society of the Middle Temple, he is described as "the only son of George Andrews of Wells, in the county of Somerset, gentleman;" and it appears from the same authority that he was admitted a member of the society in 1728, was called to the bar in 1740, and was alive in 1776. At the time of the compilation of the Reports, therefore, he was not a barrister, and was probably attending the courts as a student in conformity with that which was at that period the ordinary course of a legal education.

D. J.

ANDREWS, HENRY, was originally educated as an artist. In 1797 he commenced the publication of a work, entitled "The Botanist's Repository," which was published at intervals, in London, till the year 1814, and consists of 10 volumes in 4to. It consisted of a series of coloured engravings of new and rare plants, and was accompanied with a Latin and English description of each plant, with remarks on its history and mode of culture. Although this work, both in an artistic and botanical point of view, has many deficiencies, it has the merit of having drawn attention to a variety of interesting plants, as well as preparing the way for the more elaborate and accurate works of the same kind that are published at the present day. In 1802 he commenced the publication, in folio, of a work on the heaths, with the following title, "Coloured Engravings of Heaths; the drawings taken from living plants only; with the appropriate specific character, full description, native place of growth, and time of flowering of each, in Latin and English; each figure accompanied by accurate dissections of the several parts upon which the specific distinction has been founded, according to the Linnæan system. London." This work was in 4 volumes. Subsequently a smaller edition, in 6 volumes large 8vo., was published in London. From 1805 to 1828 Andrews published a series of coloured engravings of the species of *Geranium*, entitled "*Geraniums*; or a Monograph of the Genus *Geranium* : containing coloured figures of all the known species." It was completed in 2 volumes, 4to. Another work of the same kind, on the genus *Rosa*, was also published, at the same time, and was completed in 2 volumes, 4to., entitled "*Roses* : a Monograph of the Genus *Rosa* ; containing coloured figures of all the known species and beautiful varieties, drawn, engraved, described,

and coloured from the living plants." Andrews lived in London during the chief part of his life, and died there.

E. L.

ANDREWS, JAMES PETTIT, an historical and miscellaneous writer, was a younger son of Joseph Andrews of Shaw House, near Newbury, Berks, where he was born in 1737. He was educated under a private tutor, the Rev. Mr. Matthews, rector of his native parish. In his nineteenth or twentieth year he became a lieutenant in the Berkshire militia, but he appears afterwards to have led a retired and studious life. In 1788 he published a pamphlet calling attention to the hardships suffered by chimney-sweepers' apprentices, which is said to have produced the act passed during the same year (28 Geo. 3. c.28.) for their protection. In 1789 he published "Anecdotes, &c. ancient and modern, with Observations," London, 8vo., dedicated to his brother, Sir Joseph Andrews. He describes this work as the fruit of "a retirement of some years, with the uninterrupted perusal of a library composed chiefly of such volumes as are not in the way of every student." This collection will still repay the perusal of the lover of *ana.* It belongs to a class of works of which later years have produced several specimens — clusters of curious passages and anecdotes, collected from obscure authors, and arranged together only by that species of association which may be supposed to accompany unpremeditated table talk. The resources of the writer in the one case, as of the converser in the other, are exhibited in the facility with which he can bring together an array of illustrations from distant and unconnected quarters, without appearing specially to exert himself for the occasion; and his success will depend on the quantity of miscellaneous reading with which his mind is stored. Andrews had evidently a vast command of materials, but he was rather deficient in the playfulness necessary to give his elucidation that unpremeditated air which is the principal charm of such collections, and he scarcely improved his book by ornamenting it with some specimens of the ponderous humour of Captain Grose. Andrews published a supplement to his "Anecdotes" in 1790. In 1794 he published "The History of Great Britain connected with the Chronology of Europe; with Notes, &c. containing Anecdotes of the Times, Lives of the Learned, and Specimens of their Works." Vol. i. from Cæsar's invasion to the deposition and death of Richard II. 4to. London. In 1795 he published a continuation, part 2. of vol. i. "from the deposition and death of Richard II. to the accession of Edward VI." The work is thus incomplete. It must have been a very useful fragment at the time when it appeared, and nothing but the progress which discovery in relation to British history has made in recent years would pre-

vent it from still being so. The plan of the work was founded on that of Dr. Henry, to whom Andrews acknowledges his obligations. A brief narrative of the internal civil and military history of England is given in what printers call the even page, and on the opposite or odd page there is a corresponding general chronology, to enable the reader to synchronise English history with that of the rest of the world. The continuous narrative is followed at intervals by a chapter containing "incidents, biographical sketches, specimens of poetry," &c., and another containing "anecdotes and observations relating to the religion, government, manners, &c. of Great Britain." In these departments the author shows an extensive knowledge of English literature and the history of legislation, and much research among county histories and in other obscure quarters, for illustrations of natural manners. The style is condensed and clear. Its chief defect consists perhaps in want of ease,—a too pertinacious adherence to "the dignity" of the historical style. Andrews seems to have discontinued this work for the purpose of completing Henry's History, which, in 1796, he brought down to the accession of James I. (1 vol. 4to. and 2 vols. 8vo.) He translated "The Savages of Europe," a popular French novel now forgotten. In 1798 he published "The Inquisitor," a tragedy, in five acts, altered from the German, in conjunction with his friend H. J. Pye, the poet laureate. He was a contributor to the "Archæologia" and the "Gentleman's Magazine." On the establishment of the London police magistracy in 1792, he was appointed magistrate for Queen Square and St. Margaret's, Westminster. He died in London 6th of August, 1797. He had married Anne, daughter of the Rev. Mr. Penrose, rector of Newbury. He survived her twenty years. He left two sons (one of whom succeeded to his brother's baronetcy) and a daughter. His latter years were spent in the midst of a large circle of literary friends. (*Gent. Mag.* lxxvii. 796.; *Lyson's Environs*, v. 186.)

J. H. B.

ANDREWS, JOHN, LL.D., author of several historical works and a multitude of political pamphlets. The only biographical notice of this forgotten author that can be discovered is the following entry in the obituary of the "Gentleman's Magazine" for February, 1809: "At his house at Kennington, Surrey, in his seventy-third year, Dr. John Andrews, a gentleman well known in the literary world. By his death the nation is deprived of an able historian, a profound scholar and politician, and a man ever ready to take up his pen in his country's cause." His most important works are—1. "The History of the Revolutions of Denmark, with an Account of the present State of that Kingdom and People," 2 vols. 8vo.

London, 1774. This is simply a history of Denmark, written straight on without any division into chapters or parts, and with no contents, rubric, index, or other facilities for reference. The style is singularly inartificial and conversational, and the author seems wisely to have avoided that imitation of the great historians of his age, which has been so injurious to the perspicuity of many inferior writers. A Danish translation was published at Copenhagen in 1786. 2. "History of the War with America, France, Spain, and Holland, commencing in 1775 and ending in 1783, with Portraits, Maps, Charts, &c." London, 1785—1786, 4 vols. 8vo. This work has none of the structural defects of the other; there are suitable divisions, and an ample index to each volume. It has an air of impartiality, though it was avowedly published in vindication of the conduct of the war on the side of Britain, and was printed by royal licence, probably with a view to its protection from a reprint in Ireland. As in his other work, the author here shows a remarkable simplicity of style, except in the coining of some new words, e.g. "Treasure of the nation being profused." Britain not to expect "condescendence on the part of its colonies," &c. An introduction to this work, affording a rapid view of the state of Europe at the close of the Canadian war, is written with a degree of spirit and energy decidedly indicative of another and a more eloquent pen. The titles of Andrews' works, to the number of fourteen, will be found in Watts's "Bibliotheca." J. H. B.

ANDREWS, LANCELOT. [ANDREWES, LANCELOT.]

ANDREWS, LAWRENCE, lived in the reign of Henry VIII. Nothing is known of him but that he translated into English the following works:—1. "Speculum Mundi." 2. A work on zoology. 3. One on distillation. He is therefore among the very earliest of those who printed works in English on scientific subjects. (Tanner, *Bibl. Britannico-Hibernica*.) A. De M.

ANDREWS, MILES PETER, a dramatic writer, and a member of Parliament, but more renowned as a man of fashion, and a giver of dinners, than as either an author or a statesman. The time of his birth is not known. He was the son of a merchant in the city of London, by whom he was educated at Utrecht, with the view, it is supposed, of his superintending a foreign branch of his father's establishment. He did not however show a taste for commerce; and, on his return, connected himself with the theatrical circles of London. His earliest dramatic production is "The Election," a musical interlude, published in 1774. In 1781 he published "Dissipation," a comedy; in the same year "The Baron Kinvervankotsprakengetchdern," a musical comedy; and, in 1790, "Better Late than Never," a comedy. All these, with

several others which are unprinted, have long ago disappeared from the stage. By the death of an elder brother he succeeded to a large fortune and a lucrative gunpowder manufactory at Dartford. In 1790 he was chosen member for Bewdley, and sat for that borough till his death. In his latter years he occupied the mansion overlooking the Green Park, built by Lord Grenville, and became celebrated for the splendour of his entertainments. The public were long occupied by mysterious rumours of his having been visited by the ghost of his boon companion Lord Lyttleton, but it remained for Mr. Ward, author of "Tremaine," in his "Illustrations of Human Life," published in 1837, to authenticate the occurrence as an "interposition of the hand of Providence," by giving a narrative of it from Mr. Andrews' own lips. It will perhaps satisfy the majority of readers as to the nature of the phenomenon simply to explain, that the ghost-seer had been entertaining a large party, and was by his own account wakened out of a "feverish sleep" to encounter the spectre. Mr. Andrews died on the 18th of July, 1814. He was a lieutenant-colonel in the Prince of Wales's volunteers. (*Gent. Mag.* lxxxiv. 190, 191.; *Biog. Dramatica; Public Characters* for 1809, 1810, 523, et seq.)

J. H. B.

ANDREWS, WILLIAM EUSEBIUS, a polemical essayist on the side of the Roman Catholic church, and a bookseller in London, was born at Norwich on the 15th December, 1773, of parents who were converts to the Roman Catholic faith. He was apprenticed as a printer to the proprietors of the "Norfolk Chronicle," and on the termination of his indenture was entrusted with the editorship of that paper. Having a strong partiality for religious polemics, he established in London the "Orthodox Journal," which he edited and published. His exertions appear to have been much impeded by the disputes in the Roman Catholic board at the commencement of the present century, and by his own want of capital; and he was compelled to discontinue his publication. A periodical, which he in the meantime originated in Glasgow, called "The Catholic Vindicator," had but a short existence. In 1820 he projected and edited the "Catholic Advocate," which existed for only nine months. In 1822 he commenced a nearly equally short editorship of "The Catholic Miscellany" and "The People's Advocate." In the following year he re-established the "Orthodox Journal," and with occasional breaks he continued to edit it, and to contribute to "The Truth-teller," for several years. In 1824 he published "A critical and historical Review of Fox's Book of Martyrs, showing the Inaccuracies, Falsehoods, and Misrepresentations of that Work," 8vo. London. It was published in numbers at threepence each, with woodcuts, the first

of which represents the Devil prompting Fox as he writes. This work was the natural fruit of the anti-catholic animosity of the day. The author's object of casting odium on his opponents is best accomplished in details of the persecution of the Roman Catholics under Elizabeth, and an account of the later penal laws of Ireland. As a criticism on Fox, the work exhibits occasional ingenuity, but not much learning or impartiality. In 1835 Mr. Andrews established "The London and Dublin Orthodox Journal," which he continued to superintend till his death, which occurred on the 7th April, 1837. Besides the works already mentioned, he wrote several controversial pamphlets, in which, as well as in a book of elementary instruction, called "The Catholic School Book," he never lost sight of his favourite object, the defence of his own faith. (*The London and Dublin Orthodox Journal*, Nos. 95, 96.)

J. H. B.

ANDREZEL, BARTHELEMI PHILIBERT PICON D', a French ecclesiastic, classical critic, and journalist, was born in 1757 at Salins in Franche-Comté. He was a younger son of that Viscount Andrezel who founded the French academy of Oriental languages at Constantinople. He was educated at the military academy of La Flèche, and having afterwards taken orders, advanced rapidly in ecclesiastical preferment. In 1782 he became vicar-general to the archbishop of Bordeaux; in 1785 he was deputed to the general assembly of the clergy, and in 1786 became a member of the states of Bretagne, as titulary of the abbey of Saint Jacut. Refusing to take the oath tendered to the clergy in 1792, he emigrated to England, where he remained till 1803. In 1809 he became one of the inspectors-general of the university erected by Napoleon in the preceding year, and he was confirmed in this office at the restoration. He had in the meantime been connected with the "Journal des Curés" and other periodicals. In 1809 he published anonymously a translation of Fox's history of the early part of the reign of James II., under the title "Histoire des deux derniers Rois de la Maison de Stuart," 2 vols. 8vo. Several passages were expunged from this work by the imperial censors of the press. He edited "Excerpta e Scriptoribus Græcis," which passed through several editions. He was dismissed from his office of inspector-general in 1824, and died on the 12th of December, 1825. (*Biog. des Hommes vivants; Biog. des Contemporains; Biog. Universelle; New Annual Register*, xxix. 392.)

J. H. B.

ANDRI. [ANDRY.]

A'NDRIA, NICOLA, was born in 1748 at Nassafra in the province of Otranto, where he received his first education, and early devoted himself with zeal to the study of mathematics. In 1766 he went to Naples,

where after continuing for some time to study the physical sciences, he began that of medicine, his chief teacher being Cotugno. In 1771, before he had received his diploma, he commenced lecturing on experimental chemistry and medicine. In 1775 he was appointed professor of natural history in the university of Naples, in 1777 professor of agriculture, and in 1801, 1808, and 1811, he was appointed in succession to the professorships of physiology, the theory of medicine, and pathology and nosology. He died in 1814.

Andria's chief works are as follows:—1. "Trattato delle Acque Minerali." Naples, 1775, 8vo. and in an enlarged edition in two parts, in 1783, containing a general account of mineral waters, and a particular description of all those in the neighbourhood of Naples. 2. "Institutiones Physiologicae." Naples, 1786 and 1801, 8vo. 2 vols. 3. "Elementa Chemicæ philosophicæ." Naples, 1786, 1792, and 1805, and translated by himself into Italian in 1812, 1813. 4. "Elementa Medicinæ Theoreticæ." Naples, 1787, 8vo.; translated into Italian by Gennaro Andria, the author's son, and published with many alterations and additions at Naples in 1814, 8vo. 5. "Materia Medica, Pars prima." Naples, 1787, 8vo.; translated into Italian and completed by Dr. Tauro, Naples, 1811, 8vo. 6. "Institutiones Medicinæ Practicæ." Naples, 1790, 8vo.; translated into Italian by Dr. Tauro, Naples, 1812, 8vo.; a work in which it is said the diseases of the diaphragm are particularly well described. 7. "Osservazioni generali sulla Teoria della Vita," Naples, 1804 and 1805, 4to.; translated into French by the author's pupil, Antonio Pitaro, Paris, 1805, 8vo. In this work, by which Andria is better known than by any other, he maintains that the principle of excitability, that faculty by which organized beings are made capable of living, is animal electricity, and that its seat is in the nervous system, the residence of the senses and of motion, and the elaboratory of stimuli. The work is one of almost unmixt hypothesis; though Aldini is reported to have said of it, "that if it was at Naples that the dawn of the galvanic light was first seen, it was there also that birth was given to the conclusive reason for admitting the principle of animal electricity, and that in the hands of the illustrious Andria;" alluding to the evidence which it was supposed to afford, that the galvanic electricity resident in animals is something different from that developed by the contact of metals, or by friction.

Besides these works, Andria published one or more unimportant papers in the scientific journals of the time. (*Dictionnaire Historique de la Médecine* from the *Eulogy* of Andria by Professor Vulpes of Naples; Callisen, *Medicinisches Schriftsteller-Lexicon*, i. xxvi.; Pitaro, *Preface to the Work on Life*.) J. P.

ANDRIA, TUCCIO DI, an Italian painter who was employed in 1487 in the church of San Jacopo at Savona. His works have perished. (Lanzi, *Storia Pittorica*, &c.)

R. N. W.

ANDRIESENS. There have been three painters of this name, who have distinguished themselves.

HENDRICK ANDRIESENS, called MANKEHEYN, a clever painter of still-life, born at Antwerp in 1600. His pictures are chiefly subjects of still-life and inanimate objects, are correctly painted, and very highly finished. He died in Zealand in 1655.

JURIAAN ANDRIESENS was a painter and distinguished teacher of drawing and painting at Amsterdam, where he was born in 1742. He was instructed by A. Elliger and J. M. Quinkhart; and in 1766 obtained the first prize of the Academy of Amsterdam, of which he was made a member. His pictures are cabinet pieces: he painted landscape and history: and he painted, together with Human, the decorations of the new theatre of Amsterdam. The following excellent artists were the scholars of Andriessens:—D. du Pré, J. Granjean, H. Voogd, J. Kuyper, W. G. Van Troostwijk, G. J. Michaëlis, A. J. Kuytenschild, and his own brother Anton Andriessens. He died in 1819.

ANTON ANDRIESENS was a good landscape painter, and also a teacher, and assisted his brother in his works. He was born at Amsterdam in 1746, and died there in 1813. He was likewise a member of the Academy of Amsterdam. According to Van Eynden and Vander Willigen in their "National History of Painting," the two brothers Andriessens were among the better painters of their time. (Descamps, *La Vie des Peintres Flamand*, &c.; Nagler, *Neues Allgemeines Künstler Lexicon*.)

R. N. W.

ANDRIEU, MARIE-MARTIN-ANTOINE, was born at Limaix in 1768; he commenced his military career in 1791 as captain in the first battalion of the Aude. He distinguished himself by an impetuous courage. He rose by his own merits from rank to rank till he was created chief of brigade and adjutant-general in 1797. Massena employed him to negotiate the capitulation of Genoa. In 1801 he obtained permission to retire upon full pay; within a month he was recalled to active service. The peace of Amiens, however, restored him to the leisure of private life, which he proposed to devote to the composition of a narrative of the defence of Genoa. He was one of the officers employed on the expedition to St. Domingo, because Napoleon feared they might prove obstacles to his ambitious plans. Andrieu fell a victim to the epidemic which ravaged St. Domingo in 1802. (*Supplement to the Biographie Universelle*.)

W. W.

ANDRIEUX, BERTRAND, a celebrated

French medalist and Mint engraver. He was designed for a seal-engraver by his father, who was a vintner of Bordeaux, where Bertrand was born in 1765. He gave early evidence of ability to excel in the art which he professed, and for minuteness and at the same time correctness of execution, he attained to an unrivalled excellence. His success and reputation were equal to his ability; from the commencement of the nineteenth century, until his death, there was scarcely a medal of consequence struck in France, the execution of which was not entrusted to Andrieux. His first celebrated medal was that of Napoleon crossing the St. Bernard; on account of the excellence of which he was appointed one of the principal engravers to the Mint. The medal also of the deputation of the mayors and the deputies of the cities of the empire to Napoleon in 1811, is reported to be, for size, correctness of drawing, and neatness of execution, one of the finest specimens of medal engraving existing. The medals also in honour of the marriage of Napoleon with Maria Louisa, and of the inauguration of the statue of Henry IV., are among Andrieux's masterpieces.

He executed further, besides many others, medals in commemoration of the Battles of Marengo, Jena, and Austerlitz; the Conquest of Silesia; the Treaties of Peace of Vienna, Tilsit, and Luneville; the Re-establishment of Divine Worship; the Interview of the Two Emperors; the Constitutional Charter; the Landing of the King at Calais; the 20th of March; and the Marriage of the Duke of Berri. Andrieux died, according to Gabet, in 1819; Dr. Nagler gives 1822 as the date of his death. (Schlichtegroll, *Numismatische Annalen*; Nagler, *Neues Allgemeines Künstler Lexicon*; Gabet, *Dictionnaire des Artistes de l'Ecole Française au XIX^{me} Siècle*.)

R. N. W.

ANDRIEUX, FRANÇOIS-GUILAUME-JEAN-STANISLAS, professor of belles-lettres, was born at Strassburg on the 6th of May, 1759. He studied in the college of Cardinal le Moine at Paris. At the close of his academical course he was, in his seventeenth year, placed in a proctor's office, with a view to make him master of the technical details of law, his ultimate destination being the bar. His master had no reason to complain of his progress; but he composed verses during his leisure hours, some of which appeared in the "Mercure" and in the "Almanach des Muses." He was admitted avocat by the parliament of Paris in 1781.

In the following year he became private secretary to the Duc d'Uzès. The death of his father, who had left his family in straitened circumstances, compelled Andrieux to accept this situation. In 1785 he resumed his attendance on the courts, as an assistant to the eminent lawyer Hardouin. The weakness of

his constitution and voice confined him in a great measure to the business of a consulting lawyer and preparer of written pleadings. In 1786 he was employed in the latter capacity in the celebrated process of the diamond necklace. In 1789 his subordinate career under Hardouin terminated. During this apprenticeship to the practice of the courts Andrieux still continued to make verses. His comedy, "Les Etourdis," was brought upon the stage in 1787, and favourably received.

Andrieux was about to enter into the full privileges of his profession, when the Revolution swept away, with other institutions of the old monarchy, the parliaments and the order of avocats. His career from 1789 to the establishment of the empire in 1804 was that of many other professional men, called upon to discharge the legal and political functions to which they were educated, according to the forms prescribed by the ephemeral governments which succeeded each other with dizzy rapidity. His first appointment was financial "chef de bureau de la liquidation générale;" this he resigned after the revolution of the 31st of May. In 1796 he was elected a member of the Tribunal de Cassation. The judges of this court were fifty in number; one fifth were renewed every year by popular election. The fifty elected a presiding judge every six months. Andrieux was unanimously chosen vice-president. In 1798 the Electoral College of Paris elected Andrieux one of the Council of Five Hundred. He appears to have resigned his judicial situation previously, for in the national almanack for 1798 his name stands at the head of the practitioners in the Tribunal de Cassation. As a member of the Council of Five Hundred he supported the re-organisation of primary schools and the appointment of teachers by election; supported Berlier's motion on the liberty of the press; sought to modify the law regarding the deportation of priests; advocated the claims of public functionaries to an adequate remuneration; and in short distinguished himself by his support of moderate and national views and by irreproachable integrity at a period of universal excitement. In 1800 he was nominated one of the tribunes, and soon after their secretary. Andrieux's conduct in this capacity was similar to that which he pursued in the Council of Five Hundred; his independence gave umbrage to Napoleon, and he was removed from the tribunate before the body was finally suppressed.

This was a severe blow to him, who possessed no private fortune, and who had to support two daughters, an aged mother, and a sister. He does not appear to have made any effort to resume his profession of the law or to re-enter the field of politics. Fouché offered him the appointment of censor of the press, but his offer was declined. For the remainder of his life An-

drieux was exclusively devoted to literary pursuits. His active career, the only memorials of which are to be found in some printed pleadings and reports preserved in collections of the pamphlets of the Revolution, closes here. Joseph Bonaparte, who had learned to esteem Andrieux in the Council of Five Hundred, appointed him his librarian, with a salary of 6000 francs, and obtained for him the cross of the Legion of Honour. In 1804 he was made librarian to the senate, and soon after professor of grammar and belles-lettres to the Ecole Polytechnique.

Andrieux was the first literary professor attached to the institution; the course of education having been previously confined to the physical sciences and pure and applied mathematics. He rendered the class extremely popular with the students, who used to quit their recreations to attend his lectures. The task of analysing the exercises in composition of the scholars, candidates for commissions, was delegated to Andrieux by the examiner, and was for nearly twelve years discharged exclusively by him. He was deprived of his chair at the restoration, and Aimé Martin was appointed his successor.

He retained, however, the appointment of professor of literature in the Collège de France, to which he had been called by the concurring votes of the college itself, the institute, and the minister of the interior. He continued to officiate as a highly popular lecturer in this chair for nineteen years. It was no uncommon circumstance to see all the places filled two hours before the commencement of the lecture. He died on the 9th of May, 1833, three days after completing his 73d year.

Andrieux was as indefatigable a writer during the revolution, under the empire and the restoration, as in his earlier life. His works may be classified as dramatic, professional, and miscellaneous. His plays are fifteen in number:—1. "Anaximandre, ou le Sacrifice aux Grâces, comédie en un acte (1782);" 2. "Estourdis, ou le Mort supposé, comédie en trois actes (1787);" 3. "Les deux Sentinelles, opéra en un acte (1788);" 4. "Louis IX. en Egypte, tragédie lyrique en trois actes (1790);" 5. "L'Enfance de J. J. Rousseau, comédie en un acte (1794);" 6. "Hélvétius, ou la Vengeance d'un Sage, comédie en un acte (1802);" 7. "La Suite du Menteur, comédie de T. Corneille, retouchée et réduite en quatre actes (1803);" 8. "Le Trésor, comédie en cinq actes (1803);" 9. "Le jeune Homme à l'Epreuve, comédie de Destouches, remise en trois actes (1803);" 10. "Molière avec ses Amis, comédie en un acte (1804);" 11. "Le vieux Fat, comédie en cinq actes (1810);" 12. "La Comédienne, comédie en trois actes (1816);" 13. "Le Manteau, ou le Rêve supposé (1826);" 14. "Junius Brutus, tragédie en cinq actes (1828);" 15. "Le jeune Créole, drame imité

de Cumberland;" 16. "Lénore, imitation de la tragédie de Jane Shore." The last two were printed, and not intended for the stage. The professional works of Andrieux are:—

1. "Cours de Grammaire et de Belles-Lettres, à l'usage de l'Ecole Polytechnique (1807);" 2. "Rapport sur la Continuation du Dictionnaire de l'Académie Française;" 3. "Cours de la Philosophie des Belles-Lettres." This last work, which was ready for the press at his death, does not appear to have been published. The miscellaneous works of Andrieux—his occasional poems, prose tales, éloges and reviews—are far too numerous to admit of our attempting a catalogue of them. Some appeared as pamphlets; others in the "Décade Philosophique et Littéraire (1794—1807)," a periodical of which he was one of the founders and principal editors; and some in the Transactions of the Institute and other learned bodies of which he was a member. The collections of Andrieux's works, though published by himself, are very incomplete. One appeared in 1817, in three octavo volumes, to which a fourth was added in 1823. Another was published, in six volumes 18mo., a few years later. There is nothing in the writings of Andrieux to account for the popularity of his lectures. There is a good-humoured air of pleasantry in the lighter pieces; but nothing brilliant or original. The tragedies and didactic writings are common-place in the last degree. The long notice of Andrieux by M. de Villenave in the supplement to the "Biographie Universelle," is a curious example of the exaggerated importance which friendship can attribute to a very unimportant subject. (*Biographie Universelle, Supplement, voce "Andrieux;" Notice Biographique, prefixed to the edition of Andrieux's works published in 1818.*) W. W.

ANDRIO'LI, GIROLAMO, an Italian painter of Verona of considerable merit. His name and the date 1606 are inscribed upon an altar-piece of San Domenico and other saints in the Church of Santa Caterina di Sienna at Verona. He painted also the two lateral pictures in the Cappella Maggiore of Sant' Angelo, under the castle of San Felice. (Dal Pozzo, *Vite de' Pittori, &c. Veronesi.*)

R. N. W.

ANDRIOLLI, MICHAEL A'NGELO, a physician of Verona, who wrote towards the end of the seventeenth and in the beginning of the eighteenth century. He belonged to the school of chemical physicians, and most of his works afford proofs of his tendency to fall into the errors which generally prevailed amongst that class of medical practitioners in his day. His first work was on the preservation of health and the causes of disease, and entitled "Ἐγυγιῆς, Concilium Veterum et Neotericorum, de conservanda Valetudine, seu de Morborum Causis procatarticiis in quo Rationes Experimentorum Suffragiis discussæ exarantur, Opusculum omnibus utile

Auctore Michaelæ Angelo Andriollo Philosopho medico. Lugduni, 1693," 4to. An edition of this work was published at Venice, 1693, and at Basle, 1694. It is divided into six parts. The first treats of the influence of air and water, places, times, and seasons on the health; the second, of the passions of the mind; the third, of exercise, business, indolence, and quietude; the fourth, of sleep; the fifth of plethora, inanition, and evacuation; the sixth, of food and drink. In these chapters there is valuable matter combined with statements founded on views that have been long since exploded. In 1698 he published a work on domestic remedies, or on the treatment of disease independent of the administration of medicines. This was entitled "Domesticorum Auxiliorum et facile parabilium Remediorum, Tractatus quinque. Venetiis," 4to. The first tractate was on regimen in acute diseases; the second, on the drink of the sick; the third, on regimen in chronic disease; the fourth, on the regimen of old and convalescent people; the fifth, on the regimen of the pregnant, the parturient, and the suckling, and also of infants. In 1700 he published a work on practical medicine, entitled "Enchiridium practicum Medicum. Venetiis," 4to. In this work he follows the principle of Sylvius de la Boë, maintaining that intermittent fever arose from a vicious composition of the bile and pancreatic juice; that low fevers arose from a changed composition of the albumen forming the nerves; and sudorifics were recommended as the most powerful remedies. Although these views were destined to sink into oblivion, yet they must strike every one as being shrewd guesses at the operation of laws which the chemistry of the present day is constantly unfolding. This work was divided into six chapters, and treated separately of diseases of the head, chest, and abdomen, of fevers, of surgical diseases, and the diseases of women. In 1701 he published a continuation of his "Ἑρμῆς," with the title "Physiologiæ Pars Secunda, in Viâ Platonis et Academicorum Institutiones Medicinæ. Clagenfurti," 4to. The functions of the human body are more particularly spoken of in this volume. After this he turned his thoughts in another direction, and wrote a book on what he called experimental philosophy, with the title "Philosophia experimentalis Praside Platone in Concilio Veterum et Neotericorum convocato, seu Physica reformati Platonis. Clagenfurti, 1708." His last work was on fevers, and their accompanying derangements, "De Febribus et Morbis acutis, &c. Venetiis, 1711." This is a very learned disquisition on many of the debated questions concerning fever, but has little practical value to recommend it. Adelung gives the title of two other works, the one in Italian with the title "Cosa sia Amor Platonico Favola recitata da Platone," in the Galleria di Mi-

nerva; the other in Latin, with the title "Novum et integrum Systema Physico-Medicum." Basle, 1694, fol. (Adelung, *Supplement* to Jöcher; Ersch und Gruber, *Allgem. Encyclop.*)

E. L.
ANDRIOT, or HANDRIOT, FRANÇOIS, a French engraver, born at Paris in 1655. He lived some time in Italy, and engraved many prints after some of the most eminent painters of Italy and of France. He worked in the style of F. Poilly, but his execution is not of a high class: his extremities are clumsy; yet his prints are sought after on account of the celebrity of the originals. He has engraved after Raphael, Titian, Domenichino, Guido, Albano, An. Carracci, C. Maratta, Poussin, Le Sueur, and others of less note. (Huber, *Manuel des Amateurs*, &c.)

R. N. W.
ANDRISCUS (Ἀνδρίσκος), a person of low origin, and a native of Adramytium. According to Lucian and Ammianus Marcellinus he was originally a fuller. About the year B. C. 150, Andriscus formed the plan of putting himself in possession of the throne of Macedonia. With this view he declared himself a natural son of Perseus, assumed the name of Philip (whence he is known in history under the name of Pseudo-Philip), and applied to Demetrius Soter, king of Syria, to support his claims; but the king had him arrested, and sent him to Rome, where he was thrown into prison for his false pretensions and his design to raise a revolt in Macedonia. However he escaped from his captivity, and on his arrival in Macedonia he found many who were willing to listen to the story of his descent, and who were ready to shake off the Roman yoke. An army was soon formed, and whoever could not be persuaded to join the standards of the pretender was compelled by force, and in a short time he was master of all Macedonia (B. C. 149). The Roman prætor, P. Juventius Thalna, was defeated by Andriscus, and killed in a great battle. After this victory, Andriscus thinking himself established on his throne, began to act in a tyrannical manner. But the year after (B. C. 148) he was attacked and defeated by the prætor Q. Cæcilius Metellus. Andriscus fled to Thrace, and sought the protection of a Thracian chief; but he was delivered up to the Romans, and carried to Rome in chains to adorn the triumph of Metellus. Macedonia was now finally regulated as a Roman province. (Livy, *Epitome*, 49. 51, 52.; Ammianus Marcellinus, xiv. 11.; Lucian, *Adversus indoctum*, c. 20.; Diodorus Siculus, *Excerpta de Virtutibus et Vitiis*, xxxii. p. 590.; Polybius, *Excerpt. Vaticana*, xxxiv. 6., ed. Mai; Pausanias, vii. 13. § 1.; Velleius Patenc. i. 11.; Florus, ii. 14.; Eutropius, iv. 13.; Aurelius Victor. *De Viris illustr.* 61.)

L. S.
ANDROBIUS, an ancient painter of uncertain age and country. Pliny notices a

picture by him of "Scyllis cutting away the anchors of the Persian fleet." Scyllis is the noted diver mentioned by Herodotus. (Pliny, *Hist. Nat.* xxxv. 40.; Herodotus, viii. 8.)

R. N. W.

ANDROBULUS, a sculptor mentioned by Pliny, who classes him among the artists who were successful in representing philosophers. Nothing appears to be known of his age or country. (Pliny, *Hist. Nat.* xxxiv. 8.)

R. W. jun.

A'NDROCLES (Ἀνδρόκλῆς), a son of Phintas. He and his brother Antiochus were kings of Messenia just at the time when the first Messenian war broke out (B.C. 743). According to the account of Pausanias, this war had for its immediate occasion the quarrel between the Messenian Leochares and the Spartan Eusephnus, during which several acts of injustice were committed on both sides [LEOCHARES]. The Lacedæmonians at last demanded the surrender of Leochares. King Androcles declared in the assembly held for the purpose of deciding this matter, that Leochares should not be given up. His brother Antiochus and the majority of the people were of the opposite opinion, and Androcles and the principal men of his party were put to death. He left a daughter, who had two sons, Phintas and Androcles; and after the Lacedæmonians had taken Ithome, they honoured these descendants of King Androcles by giving to them a piece of land which was called Hyamia. Subsequently however the grandsons of Androcles assisted their countrymen against the Spartans, and in one battle both were slain. (Pausanias, iv. 4. § 3.; 5. § 2, &c.; 14. § 2.; 15. § 4.; 17. § 5.; Eusebius, *Chronicon*, ii. p. 321.)

L. S.

A'NDROCLES (Ἀνδρόκλῆς), an Athenian demagogue. In the affair concerning the mutilation of the Hermæ and the profanation of the Eleusinian mysteries, B.C. 415, Androcles acted a prominent part among the enemies of Alcibiades, and brought forward slaves and resident aliens to give evidence against him. According to Thucydides it was principally owing to Androcles that Alcibiades was exiled. After the removal of Alcibiades, Androcles was for some years at the head of the democratical party at Athens. But when in B.C. 411, this party was overthrown and the oligarchical government of the Four Hundred was instituted, Androcles was one of the first who fell a victim to the revolution. He was assassinated by a band of young oligarchs, partly because they dreaded a formidable demagogue like him, and partly because they hoped thereby to gain the favour of Alcibiades, who was to be recalled. Respecting his powers as an orator we know nothing except that a figurative expression which he used in one of his speeches is considered by Aristotle as incorrect. (Thucydides, viii. 65.; Plutarch, *Alcibiades*, 19.; Andocides, *De Mysteriis*,

c. 6.; Aristophanes, *Vespa*, 1150.; Zenobius, iii. 77.; Aristotle, *Rhetoric*, ii. 23.)

L. S.

A'NDROCLUS (Ἀνδρόκλος), a son of the Athenian king Codrus. He led a band of Ionians as colonists into Asia Minor, and with them took possession of the town of Ephesus, which, according to tradition, had been founded by the Amazons, but was then inhabited by Carians and Leleges. All of them were expelled by the invaders, with the exception of those who lived in the lower part of the town, about the temple of a goddess in whom the Ionians recognised their own Artemis (Diana). With these amicable relations were formed, and Androclus ruled at Ephesus as king. He also conquered the island of Samos, which, with other islands, became thus for a time subject to Ephesus. Androclus fell in a war in which he assisted the Prieniens against the Carians; his body however was recovered and buried in the Ephesian territory, where his monument, adorned with the statue of a man in full armour existed in the time of Pausanias, or in the second century of our æra. (Strabo, xiv. p. 632. 640.; Pausanias, vii. 2. § 5, &c., 4. § 3.)

L. S.

A'NDROCLUS, a slave, who has acquired some celebrity from the singular occurrence which happened to him with a lion. He belonged to a noble Roman of patrician rank under the empire, in the reign either of Tiberius or Claudius, and on one occasion he was to fight in the great circus with a lion. When he had entered the arena, and the animal perceived him, it stood still as if astounded, and then slowly approached the man, who was almost dying with fear. At last the animal began to caress him. Androclus now took courage to look at the lion, and a scene ensued as if two old friends recognised each other, which excited the greatest astonishment among the spectators. The emperor had Androclus questioned as to this singular occurrence, and the slave told the following story. The master of Androclus had formerly been proconsul of Africa, and he used his slave very ill. Androclus ran away, and concealed himself in the most solitary places. One day he sought shelter against the burning heat of the sun in a cave, where he had not been long before a lion made his appearance. One foot was bleeding; the animal could scarcely walk, and was evidently suffering great pain. The lion went up to him and held out his paw, as if to ask his help. Androclus perceived a large thorn, which he extracted; he then washed the foot, and the animal remained in the den resting its foot for awhile in the man's hand. From that day Androclus spent three years in faithful brotherhood with the lion; but afterwards wishing to live again among men, he got away one day while the lion was out hunting. He was

taken by the soldiers of his master, who, after his return to Rome, intended to punish his runaway slave by making him fight in the circus with a wild beast; and the beast which Androclus found in the circus happened to be the lion to which he had once done a service, and which now recognised his benefactor. When this became known Androclus was pardoned, and the lion given to him, which he led by a thong through the streets of Rome like a tame animal. This interesting occurrence is related by A. Gellius (v. 14.) in the words of Apion, who was an eye-witness of it at Rome. See also Seneca, *De Beneficiis*, ii. 19. L. S.

ANDROCYNES, a painter of Cyzicus, is mentioned by Pliny as a contemporary and a rival of Zeuxis; he lived therefore about B. C. 400. We know of two only of his works:—a victory of Pelopidas and Epaminondas over the Spartans, painted for the Thebans, incidentally noticed by Plutarch, but which was apparently never completed; and Scylla surrounded by fishes, mentioned also by Plutarch, in which the fish were so admirably painted that they became the principal objects of the picture to the great detriment of the figure of Scylla, and the painter was ridiculed for having thought more of his appetite than his art, for he was said to have been very fond of fish. (Pliny, *Hist. Nat.* xxxv. 9. 36.; Plutarch, *Pelop.* 25. and *Sympos.* iv. 2. 4.) R. N. W.

ANDROCYNES ('Ανδροκύνης), an ancient Greek physician, who lived in the reign of Alexander the Great, B. C. 336—323., and who is said by Pliny to have written a short letter to that prince, warning him against the immoderate use of wine, which he called "the blood of the earth." The remainder of the letter is rather obscure, but, if the text be sound, it probably means that wine is a more deadly poison than hemlock. He is also said by Pliny to have ordered a radish to be taken as a preservative against intoxication, from some fancied antipathy which he supposed to exist between that vegetable and the vine. (Pliny, *Hist. Nat.* lib. xiv. cap. 7.; lib. xvii. cap. 37. § 10. ed. Tauchn.)

A physician of the same name, who may very possibly be the same person, is mentioned by Theophrastus (*Hist. Plant.* lib. iv. cap. 20. ed. Schneid.), and also by Athenæus (*Deipnos.* lib. vi. § 72. p. 258.). W. A. G.

ANDROMACHE. [HECTOR.]

ANDROMACHUS ('Ανδρόμαχος), an ancient Greek physician, celebrated for being the first person who is known to have borne the title of "Archiatr," and also for having invented, or rather improved, the famous compound medicine which still bears the name of "Theriaca Andromachi." He is said by Abū-l-faraj to have lived in the time of Alexander the Great; but this is merely one of the numerous errors into which the Arabic writers so often fall, when they

touch upon points of Greek and Roman chronology. He was a native of the island of Crete, but removed to Rome, and became physician to the Emperor Nero (A. D. 54—68). Nothing more is known of the events of his life, except that he appears to have gained great contemporary celebrity by his successful practice.

The exact meaning of the title "Archiatr" has been the subject of much discussion; for while some persons interpret it "The Chief of the Physicians" (*quasi*, ἄρχων τῶν ἱατρῶν), others explain it to mean "The Physician to the Prince" (*quasi*, τοῦ ἄρχοντος ἱατρός). Upon the whole, it seems tolerably certain that the former is the true meaning of the word, and for these reasons—1. From its etymology, for of all the words similarly formed (ἀρχι-τέκτων, ἀρχιτεκνικός, ἀρχιπασκος, &c.) there is not one that has any reference to "the prince." 2. We find the title applied to physicians who lived at Edessa, Alexandria, &c., where no king was at that time reigning. 3. Galen (*De Ther. ad Pis.* cap. i. tom. xiv. p. 211. ed. Kühn) speaks of Andromachus being appointed "to rule over" the physicians (ἄρχειν), i. e. in fact, to be "Archiatr." 4. St. Augustine (*De Civit. Dei*, lib. iii. cap. 17.) applies the word to Æsculapius, and St. Jerome (metaphorically, of course) to our Saviour (XIII *Homil.* in *S. Luc.*), in both which cases it evidently means "The chief physician." 5. It is apparently synonymous with the Latin titles "Protomedicus," "Supra medicos," "Dominus medicorum," and "Superpositus medicorum," all which expressions occur in inscriptions, &c., and also with the title "Ra'is 'ala 'l-attebbé," among the Arabians. 6. We find the names of several persons who were physicians to the emperor, mentioned without the addition of the title "Archiatr." 7. The archiatri were divided into "Archiatrī sancti palatii," who attended on the emperor, and "Archiatrī populares," who attended on the people; so that it is certain that all those who bore this title were not "physicians to the prince." The chief argument in favour of the contrary opinion seems to arise from the fact, that of all those who are known to have held the office of "Archiatr," the greater part certainly were also physicians to the emperor; but this is only what might be expected, viz. that those who had attained the highest rank in their profession would be chosen by the prince to attend upon himself.

The "Theriaca" was a celebrated ancient compound medicine, which was supposed to be a universal antidote against poisons. That which went by the name of "Theriaca Andromachi" was founded chiefly on a similar compound, called from the name of its supposed inventor, "Mithridation," which enjoyed so great a reputation that whoever took a proper quantity of it in a morning was said to be insured against the effects of poison

during the whole day. In this antidote Andromachus made considerable alterations by putting in a larger proportion of opium, by leaving out six of the ingredients, and by adding twenty-eight others (especially the dried flesh of vipers, after cutting off the head and tail), thus increasing the number of the whole to seventy-five. This preparation superseded in a great measure the Mithridation, and has maintained its credit to the present day, though perfectly indefensible upon any reasonable principle of combination. In the London Pharmacopœia it appeared as late as the year 1771, and in the Paris Pharmacopœia of 1837 it still maintains its place.

Andromachus embodied his prescription for making the Theriaca in an elegiac poem, written in Greek, and consisting of eighty-seven distichs. It has been preserved by Galen, who has inserted it in two of his works (*De Antid.* lib. i. cap. 6., and *De Ther. ad Pis.* cap. 6. tom. xiv. p. 32–42.), and who tells us that Andromachus chose to put his directions in this form in order that they might the more easily be preserved unaltered. The poem, besides being published in the editions of Galen's works, has also appeared in a separate form, edited by Franc. Tidiæus, Zürich (*Tiguri*), 1607, 4to., with two Latin translations, one in prose and the other in verse; and again by J. S. Leinker, Nürnberg, 1754, fol. It is also inserted in the first volume of Ideler's "Physici et Medici Græci minores," Berlin, 1841, 8vo. There is a German translation in E. W. Weber's "Elegische Dichter der Hellenen," Frankfurt, 1826, 8vo. Andromachus is supposed by some persons to be the author of a work *Περὶ Συνθέσεως Φαρμάκων*, "On the Composition of Drugs," in three books; this is, however, more commonly attributed to his son of the same name, though the writer is not aware of any positive data for determining to which of these authors the work really belongs. (Le Clerc, *Hist de la Méd.*; Fabricius, *Biblioth. Græca*, vol. ii. p. 627. vol. xiii. p. 60. ed. vet.; Haller, *Biblioth. Medic. Pract.* tom. i.; Sprengel, *Hist. de la Méd.*; Kühn, *Additum ad Elenchum Medicor. Veter. a Jo. A. Fabricio, &c. exhibitum*, Leipzig, 1826, 4to. fascic. iii. p. 3.; Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin*, Leipzig, 1841, 8vo. For further details concerning the office of the Archiatri, see *Dict. of Greek and Rom. Antiq.* art. "Archiater" (from which work most of the preceding remarks on the subject have been borrowed); Casp. Hofmann, *Var. Lect.* lib. v. cap. 27. Leipzig, 1619, 8vo.; and several other works quoted in the Oxford edition of Theophilus, *De Corp. Hum. Fabr.* p. 275. Further particulars respecting the Theriaca may be found in Heberden's *Ἀντιθρηνακὴ, An Essay on Mithridatium and Theriaca*, 1745, 8vo.; Paris's *Pharmacologia*, vol. i.; Cagnatus, *Varie Observat.* p. 171, &c., 174, &c., ed. Rom. 1587, 8vo.;

Andr. Libavius, *De Theriaca Andromachi senioris*, Coburg, 1613, fol.; *Dict. of Greek and Roman Antiq.*; *Penny Cyclopædia*; and in several works quoted by Choulant.)

W. A. G.

ANDROMACHUS the Younger (*Ἀνδρόμαχος ὁ νεώτερος*), an eminent ancient Greek physician, is generally supposed to have been the son of the preceding. Nothing is known of the events of his life except that he, as well as his father (unless there be some confusion), is commonly said to have been physician to the Emperor Nero (A. D. 54–68), and to have arrived at the dignity of Archiater. He appears also to have enjoyed much reputation on account of his knowledge of pharmacy and materia medica. According to Fabricius, Haller, and others, he was the author of a work in three books *Περὶ Συνθέσεως Φαρμάκων*, "On the Composition of Drugs," of which the first book treated of external remedies, the second of internal, and the third was devoted to those used in diseases of the eyes. Choulant, however, apparently attributes this treatise to Andromachus the Elder. It is probably this work which is very frequently quoted by Galen, who several times mentions his prescriptions with approbation, and from which some receipts are extracted by Artius and Nicolaus Myrpesus. Perhaps also the fragments mentioned in Cramer's "Anecdota Græca Parisiensia," (vol. i. p. 394, 395.) originally formed part of this treatise. It has been doubted whether it was to the elder or the younger Andromachus that Erotianus dedicated his Lexicon of Hippocratic Words, but it seems most probable that the latter is the person who is meant. (Fabricius, *Biblioth. Græca*, vol. xiii. p. 61. ed. vet.; Haller, *Biblioth. Medic. Pract.* tom. i.; Paul Cigalinus, *De Plinii Patriâ*, in Franz's edition of Pliny, vol. ii. p. 129.; Franz's note to his edition of Erotianus, p. 3.; Sprengel, *Hist. de la Méd.*; C. G. Kühn, *Index Medicorum Oculariorum inter Græcos Romanosque*, Leipzig, 4to. 1829, fascic. i.)

W. A. G.

ANDROMACHUS. [TIMEUS.]

ANDRON (*Ἀνδρων*), an ancient Greek physician (as may be conjectured from his name), of the events of whose life no particulars are known. With respect to his date, as Celsus is the earliest author who mentions him, it can only be determined that he must have lived before the beginning of the Christian era. Tiraqueau (*Tiraquellus*) and after him Fabricius suppose that Andron is the same person as Andreas of Carystus; which conclusion is founded on the supposed fact, that Dioscorides, in a passage where he is speaking of the poppy, names Andreas, and Pliny, speaking on the same subject, gives the name Andron. This, however, seems to be a mistake, as the common reading in Pliny is not Andron, but Andreas, as in Dioscorides. Andron appears to have written on pharmacy

and materia medica, as several of his prescriptions are preserved by ancient authors. He is mentioned also by Athenæus. (Dioscorides, *De Mat. Med.* lib. iv. cap. 65. tom. i. p. 557. ed. Kühn; Pliny, *Hist. Nat.* lib. xx. cap. 18. ed. Tauchn. (al. cap. 76.); Tiraquellus, *De Nobilit.* cap. 31.; Le Clerc, *Hist. de la Méd.*; Fabricius, *Biblioth. Græca*, vol. xiii. p. 61. ed. vet.; C. G. Kühn, *Index Medicorum Oculariorum inter Græcos Romanosque*, Leipzig, 4to. 1829, fascic. i. p. 4.) W. A. G.

ANDRON (*Ἀνδρων*), a sculptor who, according to Tatian, made a statue of Harmonia, the offspring of Mars and Venus. The country and the date of Andron are unknown. Clarac, in his chronological table of the artists of antiquity, places him, without giving any authority for it, in the second century after Christ. (Tatianus, *Orat. in Græcos*. 55.; *Catal. du Musée du Louvre*, Paris.) R. W. jun.

ANDRONICUS (*Ἀνδρόνικος*), an ambassador of Attalus II., was sent by his king to Rome in B.C. 156, to inform the senate that Prusias, king of Bithynia, had commenced hostilities against him. This message was disbelieved at Rome, and the object of the mission was not attained. In B.C. 149 he was again sent to Rome by Attalus, to counteract the influence which Prusias exercised there by his ambassadors. Nicomedes, the son of Prusias, was at the time also at Rome; and as he was hated by his father, and even his life threatened, Andronicus was moved by pity to join Nicomedes and some of his friends in a conspiracy against his father Prusias [NICOMEDES]. (Polybius, xxxii. 26.; Appian, *De Bello Mithridat.* 4 and 5.) L. S.

ANDRONICUS (*Ἀνδρόνικος*), an ancient Greek physician, some of whose prescriptions are quoted by Galen and Octavius Horatianus. Nothing is known of his life, and with respect to his date it can only be said that he must have lived in or before the second century after Christ, as Galen is the earliest author who mentions him. The "Andronicus Peripateticus," or "Andronicus Rhodius," mentioned several times by Galen, is probably a different person. Tiraqueau (Tiraquellus) and after him Fabricius have committed an oversight in quoting from the fourth book of Octavius Horatianus the name of a physician called "Andronicus Ticianus, quem citat et virum clarissimum vocat." Andronicus is, as mentioned above, several times quoted by Octavius Horatianus, and a physician named "Titianus" is called by him "vir clarissimus;" but these appear to be different persons; nor are the two names, as far as the writer is aware, ever found together. (Tiraquellus, *De Nobilitate*, cap. 31.; Fabricius, *Biblioth. Græca*, vol. xiii. p. 62. ed. vet.; Octavius Horatianus, *Res. Medic.* lib. i. cap. 18., and lib. ii. pt. i. cap. 6., and lib. iv. p. 18. 37. 85. ed. Argent.) W. A. G.

ANDRONICUS (*Ἀνδρόνικος*), a Greek

poet, a native of Egypt, and a contemporary of Libanius and Themistius (about A.D. 360). Libanius praises him for the sweetness of his poetry, and adds that his fame was spread over all the towns of Egypt, as far as the Ethiopians, but that a calamity which befell his mother and his native place prevented his displaying all the riches of his genius. Themistius speaks of a young Egyptian poet who had composed a tragedy, epics and dithyrambs, and who is, according to some modern critics, the poet Harpocration, who is praised by Libanius; but others, and apparently with more probability, suppose that Andronicus is meant. There is no doubt that this is the Andronicus whom Photius calls a native of Hermopolis and a decurio of that town. He attributes to him dramas and several other species of poetry. In A.D. 359, the poet Andronicus and several other persons of distinction in the east and in Egypt had drawn upon themselves the suspicion of indulging in pagan rites, and the emperor Constantius sent Paulus to inquire into the matter. Paulus erected his tribunal at Scythopolis in Palestine, and summoned all who had been charged. Andronicus appears to have been innocent, at least the calmness with which he conducted his defence convinced Paulus that he was innocent, and he was acquitted. After this occurrence we hear no more of him. The works which in his time gained him great reputation have perished, but the "Anthologia Græca" contains one epigram (vii. n. 181.), which is usually attributed to him. (Libanius, *Epist.* lxxv.; *De Vitâ eud.*, p. 68.; Themistius, *Orat.* xxix. p. 418. &c.; Maximus Planudes in *Nic. Comnenus, Prænotiones Mystagog.* p. 141.; Ammianus Marcellinus, xix. 12.; Photius, *Biblioth.*) L. S.

ANDRONICUS ANGELOS, (*Ἀνδρόνικος Ἄγγελος*), was the son of Constantinus Angelus, a private citizen of Philadelphia in Lydia, and of Theodora, the youngest daughter of the emperor Alexis Comnenus I. (A.D. 1080—1118). The family of the Angeli was obscure, and its nobility commenced with this imperial alliance. About the year A.D. 1172, Andronicus Angelus was sent with his brother, John Angelus, by the Emperor Manuel against the Turks, who had established themselves in the province of Cappadocia. His success and conduct in this campaign are unknown; but three years afterwards, when he was sent into Bithynia against the Turks, although he was assisted by the valour and experience of his lieutenant, Manuel Cantacuzenus, Andronicus displayed the most shameful cowardice, and abandoned his army before he encountered the enemy. For this betrayal of his trust, Andronicus narrowly escaped, on his return to Constantinople, being dressed like a woman and led round the city. Nor did he afterwards retrieve his reputation when he was

dispatched, in A. D. 1180, by the guardians of the young Alexia, the son of Manuel, against the usurper, Andronicus Comnenus. He was defeated near Charax in Bithynia; and dreading the anger of the Empress Mary, Manuel's widow, he went over with his whole family and dependents to Andronicus Comnenus. According to one account, Andronicus Angelus and four of his sons were soon banished by their new master on suspicion of having conspired against him. According to another (Roger Hoveden, p. 596.), Andronicus Angelus and two of his sons were blinded and cruelly mutilated by the tyrant Comnenus. William of Tyre (*Will. Tyr.* xxi. 16.) says that Andronicus Angelus was sent by the Emperor Manuel to Baldwin IV. king of Jerusalem, to concert with him an expedition for the recovery of Egypt. Andronicus Angelus married Euphrosyne, daughter of Theodore, one of the private secretaries of Manuel, by whom he had six sons, of whom two were subsequently emperors, Isaac Angelus, A. D. 1185, and Alexia Angelus, A. D. 1195. (Ducange, *Familia Byzantina*, p. 202.)

W. B. D.

ANDRONICUS CAMATERUS (*Ἀνδρόνικος Καμάτερος*), was prefect of the city of Constantinople about A. D. 1156, and a relation of the Emperor Manuel Comnenus (A. D. 1143—1180), who raised him to the rank of Sebastus (Augustus), and prefect of the imperial guards. Joannes Veccus, who wrote against him somewhat more than a century later, says that Andronicus was an extraordinary man, and a most powerful speaker. He also distinguished himself as an author, and the following works are known to have been written by him:—1. A work against the Latins, in the form of a dialogue, in which the Emperor Manuel and some Roman cardinals, who were then staying at Constantinople, are the speakers. The subject is the "Processio Spiritus Sancti." The work was subsequently attacked and refuted by Veccus. [VECCUS, JOANNES.] 2. A disputation between the Emperor Manuel and Peter, a learned Armenian. 3. A small work on the two natures in Christ. None of these works have yet been published, but they are extant in MS. There is a dialogue against the Jews, which is usually ascribed to one Andronicus who lived in the fourteenth century of our era, which is in all probability the work of Andronicus Camaterus. It is printed in Stevardius's "Auctarium ad Canisium," Ingolstadt, 1616, 4to., and in the "Bibliotheca Patrum," xvi. 38, &c. Joannes Ducas, to whom Eustathius's Commentary on Dionysius Periegetes is dedicated, was a son of Andronicus Camaterus. (Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, i. 675., Appendix, 24.; Fabricius, *Biblioth. Græc.* xi. 278, &c.) L. S.

ANDRONICUS I. COMNENUS (*Ἀνδρόνικος Κομνένος*), emperor of CONSTANTINOPLE,

was the son of Isaac, who was the younger son of Alexia I. Comnenus: he was born in the beginning of the twelfth century. Andronicus was a man of uncommon beauty and extraordinary talents, and he possessed both the virtues and the vices which characterised the Comnenian family. From his earliest youth his life was a succession of extraordinary adventures. Pleasure seemed to be the sole object of his life. But no revels were attractive enough, no woman possessed charms enough, to retain him, when he heard the trumpet of war. He then rose from the luxuries of the East, and encountered hardships and danger with delight. In the camp he was sober; he was never exhausted by fatigue or privation; he slept soundly on the open field. His strength was envied, his courage and affability were admired, by the soldiers; he was the darling of the army. He was the favourite of women: three royal princesses were among his concubines. He had only one rival, his cousin, the emperor Manuel Comnenus.

In 1141 Andronicus, then about thirty years of age, was made prisoner by the Turks-Seljuks, and remained one year in captivity. On being ransomed, he went to Constantinople, where he fell in love with his niece, the Princess Eudoxia Comnena, who became his concubine, while her sister Theodora was the concubine of the Emperor Manuel. It seems that Manuel considered Andronicus dangerous in the capital, but very useful in distant provinces; he accordingly sent him to Cilicia (A. D. 1152). Andronicus was accompanied by Eudoxia. Being defeated in his enterprise on Mopuestia, he returned to Constantinople, and Manuel then appointed him governor of Naisus, Bransieba, and Castoria. After having staid a short time in his province Andronicus again appeared in Constantinople, where he narrowly escaped death by the hands of the infuriated brothers of Eudoxia. He now conspired against the emperor, but the plot was discovered, and he was thrown into prison (A. D. 1153), where he remained twelve years. At last he escaped under very extraordinary circumstances. Having discovered a cellar which was separated from his prison by a thin wall, and which seemed to be entirely unknown to the gaolers, he made an opening in the wall and crept into the adjoining cellar, whereupon he replaced the bricks in their former position. The gaoler on making his customary visit found the prison empty, and reported the flight of the prisoner. The gates of Constantinople were immediately shut, and search was made for the fugitive; but all was in vain, and the emperor, believing that he had escaped with the assistance of his wife's family, ordered her to be thrown into the same prison in which her husband had been confined. The name of this lady is not known, and it is for

the first time on this occasion that she is mentioned. No sooner was she alone, than Andronicus left his concealment, and his wife, overwhelmed by surprise and joy, made herself the companion of the captive, whom she supported with part of her daily provisions. It is said that during her captivity she bore a child. At last Andronicus escaped with the aid of his wife (A. D. 1162). He was soon discovered, and again imprisoned; but he escaped once more (A. D. 1165), and after many perils and adventures, especially in Moldavia, escaped to Kiev to the court of Jaroslaw, grand duke of Russia. Here he obtained the pardon of the emperor, and formed an alliance between him and Jaroslaw for the purpose of attacking Hungary. At the head of a Russian army he entered that country, and joined Manuel under the walls of Semlin, which they besieged with their united forces. Andronicus and the emperor were rivals for the honour of being the bravest of the Greeks. After a successful campaign, they returned to Constantinople (A. D. 1166), but Andronicus was again removed from the court and sent to Asia (A. D. 1167). New quarrels broke out between him and Manuel, and Andronicus fled to Raymond of Poitou, prince of Antioch, whose daughter, Philippa, the sister of the Empress Maria, the wife of Manuel, was renowned for her beauty and talents. Andronicus saw her, and seduced her; but, being followed by the enmity of Manuel, he abandoned his victim and fled to Amaury I., king of Jerusalem (A. D. 1162—1173), by whom he was invested with the town of Berytus, now Beirut. In Jerusalem he saw Theodora Comnena, the beautiful widow of the late king, Baldwin III., who was the niece of the Emperor Manuel. Andronicus was then about fifty-six, but time had not impaired his personal beauty, and such was his ascendancy over the youthful queen, that she sacrificed her royal honour to become the concubine of Andronicus. Pursued by the emissaries of the infuriated emperor, they fled to the court of Nur-ed-din, sultan of Damascus; but Andronicus not thinking himself safe there, she accompanied him on a perilous journey through Persia and Turkistan, till, after having proceeded round the Caspian and crossed the Caucasus, they returned to Asia Minor, where they settled among the Turks on the borders of the province of Trebizond. John, the brother of Andronicus, was also living among the Turks, and had adopted the Mohammedan religion. Assisted by Turkish and Greek adventurers, Andronicus made war upon the Greek governor of Trebizond; but while he was victorious on one side, a party of the governor's troops surprised the castle where Theodora lived, and she and the two children whom she had borne to her seducer were carried off to Constantinople. To recover his beloved

Theodora, Andronicus for the first time humbled himself before Manuel, and implored his pardon by prostrating himself, loaded with chains, at the foot of the imperial throne. The pardon was granted; and Andronicus retired with Theodora to Cenoë, now Unieh, in the eyalet of Trebizond, on the Black Sea, a town situated within the limits of the Byzantine empire. Here he lived quietly till the death of Manuel in 1181.

Alexis II., the son and successor of Manuel, was a minor, and under the guardianship of his mother, Maria of Antioch. No sooner had he ascended the throne than the fickle and turbulent aristocracy showed symptoms of discontent, and wished for a change. Andronicus, eager to profit by this state of things, and relying on finding numerous partisans, sent his agents to the different provinces to work upon the minds of the people. Soon after he left Cenoë, and showed himself to the army stationed in Pontus and Bithynia, which he easily succeeded in seducing. Upon this he marched to Constantinople. He compelled Alexis to acknowledge him as regent, and he put him to death after having ordered the execution of his mother Maria. [ALEXIS II.]

Thus Andronicus ascended the throne in 1183, and immediately afterwards married Agnes, the widow of Alexis II., who was then only eleven years old. His first wife and Theodora of Jerusalem were then dead; at least nothing leads us to suppose that either of them was then living. It is said that Andronicus dishonoured the memory of Manuel, and that he treated the corpse of the strangled Alexis with infamy; but Nicetas (*Alex. Manuel, filius*, c. 18. in fine), who gives a very circumstantial description of this affair, is too much prejudiced against Andronicus to deserve complete confidence.

Andronicus reigned only two years, but this short period was signalised by important events. His strength was unimpaired by age, and he vigorously quelled the turbulent and factious spirit of the nobles. He knew that they aspired to be the masters of the empire, but that none of them had formed, or was able to form, the nobler design of becoming the legislator of a powerful and well-organised state. Such was the aim of Andronicus; he would reform Byzantium. He used to say that kings could accomplish every thing, and that no evil was so inveterate, no obstacle so great, as not to yield to their will. Till his reign the plundering of wrecks was a common practice among the inhabitants of the coasts, but he stopped it by a severe law; he secured the high roads, which were infested by robbers; he exterminated numerous pirates; he watched carefully over the impartial administration of justice; and he vigorously protected the people against the oppression and rapacity of the great. The aristocrats, espe-

cially the adherents of the late empress and her unfortunate son, were infuriated against Andronicus. They formed a plot, and called William II. the Good, king of Sicily, to their assistance, and promised him the imperial crown if he would only seize it. William landed with a powerful army on the coast of Epirus, and proceeded as far as Thessalonica, which he took and destroyed after an obstinate defence. During this time Andronicus had organised a new army, the officers of which were devoted to him, and in a short time he compelled William to return home, after having lost a considerable part of his army. To save the empire from similar troubles, and from thus becoming the prey of a foreign conqueror, Andronicus resolved to exterminate the whole body of the Greek aristocracy, — a plan as bold and as merciless as that of Robespierre, when he resolved to save the French republic by putting to death the aristocracy. The emperor pursued his plan with the utmost activity. The sword of the executioner worked without interruption except during one week, when it ceased, as if it were tired of so much bloodshed. But it soon recommenced its destructive work. Many nobles fled to Italy and to the Turks, but a still greater number perished; some by the sword, others by fire or by the rope, and almost all under cruel tortures. Those of the common people who were known as partisans of the nobles were burnt in their houses or drowned by scores; and it is said that round many towns there was not a single tree that was not loaded with dead men. The consternation was general; yet the people saw there was nothing to prevent them from attending to their business with as much security as in former times, or even more. Andronicus was on the point of seeing his plan crowned with success, when an accident caused his ruin and death. There was then at Constantinople a noble named Isaac Angelus, whose character was bad, but as he was not of a bold or enterprising disposition, Andronicus intended to spare his life, as he had done in the case of several other nobles. In the summer of 1185, Andronicus, who felt himself quite sure on his throne, retired to a villa in Asia. During his absence Hagiochristophorites, his faithful but superstitious lieutenant, ordered Isaac Angelus to be put to death, on the ground of a ridiculous tale that Andronicus was to be dethroned by a man whose name began with an I. Isaac having escaped, fled to St. Sophia, took refuge on the steps of the altar, and implored the assistance of the people who crowded to the church. The people, probably excited to violence by secret enemies of the emperor, commenced a disturbance which soon spread over Constantinople. Andronicus hastened to his capital, where he was terrified with the news that the rebels had proclaimed Isaac emperor. He offered a

general pardon, but in vain. He then promised to abdicate in favour of his son Manuel; but this proposition having been likewise rejected, he tried to escape by sea. However, he was seized, and loaded with chains, was dragged before Isaac, who abandoned him to the fury of his enemies. Having fastened him on the back of a camel, they led him through the streets of Constantinople, inflicting upon him outrages of every description. At last the mob hanged Andronicus by his feet between two pillars, one of which was surmounted by the figure of a pig, and the other by that of a wolf. In the agony of death the unhappy victim prayed, — "Lord, have mercy upon me! Why will you bruise a broken reed?" At last an Italian soldier, moved with pity, stabbed him with his sword to the heart, and the emperor expired (12th of September, 1185).

The general opinion of Andronicus is very unfavourable. Le Beau judges him with too much severity; and he speaks of his good qualities only after having excused himself by saying that as there is no good prince without some bad quality, so there is no bad prince who does not possess some virtue. Gibbon condemns him for his luxury and cruelty, but praises him for his excellent administration. Fallmerayer, on the contrary, palliates all his vices, and lavishes unbounded praise upon him. Andronicus is generally known as the "Tyrant," and he deserves this name for his conduct to the Greek aristocracy, but not for his general administration of the empire. (Nicetas, *Manuel Comnenus*, I. i.; III. IV. 1—5., *Alexis, Manuelis Comn. Filius*, c. 2. 9, &c., *Andronicus Comnenus*; Guilielmus Tyrensis, xxi. 13.; Le Beau, *Histoire du Bas Empire*, xix. 215, &c. xx. 1—116.; Gibbon, *Decline and Fall*, ix. 93—107.; Fallmerayer, *Geschichte des Kaiserthums von Trapezunt*, p. 28, &c.)

W. P.

ANDRONICUS II. PALÆOLOGUS (*Ἀνδρονίκος Παλαιολόγος*), surnamed the Elder, emperor of CONSTANTINOPLE, was born in A.D. 1260. He was the eldest son of the Emperor Michael Palæologus, with whom he was associated in the government in 1275, and he succeeded him in 1283. His mother was Theodora Angela, and his full name was Andronicus Ducas Angelus Comnenus Palæologus. The latter years of the reign of Michael had been disturbed by a civil war, the ringleaders of which fled to the court of Michael Angelus Ducas, despot of Epirus and Ætolia, a warlike prince, who refused to deliver the fugitives to the Emperor Andronicus. This circumstance led to a war, which proved fatal to the despot Michael, who was taken and put in prison at Thessalonica, from whence he escaped with the aid of the gaoler, Henry, who was an Englishman. Having been seized in his flight,

he was confined within the imperial palace at Constantinople, and having lost all hopes of escape, he set fire to his prison, hoping thus to destroy himself with the emperor Andronicus was saved by the vigilance of his guard, who put the captive to death. In 1294 Andronicus ran the risk of losing his life during some bloody disturbances between the Genoese and the Venetians, who had a commercial establishment with great privileges at Pera, a suburb of Constantinople. Andronicus showed great activity in quelling these civil troubles, in which he was much more successful than in those religious disputes by which the domestic peace of the empire was continually disturbed. On the occasion of the second general council of Lyon, his father, Michael, had consented to a union between the Greek and Latin churches; but Andronicus, far from following the policy of his father, showed himself so hostile towards Rome, that, in 1307, he was excommunicated by Pope Clement V. With regard to the political state of the Byzantine empire, his conduct towards Rome was very unwise, for it is well known that if Greece had submitted to the authority of Rome, no Mohammedan conqueror would have planted the crescent on the cupola of St. Sophia. However, it is just to state that Andronicus considered this a purely religious affair, and that he acted conscientiously. But notwithstanding his great learning, his mind was clouded by superstition, and it is therefore not surprising that in religious matters he blindly followed the advice of the patriarch Athanasius, who was his inferior in learning, his equal in superstition, and his superior in artful fanaticism. [ATHANASIUS.] Andronicus made a successful campaign against the Tatars of Kiptshak, but he lost a considerable part of his dominions in Asia Minor, which were taken from him by the Turks Osmanli, who were then governed by Osman, the founder of the Turkish empire.

When after the conquest of the greater part of Bithynia Osman appeared on the shores of the Propontis; when Turkish galleys, hitherto unknown in history, carried Osman's troops to Chios, whose inhabitants were killed or carried off into slavery, Andronicus, unable to raise an army among his own subjects, purchased the assistance of a soldier, who, though he had neither kingdom nor subjects, possessed more real power than the successor of Constantine. This was Roger de Flor, the son of Richard de Flor, a German nobleman who was grand falconer of the emperor Frederic II. Roger, equally distinguished as an admiral and a general, was the commander of a numerous body of warlike adventurers, chiefly consisting of Catalans, who infested the Mediterranean, making war on all nations, and keeping peace only with those who paid them tribute, or purchased their services. Roger arrived at

Constantinople with twenty-two ships of war and a numerous fleet of transports, having on board eight thousand experienced soldiers, horse and foot. His renown was so great, his power so formidable, his presence so useful, but also so dangerous, that, before he had done anything, Andronicus rewarded his future services with the hand of his niece Maria, the daughter of Asan, the deposed king of Bulgaria (1303). In 1304 Roger routed the Turks near Cyzicus; in 1305 he annihilated a Turkish army in the battle of Philadelphia, and in the same year he defeated Osman in the mountains of the Taurus. Andronicus conferred upon him the dignity of Great Duke (1306), and in 1307 he created him Cæsar. But his ambition increased with his power; the presence of the Catalans became insupportable to the emperor, and Roger was assassinated at Adrianople. Muntader, who was one of his officers, and from whose "Chronica" this account is taken, charges the emperor with having contrived the murder of Roger, but he alleges no proof. After the fall of their chief, the Catalans, commanded by Berengar d'Entança and Fernando Ximenez d'Arenos, declared war against Andronicus, and after having devastated Thrace and Macedonia, they took the Peloponnesus, Achaia, and some other provinces in Greece, where they finally settled in 1308. During the following years Andronicus suffered severe losses in his contests with the Turks, and from 1321 he was successively involved in three civil wars with his grandson, Andronicus, by whom he was deposed in 1328. [ANDRONICUS III.] The emperor retired to a convent at Drama in Thessaly, where he lived as a monk under the name of Antonius. He died in great poverty in 1322, in the seventy-fourth year of his age, and his body was buried at Constantinople. (Pachymerea, *Andronicus Palæologus*; Nicephorus Gregoras, l. vi.—x.; Cantacuzenus, l. c. 1, &c.; Ramon Muntader, *Chronica o Descripcio dels Fets, e Hazanyes del inclyt Rey Don Jaume Primer Rey Darago* (d'Arago), &c., *e de molts de sos Descendents*; Barcelona, 1562, fol. capitol 194, &c.; Gibbon, *Decline and Fall*, &c.; Le Beau, *Histoire du Bas Empire*.) W. P.

ANDRONICUS III, PALÆOLOGUS (Ἀνδρόνικος Παλαιόλογος), surnamed the younger, emperor of CONSTANTINOPLE, was the son of Michael Palæologus, and the grandson of Andronicus II. or the elder. Michael was associated by his father on the throne, and crowned in 1295 as second emperor of the Greeks, according to a custom established by the founder of the dynasty of the Palæologi, the emperor Michael Palæologus (1259—1282). The prince Michael had two brothers, Theodore, who went to Italy, where he inherited the marquise of Monteferrato, and Constantine; and two sons, Andronicus, the subject of this notice,

and Manuel. Andronicus, who was distinguished by his talents and amiable manners, was the favourite of his grandfather, but he lost his affection by addicting himself to a dissolute life. He loved a lady of Constantinople, not knowing that she had likewise captivated his brother Manuel, who was also unacquainted with the love of Andronicus. One night Andronicus saw a stranger watching the house of this lady, and having some reason to fear rivals, he attacked him furiously, and, assisted by his attendants, killed him on the spot. He had killed his own brother, Manuel. Andronicus was in despair; the old emperor hesitated between pardoning a murderer and putting to death his grandson. Michael, the unhappy father, died of grief eight days after this tragical event, on the 12th of October, 1320. (Nicephorus Gregoras, viii. c. 1.) The repentance of Andronicus was of short duration; and his conduct became so scandalous, that his grandfather resolved to deprive him of his right to the crown, and to confer it upon Michael Catharus, the illegitimate offspring of his son Constantine. Andronicus took up arms, and being advised as well as assisted by John Cantacuzenus, who became afterwards emperor, he attacked his grandfather with an army of fifty thousand men. The contest lasted from 1321 till 1328, and was divided by two treaties of peace into three successive wars. By the first treaty his grandfather ceded to him the government of the greater part of Thrace; by the second treaty the younger Andronicus was put on an equal footing with the emperor, in consequence of which he was crowned on the 2d of February, 1325; and the contest was terminated by a third treaty in 1328, by which the elder Andronicus abdicated in favour of his unnatural grandson. [ANDRONICUS II.]

The reign of Andronicus III. was signalised by an unhappy war, in 1331, against Stephen Urowicz, kral or king of Servia; by the loss of Chios, which was taken by Martino Zacharia, a noble Genoese; and principally by his unhappy wars with Urkhan, sultan of the Turks Osmanlis, by whom he was defeated in the famous battle of Philocrene (1330) [‘ΑΛΑ-ΕΔ-ΔΥΝ], in consequence of which Nicæa surrendered to the Turks. Andronicus showed great activity in these wars, and commanded his own armies; but he could not save the empire from its decline. His constant wars put him to great expense, and the people were exhausted by taxes; he also sacrificed large sums to his passion for the arts, especially architecture; but notwithstanding this he enjoyed great popularity among his subjects. In order to get aid against the Turks, he sent an agent, by name Barlaam, to Pope Benedict XII., proposing to him the union of the two churches, on condition that the pope should persuade the western princes to

a crusade against the infidels (1339). But the instructions of Barlaam were so ambiguous and artful, that the proposition was rejected with contempt by the pope as well as by the Kings of Naples and of France. Such a union, said the emperor (or his minister, John Cantacuzenus?)—could not be legally made without the co-operation of the four eastern patriarchs of Constantinople, Jerusalem, Antioch, and Alexandria; but as the last three were under the dominion of the Turks, it would be necessary for the western princes first to drive the infidels out and to restore the holy men to liberty, whereupon it would be easy to call a general council, and to form the union. It is however very probable that, had the Turks been once driven out, the emperor would have forgotten his promises, or the three patriarchs would have found some excuse for not appearing at the general council. Andronicus died in 1341, at the age of forty-five. His first wife was Agnes or Irene, princess of Brunswick; and the second was Anne of Savoy, by whom he had two sons, John and Emanuel. John, his successor, reigned under the guardianship of John Cantacuzenus, the old friend of the emperor, who soon forgot his duties towards the young princes and usurped the throne. (Pachymeres, *Andronicus Palæologus*; Nicephorus Gregoras, lib. viii.—xi., Cantacuzenus, i. 58, &c. li. 1—40.; Phranzes, i. 10—13.; Gibbon, *Decline and Fall*; Le Beau, *Histoire du Bas Empire*, which finishes with this emperor.) W. P.

ANDRONICUS CYRRHÆSTES, (Ἀνδρόνικος Κυρρηστής), a native of Cyrrhus. There were two places of this name, one in lower Macedonia, the other in Syria, but it is unknown from which of them he came. The name of Andronicus is preserved as the architect of the Tower of the Winds at Athens, which stood near the Agora, and was intended to show the direction of the wind and the hour of the day. Its figure was an octagon, and upon each of its eight fronts was sculptured an aged or a youthful human form, representing with its proper attributes the corresponding wind. Under each of these figures was a sun-dial. On its top was placed a moving Triton of bronze or iron, that always fronted the quarter from which the wind was blowing, and pointed with a rod in his right hand directly over the head of the wind on the entablature below. There are some traces of the interior of the tower having been fitted up as a clepsydra or water-dial, which at night or in cloudy weather would thus supply the place of the sun-dials on the external fronts. The tower was built with rectangular blocks of marble, and roofed with tiles or slabs of the same material. It was surmounted by a pyramidal marble block, on the apex of which the Triton veered. Colonel Leake assigns the date of the building to about B. C.

150. (Vitruvius, i. 6.; Varro, *De Re Rusticâ*, iii. 5.; Stuart's *Athens*, vol. i. ch. 3.)

W. B. D.

ANDRONICUS, JOANNES CALLISTUS (*Ἀνδρόνικος Ἰωάννης Κάλλιστος*), was a native of Thessalonica (Saloniki), who, after the fall of Constantinople in A. D. 1453, fled into Italy, and supported himself by giving lessons in the Greek language. In 1464 he was professor at Bologna, whence he removed in 1469 to Rome. Although a zealous Aristotelian, Andronicus was lodged at Rome in the house of Cardinal Bessarion, the great professor and patron of the Platonic doctrines. In the quarrel between the Platonists and Peripatetics of the fifteenth century Andronicus took part with the latter, and published a reply to the "Diatribes" of Michael Apostolius. But he conducted the controversy with decency and moderation, and dedicated his reply to Bessarion himself. In his knowledge of grammar and philosophy Andronicus was esteemed little inferior to the most celebrated Hellenist of the age, Theodore Gaza; and in his acquaintance with Latin he possessed an accomplishment unusual in the other emigrant Greeks. His harsh pronunciation, however, of a foreign idiom, or his Aristotelian prejudices made his lectures less attractive, and poverty obliged him to quit Rome. He afterwards opened a school at Florence, where he numbered among his pupils Georgius Valla, Janus Panonius, a learned Hungarian, and Angelo Poliziano. He remained at Florence until he was invited to become Greek professor in the university of Paris, in the place of another Greek exile, Hieronymus of Sparta, recently deceased. The lectures of Andronicus contributed greatly to the cultivation of Greek literature and philosophy in Paris. According to one account he died there in A. D. 1478. But it is more probable that he returned to Greece shortly before his death in that year. A treatise "On the Passions," (*Περὶ Παθῶν*), in Greek, sometimes printed with Aristotle's works, has been often ascribed to Andronicus Callistus as well as to Andronicus Rhodius. Contemporary with Callistus was another Andronicus, who also taught Greek at Bologna, but who was a native of Constantinople. An account of the editions of the works ascribed to Andronicus Callistus will be found under **ANDRONICUS RHODIUS**. (Hodius, *De Græciâ Illustribus*; Platina, *Panegyricus in Cardinal. Bessarion*; Philépheus, *Epistolæ*, lib. xv. xvii. xxix.)

W. B. D.

ANDRONICUS, MARCUS LIVIUS, was the earliest dramatic writer in Roman literature. He began to exhibit plays at Rome in B. C. 240. He was a native of Tarentum, perhaps a captive, and afterwards a freedman of the Livian family, from whom he derived his Roman surname. M. Livius Salinator, consul for the first time in B. C.

219, according to the usual accounts, emancipated him, and was his patron, and confided to him the education of his children. Andronicus is supposed to have died between B. C. 221 and B. C. 206. In the year B. C. 207, probably after the defeat of Hasdrubal on the Metaurus, the pontiffs directed a solemn procession to the temple of Jupiter Stator, "the Stayer of Flight," and a hymn, the work of Andronicus, was chaunted by twenty-seven young maidens of the noblest houses. He translated also the *Odyssey*, and by these various works probably made the Romans more familiar with the dramatic, lyric, and epic master-works of the Greeks. Cicero compares his translation of the *Odyssey*, which was in the Saturnian measure, to an old carving of Dædalus, and pronounces his plays unworthy to be read. The poems of Livius Andronicus were, however, cried up during the antiquarian fever that prevailed at Rome in the age of Augustus; and they were used as schoolbooks in the boyhood of Horace. His various productions, although rude and imperfect, were of high value in an age when Rome had neither native artists nor models, and were dependent for their amusements on Greek slaves and Etruscan mimes. His dramas were an epoch in Roman art; for although the spectators thought them flat in comparison with the native farce and pantomime, the favourite diversion of the Italians in every age, they introduced the knowledge of something higher, and thenceforth the exodia, or after-pieces of the Roman stage, were adapted to the popular taste, while song, and the recitation of a mythic or heroic story (*fabula*) became the principal part of the dramatic spectacle. Livius Andronicus was the author of the singular distinction between the speaker and the actor on the Roman stage, and thereby may be regarded as the inventor also of the serious pantomime. Having become hoarse with the repetition of his part, he obtained leave to employ a slave to accompany him on the flute, and recite the words of the monologue, while he himself furnished the appropriate gestures and dancing. Andronicus, according to Suetonius (*De Illustribus Grammaticis*, i.) gave lectures in Greek to other pupils as well as to the sons of his patron Livius Salinator. He was not, however, properly a grammarian, since the profession of grammarian was not known at Rome before B. C. 159. It is a question (Osann, *Analectica Critica*) whether Andronicus introduced Greek comedy or tragedy first upon the Roman stage. The fragments and titles of his works, and the remains of his translation of the *Odyssey*, are collected by Bothe, *Poeta Scenici Latini*, v. 7—22. His plays were extant in the reign of Numerianus, in A. D. 282—284. (Vopiscus, *Historia Augusta*, Numerianus, 13.; Cicero, *Brutus*, 18.; *Tusculana Question*, L. i.; *De Senectute*, 14.;

Livy, vii. 2. xxvii. 37.; Valerius Maximus, II. iv. 3.; Aulus Gellius, *Noctes Atticæ*, xvii. 21. 42.) W. B. D.

ANDRONICUS, MARCUS POMPI-
LIUS, a native of Syria, and an Epicurean philosopher, who taught grammar at Rome about B.C. 60. But his reputation as a teacher was injured by the Epicureanism of his opinions or his habits, and after a vain attempt to enter into competition with the lectures of Antonius Gniphio and other less celebrated contemporary grammarians, he retired to Cumæ, where he lived in great indigence. The necessities of Andronicus compelled him to sell a Chronological Epitome or Digest, which he had compiled, and which Orbilius, Horace's celebrated schoolmaster, afterwards purchased, and published with the author's name. What the work of Andronicus was we have no means of knowing. But the words of Suetonius, who alone mentions it, may receive some illustration from the title of the first book of Pliny's Natural History, "*Historiarum Mundi Elenchus*," which is the table of contents of the whole work, and from Plutarch (*Life of Numa*, l.), *Καθότις τὸ ἐν ἐλέγχῳ χροῖον*. (Suetonius, *De Illustris Grammaticis*, §. 8.) W. B. D.

ANDRONICUS, (*Ἀνδρόνικος*), the son of MESSALAMUS, an Egyptian Jew, who lived in the reign of Ptolemy Philometor, about the year B.C. 146. About that time a dispute had arisen between the Jews residing in Egypt and the Samaritans, who had built a temple on Mount Garizin in Palestine in the reign of Alexander the Great, and claimed for it the same authority as the Jews did for the temple of Jerusalem. The dispute was carried on with great animosity. At last the contending parties petitioned the King of Egypt to decide the matter, and proposed that those who should be found to be in the wrong should be put to death. Ptolemy granted the request, and a court was assembled, before which the cause of the Samaritans was to be defended by Sabbæus and Theodosius, and that of the Jews by Andronicus. Andronicus, who was allowed to speak first, proved from history that the authority of the temple of Jerusalem had been recognised at all times, and by all the kings of Asia, whereas no one had ever taken any notice of the temple on Mount Garizin. These proofs convinced the king of the justice of the claims of the Jews, and Sabbæus and Theodosius were accordingly put to death. (Josephus, *Jewish Antiq.* xiii. c. 3. §. 4. ed. Hudson; Jost, *Geschichte der Juden*, ii. 308, &c.) L. S.

ANDRONICUS (*Ἀνδρόνικος*) of OLYNTHUS. From a passage in Diodorus we must infer that he is the son of Agerrhus, and the same Andronicus who accompanied Alexander the Great on his Asiatic expedition. In B.C. 329, Alexander commissioned him and some other officers to con-

duct to him the Greeks who had served in the Persian army. In B.C. 314, he was a man of advanced age, and one of the four councillors whom Antigonus gave to his son Demetrius, who was to conduct the operations against Ptolemy and his partisans in Syria. Two years later, in the battle of Gaza, Andronicus commanded the cavalry of the right wing in the army of Demetrius; and after the loss of the battle and the retreat of Demetrius, Andronicus was left at the head of the garrison of Tyre. Ptolemy appeared before the city, and endeavoured to induce Andronicus to surrender it by the offer of great rewards; but Andronicus refused to betray the interest of his masters, Antigonus and Demetrius. Soon after, however, an insurrection of the garrison of Tyre threw him into the hands of Ptolemy, who was generous or prudent enough to spare his life, and treated him as a friend. (Arrian, *Anabasis*, iii. 23.; Curtius, vii. 3.; Diodorus Siculus, xix. 69. 82. 86.) L. S.

ANDRONICUS PALÆOLOGUS is reported by Latin writers to have been a native of Viterbo in Italy, of which city he was constable or commander of the burgher-guard. He entered the service of Theodore Lascaris I. (A.D. 1204), and greatly distinguished himself in the wars of that emperor against the Turks in Asia. By Lascaris, or his successor and son-in-law John Vataces (A.D. 1222), Andronicus was appointed great domestic or chamberlain to the Byzantine court, which during the Latin occupation of Constantinople was held at Nice. Andronicus married a grand-daughter of the Emperor Alexis Angelus in A.D. 1203, by whom he had two sons, Michael Palæologus, afterwards emperor, and John Palæologus, prince of Achaia and Morea. The Greek annalists, however, contend that Andronicus was a genuine Palæologus. (Ducange, *Familia Byzantina*, p. 232.) W. B. D.

ANDRONICUS PALÆOLOGUS (*Ἀνδρόνικος Παλαιολόγος*), was the second son of the Emperor Manuel Palæologus (A.D. 1392—1425). He was invested by his father with the principality of Thessalonica (Saloniki), which he sold to the Venetians shortly before the Turks under Bajazet overran Thrace and Macedonia, and expelled both the original owners and the purchasers. Andronicus died of leprosy at Constantinople, on the 4th of March, 1429, having previously assumed the habit of a monk, and the name of Acacius. (Ducange, *Familia Byzantina*, p. 243.) W. B. D.

ANDRONICUS RHODIUS (*Ἀνδρόνικος Ῥόδιος*), was a Peripatetic philosopher, who lived in the former half of the first century B.C. The dates of his birth and death cannot be determined; but he was contemporary with the grammarian Tyrannio the elder, who came to Rome in B.C. 71. A few years before, in B.C. 84, Sulla had ap-

propriated and transferred from Athens to Rome the library of Apellicon of Teos, which, according to a current but not very credible story, contained a nearly complete set of the works of Aristotle and Theophrastus. These, it is said, were intrusted to Tyrannio to collate and transcribe; and from him Andronicus obtained copies of the manuscripts of Aristotle, which he further revised, rearranged, and composed syllabuses (*συνακτῆς*) to them. But if, as Brandis has remarked in his treatise "Ueber die Schicksale der Aristotelischen Bücher," Apellicon's library had contained a genuine copy of all or most of Aristotle's works, the labours of Andronicus, except as a transcriber, would have been nearly superfluous, since a reference to the original would have settled all difficulties of various readings, interpolations, and arrangement. It is more likely that Apellicon's manuscripts were of inferior quality, rough drafts and note-books merely of Aristotle's; and that Andronicus, who was certainly a principal promoter of the revival of the Peripatetic philosophy, separated the genuine works of Aristotle from those of his scholars (Ammonius, *Proëm ad Categor.*), and published them with such additions from Apellicon's manuscripts as he deemed necessary. He seems to have spared no pains as an editor. He ascertained by his own or others' researches that the great library at Alexandria contained forty books of Analytics and two of Categories, professedly the work of Aristotle. He questioned the claims of the "Treatise on Interpretation," (*Περὶ Ἑρμηνείας*), a philosophical treatise on grammar as far as relates to nouns and verbs, as well as those of the latter portion of the Categories, to be the production of the founder of the Peripatetics. Stahr, in his essay "Aristoteles bei den Roemern," p. 30., assigns strong reasons for ascribing to Andronicus the division of Aristotle's "Art of Rhetoric" into three books. The present distribution of Aristotle's works is attributed to Andronicus. It certainly goes back no further than his time; it was generally adopted when Strabo wrote, that is, the next generation to Andronicus, the beginning of the first century A.D., and it differed entirely from the one or more arrangements which appear to have prevailed before him. Andronicus is said to have invented the term *Metaphysics*: for having grouped together Aristotle's physical writings, he next sought a general title for his psychological works; and at length gave the latter a name derived, not from their nature and contents, but from their place in his collection, *τὰ μετὰ τὰ φυσικά*, or the treatises after the physical writings, *metaphysics*. This story is questioned, however, by Harris (note to the second of the *Three Treatises*, p. 364, 365.); by Brucker (*Hist. Critic. Philosoph.* "Aristotle"); and by Brandis (*Rheinisch. Museum*, i. p. 242.,

note 19.). The works of Andronicus have perished; but probably, in common with those of Athenodorus of Tarsus, Boëthus of Sidon, and others, portions of them were transfused into the commentaries of the later Aristotelians of the second, third, and fourth centuries of our era, of which considerable remains are extant. Andronicus was certainly reckoned one of the ancient commentators. A spurious fragment of Aristotle, "On Virtues and Vices," (*Περὶ Ἀρετῶν καὶ Κακιῶν*), preserved by Stobæus, is, by some scholars, attributed to him; but this, as well as the Paraphrase of the Nicomachean Ethics, long ascribed to Andronicus, are now generally held to be of later date. The letters of Alexander the Great to Aristotle, whether genuine or not, cited by Aulus Gellius (*Noctes Atticæ*, xx. 5.) are taken from some work of Andronicus. Before he settled at Rome, Andronicus seems to have taught philosophy at Athens, where Boëthus of Sidon, contemporary with the geographer Strabo, was one of his pupils. The treatise *Περὶ Πλάτωνος*, which is sometimes attributed to Andronicus Callistus, was first published by David Hoeschelius at Augsburg, 1594, 12mo. as the work of Andronicus Rhodius. The first edition of the Paraphrase of the Nicomachean Ethics was published by Daniel Heinsius, 1607, 4to. at Leyden, as an anonymous work, "Incerti Auctoris Paraphrasis," and again by the same editor, as the work of Andronicus Rhodius, in 1617, 8vo. with the treatise *Περὶ Πλάτωνος* added to it. This work was reprinted in 8vo. at Cambridge, 1679, and again at Oxford in 8vo. 1809. There is an English translation of the Paraphrase by William Bridgman, London, 1807, 4to. (Plutarch, *Sulla*, 26.; Strabo, xiv. p. 655.; Ammonius in *Aristotel.*, Categ. p. 8. Aldin. ed.; Sainte Croix, *Historiens d'Alexandre*, 4to. Paris, 1175, p. 113.; Blakesley's *Life of Aristotle*, Cambridge, 1839.) W. B. D.

ANDRONICUS I., GUIDO COMNENUS (*Ἀνδρονίκος Γίδων Κομνηνός*), emperor of TREBIZOND, was a Comnenian prince at the court of Alexis I., emperor of Trebizond, who gave him one of his daughters in marriage, and appointed him his successor, though he had a son, John Axuchos, who, however, was only a child at his father's death in 1222. If the "Chronicle" of Panaretos, a MS. which has been of great use to Professor Fallmeyer, is correct, Ghayâth-ed-dîn, sultan of Koniah, who is generally believed to have died in A.H. 617 (A.D. 1219-20), lost his life in an expedition against Andronicus I. in 1223. With him perished the whole army of the Seljuks, who fell by the troops of Andronicus in the mountains south of Trebizond. In order to protect himself against the Seljuks, Andronicus concluded an alliance with Jelâl-ed-dîn, the sultan of Khawâresm, and master of Persia, a renowned warrior,

whose army, however, was routed by 'Alâ-ed-dîn Keykôbâd, the son of Ghayâth-ed-dîn, in the battle of Akhlâth, in A.H. 627 (A.D. 1229). ['ALÂ-ED-DÎN KEYKOBÂD.] Jelâl-ed-dîn having been killed by Hulaku, the Mongol conqueror of Persia, in A.H. 629 (A.D. 1231), 'Alâ-ed-dîn turned his arms against Trebizond, and compelled Andronicus to acknowledge himself a vassal of Rûm or Koniah. According to Fallmerayer, this is stated by Bessarion in his MS. work "On Trapezus" (Εἰς Τραπεζούσα): it is also reported by Vincent de Beauvais, cited below. Andronicus I. died in 1235, and his successor was John I., Axuchos, the son of Alexis I. (Fallmerayer, *Geschichte des Kaiserthums von Trapezunt*, p. 102, &c.; Vincent de Beauvais, *Miroir Historial*, liv. xxxi. chap. 94. in the fifth vol.) W. P.

ANDRONICUS II., COMNENUS ('Ανδρονίκος Κομνηνός), emperor of TREBIZOND, was the son of Manuel I. the Warlike, by his first wife, Anna Xylaloe. He succeeded his father in March, 1263, and he died in 1266, or perhaps in 1267. His successor was his brother, George I. This is all we know of Andronicus II. (Fallmerayer, *Geschichte des Kaiserthums von Trapezunt*, p. 132, 133., whose source is Panaretos MS.) W. P.

ANDRONICUS III., COMNENUS ('Ανδρονίκος Κομνηνός), emperor of TREBIZOND, was the son of Alexis II., whom he succeeded in 1330. His uncles, Michael and George, having been suspected of ambitious schemes, he ordered them to be put to death. He died in January, 1332, after a reign of twenty months. His successor was his son Manuel II., a boy eight years old. (Fallmerayer, *Geschichte des Kaiserthums von Trapezunt*, p. 167., whose sources are Panaretos and Bessarion MS.) W. P.

ANDROQUE. [ANDOQUE.]

ANDROS, EDMUND, was born at London, on the 6th of December, 1637. His father was marshal of the ceremonies to King Charles I., and also bailiff of Guernsey, where he had large possessions. Edmund was brought up with the royal family, whose exile he shared, and he commenced the career of arms in Holland, under Prince Henry of Nassau. At the restoration in 1660, he was appointed gentleman in ordinary to the queen of Bohemia, daughter of James I.; and after her death, he served with distinction in Charles the Second's wars with the Dutch. In 1672 he was major in Prince Rupert's regiment of dragoons, and commander of the forces at Barbadoes; and in the same year, he received from the palatine and proprietors of Carolina the dignity of a "landgrave," in a fanciful order of colonial nobility, devised by Locke. It proved but an empty honour, although in the patent it was nominally accompanied by a grant of forty-eight thousand acres of land. In 1674 Andros succeeded his father as bailiff of Guernsey; and in the

same year he was appointed by the king to receive the province of New York, under treaty, from the Dutch; and by the Duke of York, the grantee of the colony, to act as governor. His administration was active and judicious, especially in the defence of the colony from the attacks of the Indians; but he embroiled himself with the colonists by endeavouring to levy customs by his own authority. He exerted himself, though unsuccessfully, to procure from his master the grant of a house of assembly, which was much desired by the colonists. He was recalled in 1681, and his successor was, authorised to announce the grant which Andros had applied for in vain. On his arrival in England he received the honour of knighthood, and in 1685 he attained the rank of colonel.

In 1686 King James II. having formed the design of uniting the whole of New England under one government, nominated Sir Edmund Andros governor of Massachusetts, New Hampshire, Maine, and New Plymouth, to which were soon added Rhode Island and Connecticut. He arrived in America at a critical period, shortly after most of the colonies had been deprived of their charters by proceedings under writs of Quo Warranto. For a time his administration was not unpopular; but he soon dismissed all the council except a few members who were subservient to him, and began to levy customs and taxes by his sole authority. He pronounced the titles of the colonists to their lands to be defective in consequence of the loss of their charter, and exacted heavy fines when the estates belonged to obnoxious parties. He would not allow marriage to be celebrated except under a penalty, in case any impediment should afterwards appear; and he proposed as soon as a sufficient number of ministers could be procured, to render all marriages invalid unless performed by ministers of the church of England, instead of the civil magistrate; he also compelled the congregationalists to give up their meeting-houses for the performance of the church service, after their own service was concluded.

In October 1687 the governor proceeded to Hartford, to demand the charter of Connecticut, which had been declared void. The parchment was placed on the table of the house of assembly, but the debate being purposely protracted till the evening, the lights were suddenly extinguished, and when they were restored, the charter could not be found. It had been carried off by Captain Wadsworth, one of the members, who secreted it in a hollow tree, where it remained concealed until the reversal of the judgment on the Quo Warranto. The tree is still standing, and venerated as "the charter oak of Connecticut."

In the spring of 1688 the governor marched at the head of eight hundred men

against the Indians at Penobscot. The season was rigorous, and caused the death of many of the men, which led to the report that Andros had planned the expedition merely to effect their destruction. The Indians fled, and he took measures for keeping them in check by the erection of forts. In the same year Sir Edmund received a commission, constituting him governor of New York, in addition to his former appointments.

On the news of the landing of the prince of Orange in England, the more prudent colonists wished to wait for further intelligence, but the people would have no delay. Inflamed by reports that Andros had formed a treaty with the Indians to massacre the inhabitants of Boston, that city rose on the 19th of April, 1689. The mob took possession of the place, seized sixty of the most obnoxious functionaries, carried on shore the sails from a man-of-war in the harbour, and forced the governor to take refuge in the fort. On the next day the country people poured in armed, and Andros, seeing resistance vain, surrendered. The last governor under the charter, Bradstreet, was restored, and government according to the charter was resumed. In the following month the arrival of the news of the consummation of the revolution in England quieted all apprehension for the consequences, and diffused universal joy throughout New England, the other colonies of which had followed the example of Massachusetts.

Sir Edmund Andros was detained a prisoner until the following July, when orders came from King William to send him to England. He was accompanied by two agents from the colonists to substantiate all the charges against him; but on his being brought before the privy council in London, Sir John Somers, the counsel for the colonists, advised the virtual withdrawal of the charges; and as the agents at his suggestion declined to sign the complaint, the matter fell to the ground. This termination caused great disappointment in New England; but it could hardly be expected that the government would treat with severity an officer whose greatest fault was his fidelity to his instructions. Nor is it probable that Sir Edmund's conduct would appear so flagitious to an English privy council as to the Puritan leaders in New England.

To the surprise of the Americans, Sir Edmund Andros was appointed by King William to the governorship of Virginia in 1692. In this post his conduct is allowed to have been unexceptionable, except in one particular — the frequent expression of the opinion that the colonists had no legal title to their lands. This opinion, however, was never acted upon; and the governor rendered good service to the colony by the care which he took in reforming the records, which before his time were very inefficiently kept, by his

encouragement of the cotton culture and domestic manufactures, and by his improvements in the public buildings, which he effected without laying any additional burdens on the tax-payers. He was superseded in 1698. In 1704 he was appointed lieutenant-governor of Guernsey, which office he was by special favour allowed to hold with that of bailiff. He died at Westminster on February 24th, 1713, in his 76th year. He had been thrice married, but left no issue. He published a vindication of his proceedings in New England at London, in 1691, a new edition of which appeared in 1773. The office of bailiff of Guernsey is still held by a collateral descendant. (Duncan, *History of Guernsey*, p. 588—590.; Holmes, *American Annals* (London reprint, 1813), i. 395—403.; Belknap, *History of New Hampshire*, i. 232—237.; Hutchinson, *History of the Colony of Massachusetts Bay* (London reprint, 1765), 353—395.; Neal, *History of New England*, ii. 420—441.; Chalmers, *Political Annals of the Colonies*, i. 463—470.; Idem, *Introduction to the History of the Revolt of the Colonies* (unpublished), p. 165—190.; Allen, *American Biographical and Historical Dictionary*, p. 43, 44.; Beverley, *History and Present State of Virginia*, p. 94—97.; Bancroft, *History of the United States*, ii. 403, et seq.) J. W.

ANDRO'SI, FRANCE'SCO, an Italian sculptor of Padua, who in 1762 made of Carrara marble a new altar for the cathedral of Padua, beneath which were placed the bones of Bishop Tricidius, who died in the early part of the seventh century. Androsi died in 1780. (Rosetti, *Descrizione delle Pitture, &c. di Padova*; Nagler, *Neues Allgemeines Künstler-Lexicon*.) R. N. W.

ANDROSTHENES (Ἀνδρόστῆνης) a native of Thasos, is said to have accompanied Nearchus in his voyage [NEARCHUS]. He is probably the person mentioned by Arrian as having been sent by Alexander in a vessel on an exploring expedition, and having examined part of the Arabian peninsula. Athenæus cites a Paraplus of India by him. In the "Epitome" of Artemidorus by Marcianus Heracleota, Androstenes Iasius is mentioned. Iasius is probably a copyist's error, and should be corrected into Thasius. Strabo speaks of Androstenes as if he had not seen his work. (Strabo, p. 776. ed. Casaub.; Arrian, *Anab.* vii. 20.; Athenæus, p. 93. ed. Casaub.) G. L.

ANDROSTHENES (Ἀνδρόστῆνης), a Greek sculptor, who was employed to complete various works in the front of the temple of Apollo at Delphi, which had been begun by Praxias, but were left unfinished in consequence of the death of that artist. They consisted of statues of Diana, Latona, Apollo, the Muses, the setting of the Sun, Bacchus, and a group of Bacchantes. Androstenes was a native of Athens, and scholar of the sculptor Eucadmus. He is supposed to have

been living in the ninetyeth olympiad, or 420—417 B.C. (Pausanias, x. 19.) R. W., jun.

ANDROTION (Ἀνδρότιον), an Athenian orator and demagogue, was a son of Andron and a pupil of Isocrates, whom he is said to have equalled in the elegance of his speeches. The only event of his life, of which any thing is known, is this—in the year B. C. 355 the senate of Five Hundred, of which Androtion was the president (προεδρὴς), had not built any triremes, and there was a law that no reward should be given to the Five Hundred unless they had increased the Attic navy. Notwithstanding this law, Androtion proposed in the assembly of the people to reward the Five Hundred with a crown for their good administration. Hereupon two of his enemies, Euctemon and Diodorus came forward as his accusers, on the ground that he had proposed this matter without the previous sanction of the senate, and had also violated the law. In addition to this, they maintained that Androtion by his personal character and conduct in other respects was unworthy of the rights of citizenship, and they accordingly proposed that he should be declared infamous (ἄτιμος). Euctemon being the elder of the two accusers, had the lead in the prosecution, and was followed by Diodorus, for whom Demosthenes, then twenty-seven years of age, had written a speech (κατὰ Ἀνδρότιονος), which was delivered by Diodorus and is still extant. The result of this affair is unknown. An account of the defence made by Androtion is given in the Greek "hypothesis" or argument to the speech of Demosthenes. Only a few lines of one of Androtion's speeches have been preserved by Aristotle (*Rhetor.* iii. 4.), and we do not even know the subjects on which he spoke. Some writers, however, maintain that the "Erocticus," which is usually printed among the orations of Demosthenes, is the work of Androtion; but nothing certain can be said on the subject. (Suidas, under Ἀνδρότιον; *Argumenta ad Demosth. contra Androt.*; Taylor, *Præfatio ad Orationem Demosth. c. Androt.*; A. G. Becker, *Demosthenes als Staatsmann und Redner*, ii. p. 370.; Westermann, *Questiones Demosthenicæ*, ii. p. 81.) L. S.

ANDROTION (Ἀνδρότιον), a Greek historian, whom Zosimus in his "Life of Isocrates," and after him several modern scholars, have considered to be the same person as Androtion the orator. But neither Suidas nor the scholiast on Hermogenes, who give an account of the orator, nor any other ancient writer, suggests that the orator ever wrote an historical work. Androtion the historian was a native of Athens, and, from a passage in Plutarch (*De Exilio*, p. 605.), compared with the statements in several of Androtion's fragments, we must infer that he was a contemporary of Timæus and Philochorus (B. C. 320—260), and that Androtion

published his work before Philochorus had finished his. For some cause now unknown, Androtion was exiled from Athens, and went to Megara, where he composed his work. This was a history of Attica from the earliest times (Ἀρχαί), which consisted of at least twelve books. The ancient writers frequently refer to it, and have preserved a considerable number of fragments. These fragments were first collected by Lenz and published by Siebelis, together with those of Philochorus, Leipzig, 1811, 8vo. They are also printed in C. and Th. Müller's "*Fragmenta Historicorum Græcorum*," p. 371—377. (Siebelis, *Introduction to his edition*, and C. and Th. Müller, p. lxxxiii. &c.)

L. S.
ANDROTION (Ἀνδρότιον), a Greek writer on agriculture, who lived before the time of Theophrastus. His work is lost with the exception of a very few fragments. He cannot be the same person either as the orator or the historian Androtion, since Varro and Columella mention him among those writers whose native country was unknown to them. (Theophrastus, *Historia Plantarum*, ii. 8.; *De Causis Plantarum*, iii. 15.; Varro, *De Re Rust.* i. 1.; Columella, *De Re Rust.* i. 1.; Athenæus, iii. 75. and 82.; Harpocration, under Σταφυλοβολεῖον; Pliny, in the "Elenchus" to books 8. 10. 14, 15, 17, and 18.) L. S.

ANDROUET-DUCERCEAU, JACQUES, a French architect of the sixteenth century. Very few particulars have been preserved respecting him: neither the date of his birth nor that of his death has been recorded; nor is it clear whether he was a native of Orleans or of Paris. With regard to his studies, all that is now known is that he was enabled by the liberality of Cardinal d'Armagnac to visit Italy in order to improve himself in his art, and that he also visited Pola, in Istria, where he was more particularly struck by the "Triumphal Arch," which furnished him with a favourite idea which he introduced into most of his designs—a large arched opening between coupled Corinthian columns. Such, at least, is the tradition; yet it seems rather a fanciful one, for it is strange that he should have been so particularly struck by a mere composition of that kind, and have caught so little of the general principles of ancient architecture that he might be supposed to have been utterly unacquainted with any ancient monuments. How long he remained abroad, and at what time he returned to France, are left to conjecture; as is likewise what were his earlier professional occupations. As far as the few dates we have concerning him enable us to judge, he appears to have written upon his art long before he was employed upon any of the principal buildings attributed to him.

In 1559 he published a folio volume of

original designs for châteaux and mansions, entitled "De Architecturâ Opus, quo descriptæ sunt Edificiorum Quinquaginta plane dissimilium Ichnographiæ." It was dedicated to Henri II., whom he addresses as having frequently inspected other architectural drawings by him. The work itself, however, does not say much for his taste, nor does it display much study. Some years afterwards (1576) appeared the first edition of his "Les plus excellents Bastimens," dedicated to Henri's widow, "La très vertueuse Princesse," Catherine de Medicis. This work is in two folio volumes, each of which contains fifteen subjects, intended to represent the principal royal palaces and noble châteaux in France. It would have been a most valuable collection of architectural documents if it had been at all satisfactorily executed; but the delineations are so crude, and evidently incorrect, as to be of scarcely any authority for more than the general masses and forms. All architectural character and beauty of detail are utterly lost, and the engravings themselves are of a kind calculated to chill the imagination of any artist who should attempt to make "restorations" of the respective subjects, except of those which are still remaining in a more or less perfect state. Unfortunately, too, the work does not even supply that historic and architectural information which would have rendered it valuable independently of the plates; for the letter-press account of each building is exceedingly dry and meagre, without dates, without architects' names, and without anything that amounts to description or critical remark. Yet a second edition appeared in 1607, when it would seem that Androuet was still living, it being said to be printed for him; and yet in his dedication to Catherine, thirty years before, he complains of the infirmities of age, which he pleads as an apology for not having bestowed more diligence on a work that required many journeys and much labour in order to procure materials. Another publication of his of the same date (1576) is his "Leçons de Perspective Positive."

He had in the mean while practised in his profession, and had finished the Hotel de Carnavalet, which had been begun by Bullant, and which, in the following century, was altered by Mansard, who left no more of the original façade than what was requisite in order to preserve the sculptures with which it was decorated by the celebrated Goujon. It was not until 1578 that Androuet was first employed as royal architect by Henri III., when he began the Pont Neuf at Paris, which structure, however, was not completed by him, but by Guillaume Marchand, in 1604. By Henri IV. he was charged with the task of extending the Tuileries, and the two large pavilions of a single order are generally considered to be his work, although Legrand conjectures them to be rather that of Duprâc,

his successor. Whoever may have been the architect, he certainly did not show much judgment in regard to general effect by introducing a colossal order at the extremities of a façade whose centre is composed of several smaller ones. He is also said to have commenced the gallery of the Louvre; yet, whether he actually did so, or only prepared designs, is exceedingly doubtful, because he quitted France very soon after he was engaged for the works of the Tuileries, if not in the same year (1596). From that period nothing more is known respecting him than that he retired somewhere abroad, in consequence of having embraced the Protestant religion. Among other buildings by him, besides those which have been mentioned, are the Hotel de Sully, Hotel des Fermes, Hotel Bretonvilliers, and the Hotel Mayenne, built for Charles de Lorraine, duc de Mayenne. Besides the publications above spoken of, there is one by him entitled "Description des Edifices des Anciens Romains." (Desallier-D'Argenville, *Vies des fameux Architectes*; Legrand, *Description de Paris*; Milizia, *Vite*, &c.) W. H. L.

ANDRUZZI, LUIGI, count of Santandrea, born about 1688 or 1689, in the island of Cyprus, probably belonged to a Venetian family settled in that island, for he styles himself in some of his works "a Venetian citizen." He went in early youth to Italy, where he spent the remainder of his life. In October, 1709, he was appointed professor of Greek in the university of Bologna, which chair he filled till 1732. He afterwards went to Rome, when he was made abbot of Santa Maria in Cosmedin. He died after the middle of the eighteenth century. He wrote several controversial works in defence of the Roman church against Dositheus, patriarch of Jerusalem, who in his works published at Jassy, had attacked the primacy and infallibility of the pope, and had also revived the old controversy about the word "filioque," in the Creed. His principal works are the following—1. "Vetus Græcia de Sanctâ Romanâ Sede præclare sentiens; sive Responsio ad Dositheim Patriarcham Hierosolymitanum," Venice, 1713. 2. "Consensus tum Græcorum tum Latinorum Patrum de Processione Spiritûs Sancti e Filio contra Dositheim Patriarcham Hierosolymitanum," Rome, 1716, dedicated to Pope Clement XI. 3. "Perpetua Ecclesiæ Doctrina de Infallibilitate Papæ in decidendis ex Cathedrâ Fidei Quæstionibus extra Concilium Œcumenicum, et ante Fidelium Acceptionem," Bologna, 1720. He also wrote, 4. "Clementina Constitutio 'Unigenitus' Ecclesiæ Traditionum Vindex," Bologna, 1723. 5. "Peremptorium Iconomachis per Jacopum Picininum reviviscens," Venice, 1730. This is a defence of image worship against the work of Jacopo Picinino entitled "Apologia per i Riformatori." 6. "Vindiciæ Sermonis Sancti Ilde-

fonsi Archiepiscopi Toletani de perpetua Virginitate ac Parturitione Dei Genitricis Mariæ," Rome, 1742. 7. "Specimen Philosophiæ moralis expressum in præstantioribus Legibus ac Virtutibus Gentilium Græcorum," Rome, 1744. In this work, which the author dedicated to the learned Cardinal Quirini, he places in juxtaposition the principles and sentiments of several distinguished heathens with those of Christian divines and moralists, in order to show that God, the universal father of men, has given them in all ages the means of becoming enlightened concerning their moral duties.

Andruzzi wrote in Italian, "Orazione in Lode di sua Eccellenza il Signor Andrea Cornaro Ambasciadore della Serenissima Repubblica di Venezia alla Santità di N. S. Clemente XI." Bologna, 1720. He translated into Greek several homilies of Pope Clement XI., as well as an oration of Pope Benedict XIV. on the occasion of the Princess Maria Isabella Colonna taking the veil in the convent of Regina Coeli at Rome in 1748. He also wrote a Latin dissertation on some sculptures with Greek inscriptions in the Museum Marsigli at Bologna. (Mazzuchelli, *Scrittori d'Italia*.) A. V.

ANDRY, CHARLES LOUIS FRANÇOIS, was born in 1741 at Paris, where he was also educated, and practised medicine. He was distinguished for his charity, preferring to give his advice to the poor, and bestowing on them the greater part of a large fortune which his father, a rich spice and drug merchant, left him while he was yet young. In 1785 he was appointed physician to the Hôpital des Enfants Trouvés in Paris, and there made the observations of the peculiar induration of the cellular tissue which attacks children crowded in hospitals and not carefully attended, from which he first gave a clear description of that disease. He was one of the consulting physicians of the Emperor Napoleon, and among the original and most active members of the Royal Society of Medicine of Paris. He died poor in 1829.

Andry's chief works were as follows:—1. "Le Manuel du Jardinier," Paris, 1765, 8vo.; a translation from the Italian of Mandirola, in which he assumed the name of Randy. 2. "Matière Médicale, extraite des meilleurs Auteurs, et des Leçons de M. Ferrein," Paris, 1770, 3 vols. 12mo. 3. "Recherches sur le Rage," Paris, 1779, &c. 8vo. This was written on the occasion of some remarkable cases of hydrophobia which occurred just previously at Senlis, and was published for distribution through the provinces by desire of the government. It was afterwards published in the "Memoirs of the Royal Society of Medicine," vol. i.; and subsequently Andry superintended the publication in the same memoirs (1787) of all the papers which were sent in to the society in

answer to inquiries respecting hydrophobia which had been made throughout France. 4. "Observations et Recherches sur l'Usage de l'Aimant en Médecine," Paris, 1783, 8vo. Andry wrote this in conjunction with M. Thouret; it is a learned essay, and had much influence in bringing in the quackery of the loadstone tractors. It was first published in the third volume of the "Memoirs of the Society of Medicine." 5. "Recherches sur la Mélancolie," Paris, 1786, 4to., and in the memoirs of the same society, vol. v. 6. "Sur l'Endurcissement du Tissu Cellulaire des Enfants nouveaux-nés," in the memoirs of the same society, vol. vii. p. 207., in the year 1788. This is the paper already mentioned as the author's best work; it is brief, but comprehensive. The disease had been noticed before by J. A. Uzenbezius, who published a case of it in the "Ephemerides Academiæ Naturæ Curiosorum," cent. ix. p. 62., and by Doublet and Underwood; but it had been imperfectly described, and its nature was misunderstood. Andry wrote, besides these works, four theses, of which Quérard gives the titles, some smaller essays in the "Memoirs of the Society of Medicine," and numerous articles in the first seven volumes of the medical portion of the "Encyclopédie Méthodique," including many biographies of physicians, most of which are carefully done. He left a large collection of rare books and manuscripts, of which the catalogue was published at Paris in 1830. Among his manuscripts were seventy large and rare volumes left to him by Dr. Sanchez, his friend, whose work on the venereal disease he edited, and whose eulogy he wrote. [SANCHEZ, A. N. R.] (*Life* by Weiss, in *Biographie Universelle, Supplement*; Andry, *Works*.) J. P.

ANDRY, NICOLAS, or ANDRY DE BOISREGARD, was born in 1658 at Lyon, where he also received his early education. On its completion he went to Paris and studied at the Collège des Grassins. Being intended for the ecclesiastical order he studied theology for some years, but in 1690 he exchanged it for medicine. Before this time he had assumed the name of Boisregard, and in 1687 had made himself known in the literary world by his translation of Pacatus's "Panegyric of Theodosius the Great." In 1693 Andry obtained the degree of doctor of medicine at Rheims, and a license to practise in Paris from the "Chambre Royale de Médecine," a body of provincial physicians, on whom, about twenty years previously, the privilege had been conferred of granting such licenses to those who were not members of the faculty of medicine of Paris. In the following year, however, the chamber being dissolved, he received his license, and in 1697 his doctor's diploma, from the faculty itself.

While studying medicine Andry had distinguished himself by criticisms of the philo-

logical writings of M. Bouhours, and these with the other works which he had published led to his being appointed, through the influence of the Abbé Bignon, royal censor and one of the editors of the "*Journal des Scavans*," in which he wrote a great number of articles, characterized, it is said, more by their severity than by their fairness. In 1712 he succeeded Denyau, to whom he had been assistant since 1701, in the professorship of medicine at the royal college, and in 1724 he was chosen dean of the faculty of medicine in the university.

The two years during which Andry held the office of dean were full of stirring events. The energy and spleen which he had hitherto shown in his writings he employed now in maintaining what were considered the rights of the faculty against the surgeons who were deservedly rising in reputation, and among whom were Maréchal, Jean Louis Petit, Morand, and Garengot. Just before Andry's election to the office, the surgeons had obtained a patent for the creation of five demonstrators of surgery, members of their own body, and the patent had been registered by the parliament. Andry, however, with the aid of the university of Paris, obtained an order from the council of state, by which the patent was made void; and, even before this was accomplished, he induced the faculty to ordain that its doctors might give lectures on osteology and surgery, and that all bachelors of medicine should go through a course of surgical operations, and defend a surgical thesis in a separate examination. In the same year, 1725, Jacques Benigne Winslow gave lectures on surgical operations, and the separate surgical examinations of the bachelors were adopted; so that all was accomplished that seemed necessary to maintain the study and science of surgery among the physicians. In the following year Andry obtained from the Archbishop of Paris an order that none but a physician should give a certificate for a dispensation from fasting during Lent; and an order from the parliament that no surgeon (though some of the best that ever lived were then in practice) should perform any great operation, except after consultation with a physician and in his presence. He also induced the faculty to enforce again a rule which they had long neglected, that no surgical or medical work should be printed without their approbation.

So long as Andry thus successfully resisted the progress of their rivals, the members of the faculty worked with him; but they soon changed their plan when they found him attempting to carry a scheme by which, as they thought, nearly all the government of their body would be placed in his hands and those of his friends, the physicians of the court, to whom he proposed to entrust the entire management of the interests of the faculty with the king and in the parliament. The oppo-

sition of the members at once drew down upon themselves all the virulence which had before been employed in their service. Andry abused most grossly the whole body of his opponents, and even accused them of heresy, a charge which they met by a public profession of their orthodoxy, and a resolution that in future all their decrees should be signed by several of their body, to prevent the dean from altering them. At the end of his second year of office, finding that Andry had tried to prevent their meeting to choose another dean by not sending out the usual letters of convocation, the doctors of the faculty met alone and chose his successor. He tried in vain to obtain from the court a reversal of their proceedings. He could secure to himself only the office of censor, which he forced them to bestow, according to their statutes, on himself as ex-dean. After this he seems to have almost retired from public life, and nothing more is recorded of him than that he died at Paris in 1742.

Andry's works are very numerous. The following are the chief among them:—1. "*Traduction du Panégyrique de Théodose le Grand*," Paris, 1687, 12mo. 2. "*Les Sentimens de Cléarque sur les Dialogues d'Eudoxe et de Philante*," Paris, 1688, 12mo. 3. "*Réflexions ou Remarques sur l'Usage présent de la Langue Française*," Paris, 1692, 12mo. These three works contain his chief criticisms of the opinions of M. Bouhours. 4. "*De la Génération des Vers dans le Corps de l'Homme*," Paris, 1701, 12mo. It is by this work that Andry is now best known. It passed through several editions, of which the last was published in two volumes, 12mo. Paris, 1741, and it was translated into English (London, 1701, 8vo.), German (Leipzig, 1716, 8vo.), Dutch, and Italian. It was severely criticised and ridiculed by Vallisneri, Hecquet, Lemery, and others, whom Andry answered in the successive editions and in his "*Eclaircissements*," which were published in the editions of 1704 and following years. It is a complete treatise on the worms infesting man. He ascribes their ordinary production to ova carried into the body with the air and food, and developing themselves wherever they find an appropriate nidus; but he thought that the germ of the *tænia* might pass from parent to offspring and be developed even in the fœtus. He believed that worms might exist in almost every part of the body; and, with much more respect for the authority of his predecessors than he showed for that of his contemporaries, he cites many absurd accounts of their existence in the brain, lungs, blood, &c. Of intestinal worms, the chief subject of the book, he describes three kinds—*ascaris*, *strongylus*, and *tænia*: he ascribed to them the signs of nearly all diseases, and recommends for their cure a multiplicity of medicines. He devotes a chapter to the supposed generation by spermatic animalcules, of

which he says he had confirmed all Leuwenhoeck's observations, but could never find any in fluid which was not fit for impregnation. He supposed the animalcule to be really the animal in a diminutive form, and that it passed into the ovule, in which it was gradually evolved. 5. "Le Régime du Carême, considéré par Rapport à la Nature du Corps et des Alimens," Paris, 1711, 12mo. and 1713, 2 vols. 12mo. Andry wrote this to prove, against the opinions of Hecquet, that digestion is due to fermentation and not to trituration; and that the customary Lent diet was less nutritious than meat, and yet not injurious to health. It is a complete dietetical essay on the food used during fasts. 6. "Remarques de Médecine sur . . . la Saignée, la Purgation, et la Boisson," Paris, 1710, 12mo. This also was written against Hecquet, and to show the advantages of purging over bleeding in fevers. 7. "Examen des divers Points d'Anatomie, de Chirurgie, de Physique, &c." Paris, 1725, 12mo.; written in answer to remarks made upon a former criticism of J. L. Petit's "Treatise on Diseases of the Bones." It is in his most virulent strain; for Petit, one of the greatest of French surgeons, was the object of his inveterate hatred. 8. "Cléon à Eudoxe touchant la Mémoire des Chirurgiens contre la Prééminence de la Médecine sur la Chirurgie," Paris, 1738, 1739, 12mo. In maintaining the pre-eminence of medicine he gives here an amusing history of the French barbers and barber-surgeons, and of the customs of those of his own day, when, unfortunately for his argument, the surgeons were more than ever superior to the physicians. 9. "L'Orthopédie, ou l'Art de prévenir et de corriger dans les Enfants les Difformités du Corps," Paris, 1741, &c. 2 vols. 12mo. A treatise on all kinds of deformity, awkwardness, and other external defects, suggesting plans of treatment which might be adopted by parents and nurses. Like Andry's other works, it has no merit in a scientific view; but it is cleverly and clearly written. It was translated into English (London, 1743, 2 vols. 8vo.) and into German (1744); and he afterwards wrote "Suite de l'Orthopédie," in answer to the criticisms of M. Senac in the "Journal des Sçavans," and the "Abbé Desfontaines" in the "Observations sur les E'crits modernes."

The titles of many other works by Andry are given by Quérard ("La France littéraire") and in the "Encyclopédie Methodique." Among his numerous writings in the periodicals of his time are the majority of the medical articles in the "Journal des Sçavans" from 1702 to 1739. (Hazon and Bertrand, *Des Hommes les plus célèbres de la Faculté de Médecine de Paris*; *Encyclopédie Méthodique*, art. "Andry," by C. L. F. Andry; Andry, *Works*.) J. P.

ANEAU, BARTHELEMY, was born at Bourges about the beginning of the sixteenth

century. He was educated principally by Melchior Wolmar, the friend of Beza, under whom he acquired not only a complete knowledge of the classics, and of several modern languages, but also a leaning towards the doctrines of the reformed church. On the establishment of the college of the Trinity at Lyon, Aneau was invited to accept a professorship there, and in 1529 he accordingly became professor of rhetoric at Lyon. He was very successful as a teacher, and in 1540 he was appointed principal of the college, and he continued in that office till his death in 1561, with occasional intermissions. His death was caused by a religious tumult. On the 6th of June, 1561, during the procession of the Fête Dieu in the parish of St. Nizier, a deranged goldsmith of the reformed religion made a frantic attack on the priest who carried the host, tore it violently from his hand, and trod it under foot. The offender was immediately apprehended, and condemned to suffer death, his right hand being first cut off; a sentence which was executed the same day. The infuriated populace proceeded to the college, many of the professors of which laboured under the imputation of favouring the new doctrines, and, meeting with the principal, Aneau, they instantly put him to death. His wife, whom he had married not long before, from a rich family of Lyon, was only saved by being imprisoned by the provost of the merchants. It does not appear that any punishment was inflicted on the murderers beyond a temporary confinement, from which they were released by the influence of the church.

Another account of this affair is given by many writers; but M. Cochard, in his "France Provinciale," has satisfactorily shown, from proofs gathered after a patient search among the civil and ecclesiastical archives of Lyon, that these often repeated statements are erroneous both as to fact and date.

The works of Aneau are disfigured by all the faults of his age. He was a proficient in anagrams, rebuses, and the other conceits of his time, and the opportunity for laborious punning afforded by his own name (Latinized Annulus—the ring) was never lost sight of in the highest of his poetic flights. He introduced at his college the custom, not yet altogether lost, of closing the academic year by a kind of theatrical exhibition, and the first two works in the following list were composed for these occasions. His original works are: 1. "Mystère de la Nativité," Lyon, 1539, 8vo., regarded by many as the parent of the French opera, the whole of the piece being composed of songs, without any admixture of prose dialogue. A new edition appeared in 1559, under the title "Genethliac Musical et Historial de la Conception et Nativité de J. C." interspersed with a variety of anagrams on the names of kings and princes "under mystic allusion to persons divine and

human." 2. "Lyon Marchant," a satirical drama, performed in 1541, and published in 1542, an extraordinary mass of confusion, in which "Lyon" is sometimes a beast, and sometimes a city, "Paris" alternately a city and a man, &c. The subject is a contention for supremacy among Paris, Rouen, Lyon, and Orleans; and Truth being at last appointed umpire, gives the palm to Lyon. It is full of allusions to recent events, among which the execution of Anne Boleyn in England is conspicuous. 3. "Picta Poesis" (1552, 8vo.) translated into French verse by the author, under the title of "Imagination Poetique," a collection of short poems illustrated by woodcuts of greater merit than the literary portion can lay claim to. 4. "Pasquil Antiparadoxe" (1549, 8vo.). 5. "Alector, ou, le Coq" (1560, 8vo.), professedly translated from a Greek fragment, but in reality an original production. It is pronounced by De la Monnoye to be a miserable work, in which the author endeavoured to hide the poverty of his ideas by two expedients, — pretending to translate from the Greek, and putting on a mystical air, calculated to deceive only the shallowest of readers. 6. "Art Poétique François," (1556, 16mo.), a work often attributed to Aneau, but which Duverdiere is inclined to think belongs to Sibyle.

As the printing business was in a very flourishing condition at Lyon in the time of Aneau, he was extensively engaged in translations and new editions by the booksellers of the city. He long had the repute of being the first French translator of Sir Thomas More's "Utopia," but it is now certain that Jean le Blond produced a version in 1550, nine years before that attributed to Aneau, and that Aneau's is only a reprint of the former. Aneau's translation, verse for verse, of the emblems of Alciati was highly appreciated. It is dedicated to James Earl of Arran, and profusely illustrated with good woodcuts. His version of the third book of Ovid's *Metamorphoses* was published with Clement Marot's translation of the first two books. Among his editions may be mentioned the Latin poems of Jean Girard (1558) and a collection of the privileges and franchises of the city of Lyon, the publication of which he superintended by desire of the consulate. (*Archives Historiques et Statistiques du Département du Rhone*, xi. 83, et seq. the information in which is chiefly derived from Cochard's "France Provinciale" for June, 1827.; Rubys, *Histoire véritable de la Ville de Lyon*, p. 389.; Bregnot de Lut and Pericaud, *Biographie Lyonnaise*, Lyon, 1839, p. 12.; La Croix du Maine and Duverdiere, *Bibliothèques Françaises*, edit. Juvigny, i. 78, 79. iii.; *Bibliothèque du Théâtre François*, i. 111—113.; Bayle, *Dict. Hist. et Crit.*, art. "Alciat, Junius.") J. W.

ANEDA, JUAN DE, a Spanish painter, and native of Burgos, who, together with

Juan de Cea, executed some works for the cathedral of that place in 1565. (Bermudez, *Diccionario Historico*, &c.) R. N. W.

ANÉL, DOMINIQUE, was born in 1678 or 1679 at Toulouse, and was *garçon chirurgien* (house-surgeon) at the hôpital St. Jacques in that town in 1700, when he published in the "Mercure" of January a case of softening of the bones, and some letters on other subjects. From Toulouse he went to Montpellier, where, for a short time, he studied surgery, and then went to Toulon, where he was appointed surgeon to a French ship of war. After a short cruise, finding no opportunity of studying his profession in this capacity, he went to Paris, where he spent three years and a half dissecting and attending various lectures and the surgical practice of Jean Louis Petit and Maréchal. Before leaving Paris he received a commission as surgeon-major in the French army in Alsace; and in 1707 the Count von Grönsfeld, a general in the service of the Emperor of Austria, sent for him to attend a relative, and soon after appointed him surgeon-major in his own regiment of cavalry. At nearly the same time Anel was called for his advice in a case of difficulty to Vienna, and he resided there two years. From Vienna he went for a time into Italy; and after this served in the Austrian army during three campaigns, employing the intervals between active service in visiting the principal towns of Italy and in studying surgery at their hospitals.

In 1710 Anel resided for seven months at Rome, not only attending the hospitals, but often performing operations and teaching operative surgery. Here also, on the 30th of January, he performed his celebrated operation for aneurism. At the end of this year he went to Genoa, where, in 1712, he performed his first operation for fistula lachrymalis. It brought him so much renown that he made one thousand two hundred louis d'or in the year, and in 1713 was invited to Turin to attend the Dowager Duchess of Savoy, who laboured under that disease. After he had operated on a child in her presence, she consented to submit herself. He cured her; and she made him her surgeon, and gave him a pension of one hundred louis. In 1716 he was practising with great repute, chiefly as an oculist, in Paris; and he thus continued till 1722, after which nothing appears recorded of him.

Anel has justly attained considerable celebrity by his operations for aneurism and fistula lachrymalis. The history of the first is recorded at the end of a defence of his operation for fistula, and is known only to a few. The patient was a missionary, Father Bernardino di Bolseno, whose brachial artery had been wounded in bleeding. A large false aneurism formed, and when Anel first saw it the patient was in imminent danger, for the skin over part of the tumour was ulcerated,

and the sac was exposed and ready to burst. The surgeon who had been attending refused to operate, and dissuaded the patient from incurring any risk; but Anel resolved to try his remedy. After applying a tourniquet he made an incision above the sac without involving it, dissected down to the trunk of the artery, which lay, unusually, below the (median) nerve, separated it with great care, and holding it with a hook applied the ligature "as near as possible to the tumour." On loosing the tourniquet a small muscular arterial branch bled, and he was obliged at once to tighten the tourniquet again, and to tie the artery a second time a little higher up. Next morning the pulse could be felt at the wrist, and Anel felt confident of success, because "nature had in a single night made a new route for the blood." The patient went on well; the first ligature came away on the 28th day, the second on the 30th, and, ultimately, the aneurism completely disappeared.

This operation was certainly a great improvement in the treatment of aneurisms; and it might have been made a step to the Hunterian operation, which is justly regarded as the greatest work in scientific surgery since the time of Paré. Before Anel's time aneurisms had been treated either by amputation of the limb or by tying the artery both above and below the aneurism, and removing the sac. Guillemeau alone was in the habit of applying only the upper ligature before the removal of the sac. Anel proved, by the result of his operation, both that the aneurismal sac need not be cut out, and that it would not continue to be distended by blood although the artery below it remained open. But he did not discern the importance of his own work; he saw no advantage in the operation except that it was less difficult and less painful, and that the scar remaining after it was so small that it did not, like that left by the old operation, hinder the extension of the arm. Hence, while he devotes nearly three hundred pages to maintain his credit for the treatment of fistula lachrymalis, he employs but a few on this; and, to all appearance, would never have published the case if he had not been taunted by a rival with having talked about an operation for aneurism when he had only put a ligature upon a little artery. He does not appear to have ever repeated the operation; and among all the surgeons in Italy and France with whom he was afterwards in constant intercourse none attempted it. After his death it was almost forgotten. Haller just alludes to it; Sprengel describes it briefly and erroneously; Portal, the chief historian of surgery, does not mention it. Every surgeon continued to pursue the old practice till June, 1785, when Desault applied a single ligature just above a popliteal aneurism, and left the sac. The patient died; and in December in

the same year John Hunter performed his operation, tying the artery far above the sac, and by the correctness of the principles on which he supported it, established the plan now almost uniformly adopted. [HUNTER, JOHN.]

Anel's first occasion of employing his treatment of fistula lachrymalis was presented in the Abbé Fieschi, nephew of the cardinal archbishop of Genoa. In examining his eyes Anel saw pus issue from the puncta lachrymalia, and at once conceived the plan of introducing substances through those apertures into the diseased sac. He soon invented the probe and syringe, still known by his name, and his plan of treatment was adopted by all the best surgeons of the time. It was a very important improvement on the old plan of opening the sac in all cases by the knife or cautery; and though it has since fallen almost into disuse, Anel must always merit the highest praise both for his ingenuity, and for the clear knowledge which he gained of the pathology of all the diseases of the lachrymal apparatus.

The following are Anel's published works: — I. "*L'Art de succer les Plaies sans se servir de la Bouche d'un Homme*," Amsterdam, 1707, &c. 12mo. He maintains in this, that none but simple wounds of fleshy parts, and some penetrating wounds of the chest, should be treated by suction; and that the plan, adopted as it was in his time by quacks and camp-followers in all cases, was very injurious. He describes an instrument, something like a great "artificial leech," for sucking wounds, and adds to the treatise a "*Discours pour prouver qu'il est possible de prévenir certaines Maladies Vénériennes par un Spécifique*;" but he conceals what his supposed specific was. 2. "*Observation singulière sur la Fistule lacrimale*," Genoa, 1713, 4to., containing the account of his first cases of fistula. 3. "*Nouvelle Méthode pour guérir les Fistules lacrimales*," Turin, 1713, 4to. This is a collection of papers, and contains, besides the last mentioned essay, I. "*Nouvelle et très exacte Description anatomique du Conduit lacrimonal*," a tolerably accurate account of the parts concerned in his operation. II. "*Informazione fatta dal Chirurgo Francesco Signorotti . . . contro Monsu' Domenico Anel*" — a sharp attack upon Anel's operation by a Genoa surgeon, who seems to have been jealous of his reputation; and, III. "*Lettere diverse, ou les Critiques de la Critique del Signor F. Signorotti*," consisting of letters to and from nearly twenty physicians and persons of celebrity, whose opinions Anel requested on his treatment of the fistula, and who all wrote very complimentary answers. 4. "*Suite de la nouvelle Méthode . . . ou Discours apologetique*," Turin, 1714, 4to., containing a still larger series of letters of the same kind, and a laborious defence of the originality and utility of his

operation against Signorotti and two anonymous writers. It contains, also, in scattered passages, all the particulars of Anel's life which we have been able to collect; and at the end he introduces a case of reduction of an old dislocation of the femur, a case of extraction of a musket-ball long imbedded in the thigh, the account of his operation for aneurism, and several instances of extra-uterine foetation. 5. "Dissertation sur la nouvelle Découverte de l'Hydropisie du Conduit lacrimale," Paris, 1716, 12mo. He describes here the accumulation of a colourless fluid in the lachrymal sac as a disease previously unknown, and suggests two schemes, equal in novelty, but very different in merit. The first was, that sick persons might sometimes be fed through their puncta lachrymalia, through which he says he had often given his patients champagne. The second was for the foundation of an ophthalmic hospital, for which he drew up an excellent and original plan. 6. "Relation d'une Maladie extraordinaire," Paris, 1722, 8vo.; a case of hydatids in the abdomen. Anel also communicated to the French Academy a case of abortion, with disease of the placenta, which was published in the "Histoire de l'Académie" for 1714, p. 23. (Anel, *Works*.)

J. P.

ANÉLIER, GUILLAUME, by some called Améliér, a troubadour who lived at the end of the twelfth and beginning of the thirteenth centuries. Nothing more is known of his history than that he was a native of Toulouse. His poems consist of four "Sirventes," which, according to Millot, "contain merely vague declamations against the tyranny, avarice, and treachery of the barons; against the clergy, the monks, and the French; against the wickedness of the age, the decline of the nobility," &c. The authors of the "Histoire Littéraire de la France," however, take a more just view of the object and importance of these productions, which, they say, display with energy his love for his country and his aversion to the war of the Ligue, the natural consequence of which would be to place Languedoc under a foreign domination. They proceed: "The date of these pieces is not doubtful. They are all nearly of the same period. That which commences with the verse 'Vera merce e dreitura sofranli,' is dedicated to the young king of Aragon (James I.). The piece 'El nom de Dieu qu'es paire Omnipotens' makes mention of the young king of England (Henry III.), *joves Engles*, who, doubtless, was about to attempt the reconquest of his French possessions: these must be attributed to the year 1224 or 1226, a disastrous epoch for Languedoc, when the recommencement of the war and the surrender of Avignon opened to the Crusaders the route of Toulouse, and the crown of Raymond VII. evidently tottered to its fall. When these circumstances

are considered, the verses of Anéliér acquire great interest. We can no longer say, 'these pieces contain merely vague declamations against the clergy, the monks, and the French.' On the contrary, we admire the courage and the devotedness of the poet who defends, to the utmost of his ability, his prince and his country, and opposes the debasement of morals with the keen arms of satire." All these poems preceded, by a short interval, the final establishment of the French in Languedoc, and the most recent is referred to the date 1228.

Extracts are given in the "Histoire Littéraire de la France," and also in Raynouard, "Choix des Poésies originales des Troubadours," iv. 271—274., and v. 179. (Millot, *Histoire Littéraire des Troubadours*, iii. 404.; *Histoire Littéraire de la France*, xviii. 553—557.)

J. W. J.

ANELLI, ANGELO, born at Desenzano near Brescia, in 1751, studied at Verona, and afterwards became professor of literature in his native town. In 1793 he repaired to Padua, where he took his degree of doctor of law. When the French entered the Venetian territory in 1796, the malcontents of Brescia and other places conspired against the Venetian government, and Anelli was arrested on suspicion of being one of them, but he was soon after released as innocent. Through fear, however, of further molestation, he repaired to Mantua, and afterwards to Verona, where the French general, Augereau, appointed him his secretary. He was afterwards employed under the Cisalpine directory in the administration of the province of Brescia, which had been annexed to the Cisalpine republic, under the name of the department "del Mella." When the Austrians re-entered Lombardy in 1799, Anelli was again imprisoned; but the return of the French in the following year set him at liberty once more. He then gave himself up entirely to literary pursuits, and was made, in 1802, professor of history and eloquence in the lyceum of Brescia. In 1809 he was made professor of forensic eloquence at Milan. After the restoration of the Austrian government, he was appointed in 1817 to the chair of "Procedura Giudiziaria," or practice of the courts of justice in the university of Pavia. He died at Pavia in April, 1820. He had always spent part of his time in poetical and dramatic studies, and he wrote the following works:—1. "Ode et Elegia," Verona, 1780. 2. "La Marianne," an Italian tragedy. 3. "Cronache di Pindo," in seven cantos, Milan, 1811—1818, which is a humorous and satirical poem, in the form of a review of many writers, ancient and modern. 4. "Il Trionfo della Clemenza, componimento in Terza Rima," on the occasion of the Emperor Francis visiting Milan in 1816. He also published "Orazione per la Cattedra di

Eloquenza pratica legale nelle RR. Scuole speciali di Milano," on opening his course as professor of eloquence in 1809; and in 1817 a "Prospetto delle Lezioni e degli Esercizi pratici delle Scuole di Procedura giudiziaria e del Processo notarile," on being appointed to the university of Pavia. Anelli also wrote numerous comedies, which were performed at the theatre of La Scala at Milan between 1799 and 1817, most of which contain satirical allusions to contemporary events and individuals. (Tipaldo, *Biografia degli Italiani Illustri del Secolo XVIII. e dei Contemporanei*.) A. V.

ANELLO, TOMMASO. [TOLEDO, DON PEDRO DE.]

ANERIO, FELICE, a celebrated composer of the Roman school, was born at Rome about 1560. Here he studied under the great Pierluigi da Palestrina and his colleague Nanini, and after being the musical instructor in the English college at Rome, he went into the service of Cardinal Aldobrandini. On the death of Palestrina, his patron had sufficient interest to procure for Anerio the office which had been expressly created for the celebrated father of the Roman school of music in consequence of his being married, and therefore incapacitated from holding the situation of maestro di capella, to which certain ecclesiastical duties are attached. The influence of Cardinal Aldobrandini obtained the unwilling signatures of the Collegio dei Cappellani Cantori Apostolici, who would have preferred a member of their own body, in the event of the office being continued. But the election thus reluctantly made by the members of the college was confirmed by Pope Clement VIII. With Anerio the office ceased. Like his illustrious predecessor, he wrote both sacred and secular music. Many of his sacred compositions are said by Adami to exist in the Pope's chapel, and a set of his Madrigals was reprinted at Antwerp in 1599, as well as a collection of his Canzonets at Frankfort in 1610. One of these only (for his compositions are little known in England), which will be found in "The Vocal Schools of Italy," is a madrigal of singular beauty, as graceful in melody as it is skillful in combination. (Baini, *Vita di Palestrina*; Adami, *Osservazioni per ben regolare il Coro de i Cantori della Capella Pontificale*; Taylor, *Vocal Schools of Italy*.) E. T.

ANERIO, GIOVANNI FRANCESCO, brother of Felice Anerio, was born at Rome about 1567. He was for some time maestro di capella to Sigismund III., king of Poland, and afterwards held the same office in the cathedral at Verona. Thence he was invited to Rome, where he presided over the choir at the church of La Madonna dei Monti, and lastly became maestro di capella in that of San Giovanni Laterano. The year of his death is not known. His published works are—"Recreatione Musica," Venice, 1611.

"Teatro armonico spirituale de Madrigale, a 5, 6, e 7 Voc." Rome, 1619. The "Selectæ Cantiones of Constantini," published at Rome in 1614, also contain some of his compositions. (Walther, *Musikalische Bibliothek*.) E. T.

ANES. [GILIANEZ.]

ANESI, PAULO, a Florentine landscape and architectural painter of the middle of the eighteenth century. He lived much at Rome, where there are several of his works, consisting of views of ruins and the vicinity of Rome. Anesi's works are sometimes mistaken for those of J. P. Pannini. He was the master of Francesco Zuccharelli. Heinenken mentions an etching of a landscape with figures by Anesi. (Lanzi, *Storia Pittorica*, &c.) R. N. W.

A'NEURIN, a Welsh poet of the sixth century, some of whose productions are still extant, was the son of Caw ab Geraint, lord of Cwm Cawlwyd, a chieftain of the Gododins or Ottadins, a name which denotes in Welsh "the inhabitants of a region bordering on the covert." In the Welsh pedigrees, twenty-four sons of Caw ab Geraint are enumerated; and in those lists which contain the name of Aneurin, that of Gildas does not occur; while in those which contain the name of Gildas, that of Aneurin does not occur, a circumstance which, in conjunction with others, has led to the supposition that Aneurin and Gildas were the same individual. The early history of Britain still extant under the name of Gildas is supposed, by the most recent editor of the work, Mr. Stevenson, to be the production of Gildas Badonicus, a distinct individual from Gildas Albanus the son of Caw. The particulars, however, which are related of the life of Gildas Albanus by his biographer Caradoc of Llancarvan, are wholly different from those recorded of Aneurin, except in the article of parentage. [GILDAS.] The Gododins, who inhabited a portion of the north of England and south of Scotland, between the wall of Septimius Severus and the wall of Antoninus Pius, were totally defeated by their Saxon invaders, it is supposed about the year 540, in a battle fought at a place called Cattrath, on the coast of Northumberland, or, according to some, on the east coast of Yorkshire. Of three hundred and sixty-three of their chieftains who were present under the command of Urien of Reged, four only escaped with life, of whom Aneurin was one. He was held in close imprisonment till released by Cenau, the son of the bard Llywarch Hen, an event which Aneurin thus commemorates:—

"From the power of the sword (noble was the succour),

From the cruel prison-house of earth he released me;

From the place of death, from the cheerless region, He, Cenau, son of Llywarch, magnanimous and brave."

The father of Aneurin fled with his family

to Wales in consequence of the battle of Cattraeth. Caw ab Geraint and some of his sons settled in Anglesey under a grant from Maelgwn, prince of North Wales; while Aneurin, with some of his brothers, took refuge, first at the court of King Arthur in South Wales, then in the college founded by Cadog at Llancarvan. It was while he resided here, in all probability, that he became the friend of the bard Taliesin, a circumstance which is commemorated in the poems of each. His death, which is supposed to have taken place about the year 570, was a violent one. It is mentioned in two of the Welsh Triads: in one which commemorates "The Three accursed Blows of the Battle-axe of the Isle of Britain," the first is, "The Blow of Eidyn on the Head of Aneurin."

The most important relic of Aneurin now extant is the piece consisting of more than nine hundred lines, all rhymed, but of irregular lengths, called the "Gododin," which is a fragment of a poem or series of poems commemorating the warriors who fell at the fatal battle of Cattraeth. The genuineness of this Welsh poem of the sixth century was disputed some years ago, but has been vindicated with success by Mr. Sharon Turner. The subject of the composition—the disgraceful defeat of the poet's countrymen in consequence of their having partaken too freely of the mead before joining in battle—is one not likely to have suggested itself to a forger. It abounds with allusions to obscure northern chieftains, for which it is not easy to assign any motive but that of genuineness, while the opportunity of celebrating the praises of King Arthur, the poet's contemporary and patron, is lost, though to a forger of the twelfth century (and of the existence of the poem at least as long ago as that period there are ample proofs) the name of King Arthur would surely have seemed the last to pass over. The "Gododin" was first printed, in the original language only, in the "Myvyrian Archæology." A complete, but very unsatisfactory, translation of it was given by the Rev. Edward Davies in his "Mythology and Rites of the British Druids," and another is now (March, 1843) promised by Archdeacon Williams. It is an additional proof of its genuineness that the language is difficult and obscure even to the best Welsh scholars. Mr. Davies even asserts that every one previous to himself had mistaken its meaning, and that instead of describing a battle at Cattraeth it chiefly relates to a banquet given by Hengist at Stonehenge, in which the Saxon murdered his British guests; but we believe that no competent judge has adopted Mr. Davies's opinion. A short extract from the "Gododin" was translated by Gray from Evans's "Specimens of the Welsh Bards," but not in his happiest manner. Another poem attributed to Aneurin is printed in the "Myvyrian

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Archæology," under the title of "Englynion y Misoedd" (Verses on the Months"), but there are not the same grounds for believing in its authenticity as in that of the "Gododin." (J. H. Parry, *Cambrian Plutarch*, p. 21—40.; Owen, afterwards Owen Pughe, *Cambrian Biography*, p. 8, &c.; *Cambro-Briton* [edited by J. H. Parry], i. 91—94.; E. Jones, *Relicks of the Welsh Bards*, p. 17.; *Myvyrian Archæology of Wales*, i. 1—16.; Davies, *Mythology and Rites of the British Druids*, p. 326—383.; Sharon Turner, *A Vindication of the Genuineness of the Ancient British Poems*, at the end of his *History of the Anglo-Saxons*, 5th ed. iii. 536. 589. &c.)

T. W.

ANFOSSI, PASQU'ALE, an Italian dramatic composer of some celebrity, was born at Naples in 1736, or, according to Reichardt's Almanac, in 1729. On his first entry into the conservatorio he intended to study the violin; but a love of composition induced him to abandon his instrument, and to place himself under Piccini, then the most eminent of the Italian dramatic writers. Piccini attached himself strongly to his pupil, and in 1771 procured for him an engagement at the Teatro della Damme, at Rome. His first opera, "I Visionari," was unsuccessful; nor did his second produce any strong impression in his favour. Nevertheless he obtained a third trial, and in 1773 produced "L'Incognita perseguitata," which at once procured him a high degree of reputation. No opera since the time of Piccini's "La buona Figliuola," created such a sensation at Rome. The talents of Anfossi were industriously exaggerated and praised by all who were envious of Piccini's fame. Anfossi lent himself to this cabal, and repaid the obligations and benefits which his master had conferred on him by ingratitude, as disgraceful to his moral character as his depreciation of Piccini's merits was discreditable to his musical reputation. He, in turn, was soon made to feel the caprice of the Roman public in the failure of his "Olimpiade." Quitting Rome, he wrote for several Italian theatres in succession, and in 1780 went to Paris, where some of his operas had already been translated and performed. The barbarous style of singing to which his compositions were subjected speedily drove him thence; and he proceeded to London, where the direction of the Italian Opera was committed to him. "Anfossi," says Dr. Burney, "visited England at an unfavourable time. Sacchini had preceded him, and the winter following was only rendered memorable at the opera-house by misfortune, disgrace, and bankruptcy. His reputation was rather diminished than increased by his visit to London." In 1783 he went to Germany, and composed for the theatres of Prague and Berlin "Il Trionfo d'Arianna," and "Il Cavaliere per Amore." In 1784 he returned to Italy, and produced, first at

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Florence, his "Chi cerca trova;" and during the succeeding three years as many different operas in other Italian theatres. The success of these induced him to revisit Rome, where he regained some portion of his former popularity as a writer for the stage. At length, tired of this occupation, and feeling himself unable to contend with his younger and more eminent competitors, he sought a retreat in the church; and in 1791 was appointed the successor of Casali, as maestro di capella in the church of San Giovanni Laterano. He now applied himself chiefly to composition for the church, and supplied it with several masses and motets; of the latter, his "Laudate Pueri," and "Laudate Jerusalem," for a full orchestra, are the most celebrated. He died in 1797.

Anfossi was a ready writer, having produced between the years 1769 and 1792 forty-five operas; but these evince rather facility of combination than fertility of invention. He was one of the large class of musicians whose merit chiefly consists in the power of working up again the materials of others; who leave the art precisely where they found it; and whose compositions rather resemble the fitting and vanishing shadows of the magic lantern than those works of art which claim and receive permanent admiration. His contemporaries Piccini, Sacchini, and Paisiello survive, but Anfossi is forgotten. (Fetis, *Biographie Universelle des Musiciens*; Burney, *History of Music*; Anfossi, *Opere varie*.) E. T.

ANFOSSO, JACOPO, a celebrated Italian gem-engraver of Pavia, of the sixteenth century. Though little known, he appears to have been an artist of great ability. He was in favour with two popes, Pius V. and Gregory XIII., which we learn from the following epitaph preserved in the "Lettere Pittoriche:"—"Jacobo Anfosso Ticinensi, in crystallis adfabre formandis, præciosisque lapillis cælandis, veris a falsis dignoscendis, clarissimo; Princip. ob solers ingenium, integritatemque, Pio V. Greg. XIII. Romanis Pontificib. grato. Vixit ann. lxxx. Cælum extulit, cælum abstulit, cælum accipit. Tiberius Cælius ex testamento P. C. Ann. Sal. M.D.LXXXV." (Bottari, *Raccolta di Lettere sulla Pittura*, &c.) R. N. W.

ANGARANO, IL CONTE OTTAVIANO, a Venetian nobleman who distinguished himself for his ability as a painter about the middle of the seventeenth century. In the church of San Daniele, at Venice, there is an altar-piece of the adoration of the shepherds by Angarano, which was substituted for one by Domenico Tintoretto: it has been engraved by Count Angarano himself. (*Descrizione di tutte le Pubbliche Pitture della Città di Venezia*, &c.; Heineken, *Dictionnaire des Artistes*, &c.; Brulliot, *Dictionnaire des Monogrammes*, &c.) R. N. W.

ANGE, FRANÇOIS DE L', a good his-

torical painter, born at Annecy in Savoy in 1675. He was first instructed by his maternal grandfather, André Chevil, and afterwards by G. M. Crespi; he studied also the works of Albano. L'Ange spent eight years in Turin, where he was much employed by the nobility of that place; he had the prince of Carignano for his pupil. In 1706 he moved to Bologna, where he entered into the order of San Filippo Neri, and spent the remainder of his life there. He died a member of the Academy of Bologna in 1756, aged eighty-one. L'Ange excelled in small religious pieces; his pictures are well coloured and well drawn. (Crespi, *Felsina Pittrice*, &c.; Lanzi, *Storia Pittorica*, &c.) R. N. W.

ANGE, ROCCA. [Rocca.]

ANGE DE SAINT JOSEPH, a monk of the order of Barefooted Carmelites, was born at Toulouse in the year 1636. His real name was Joseph Labrosse, but on entering his order he assumed the name of Ange de Saint Joseph, by which he is more generally known. He went to Rome in 1662, and studied Arabic in the convent of Saint Pancrase under father Celestinus a S. Liduvina, brother of the celebrated J. Golius. On the 12th of November, 1663, he quitted Rome for the East in company with three other Carmelites, and arrived at Smyrna on the 5th of May, 1664, and at Isbahan on the 4th of November following. Here Ange de Saint Joseph applied himself to the study of Persian under father Baltazard, a Portuguese Carmelite, and in a few months qualified himself to preach in that language. He spent upwards of ten years in Persia and Arabia, and was prior first of Isbahan and afterwards of Basrah. This latter city having been captured by the Turks, it became necessary that the missionaries should obtain permission from its new masters to continue their labours there. For this purpose Ange was despatched to Constantinople in April, 1678, in order to obtain the requisite credentials from the Grand Signior through the intervention of M. de Nointel, the French ambassador to the Ottoman Porte. He succeeded in his mission, but was shortly afterwards summoned to Rome by Pope Innocent XI., where he arrived in November, 1679. In 1680 he proceeded to Paris in order to superintend, with the greater convenience, the printing of his "Gazophylacium Linguae Persarum," but was interrupted in his labours by being appointed visitor-general of the missions in Holland. On the termination of this visitation he was despatched as missionary to England, but being obliged to quit England about the time of the abdication of James II., he retired to Ireland, where he spent several years. On his recall to France he was made prior of the convent of Perpignan, and provincial in 1697, on the 29th of December in which year he died.

His works are — 1. "Pharmacopœa Per-

sica ex Idiomate Persico in Latinum conversa ; Opus Missionarii, Mercatoribus, cæterisque Regionum Orientalium Lustratoribus necessarium. Accedunt in Fine Specimen notarum in Pharmacopeam Persicam," Paris, 1681, 8vo. This work has been attributed to one Matthieu Saint Joseph, but it appears without foundation. Prefixed is a preface, in which the author professes to point out blunders in the Persian Gospels, and the Latin version of them by Dr. Samuel Clarke, inserted in Walton's "Polyglott." To this attack Dr. Thomas Hyde replied in a piece entitled, "Castigatio in Angelum a S. Josepho," subjoined to his "Tractatus Alberti Bobovii de Turcarum Liturgiâ," Oxford, 1690. The author of the article "Hyde" in the "Biographia Britannica," gives the following history of this transaction :—

"Our author (Hyde), out of zeal for his colleagues, wrote a letter to this monk, in which he expostulated the matter, and showed him his mistakes, without receiving any answer ; at length, in 1688, he came over to England, went to Oxford, and procured himself to be introduced to Dr. Walton without letting him know who he was, though afterwards he owned his name to be La Brosse, and that he had come over to justify what he had advanced. After a short dispute (with Dr. Hyde) which was managed in Latin, he began of a sudden to speak the Persian language, in which, to his great surprise, he found Dr. Hyde more ready than himself, so that, not being able to maintain his criticisms, he promised to come another time, and either defend them better or retract them, which, however, he did not perform ; and this induced Dr. Hyde to make the dispute public. In his reproof, he first states the Carmelite's objections, then shows them to be very weak and trifling, springing from his own ignorance in the true idiom of the Persian tongue, which rendered him incapable of comprehending with how much accuracy and elegance that version was made."

2. "Gazophylacium Lingue Persarum, triplici Linguarum clavi Italice, Latine, Gallicæ, nec non specialibus Præceptis ejusdem Lingue reseratum ("Treasury of the Persian Language"), Amsterdam, 1684, fol. 3. He had also prepared for press a history of Persia, but the work was destroyed by fire in the house of the Spanish ambassador in London. 4. "It is also reported that he had translated into the Persian language certain portions of the "Summa" of Thomas Aquinas, but no particulars appear to be known respecting this MS. (Martialis a S. Joanne Baptista, *Bibliotheca Scriptorum Carmelitarum Excalceatorum*; Nicéron, *Hommes Illustres*, xxix. 26—30.; Cosmas de Villiers a S. Stephano, *Bibliotheca Carmelitana*; *Biographie Toulousaine*.) J. W. J.

ANGE DE SAINTE-ROSALIE, whose

family name was François Raffard, was a friar of the order of Barefooted Augustins, and was born at Blois in 1655. He devoted himself to the study of genealogy, and is chiefly known by a greatly enlarged edition of Anselme's "Histoire de la Maison Royale de France" (Paris, 1726—1733, 9 vols. fol.), which he was preparing for the press, when he died at Paris in 1726. The work was completed and published by his colleague Father Simplicien. Ange de Sainte-Rosalie also edited a new impression of the "Etat de la France," and was author of "Lettres sur la dernière Edition de la Dictionnaire de Moreri, donnée en 1707," Toulouse, 1707, 12mo. According to Jugler, he was the editor of the edition of Moreri referred to. (Le Long, *Bibliothèque Historique de la France* (ed. Fevret de Fontette), ii. 629.; Quérard, *La France Littéraire*, i. 64—69.; Chaudon and Delandine, *Nouveau Dict. Hist.* i. 280.; Jugler, *Bibliotheca Historie Literaria*, iii. 1574.) J. W.

ANGEL, a name given by professor J. F. Christ in his "Dictionary of Monograms," without any apparent reason, to the engraver who, from using by way of designation a caltrop or crowsfoot on some of his prints, has been called the master with the crowsfoot (le maître à la chausse-trappe). This instrument above the initials G. A. is found upon some prints of ancient edifices. Mariette, and Brulliot in his "Dictionary of Monograms," suppose Tribolo to have been the engraver of these prints, as tribolo is the Italian name for the caltrop or chausse-trappe. Tribolo's name was Niccolò Pericoli; he was an architect and a sculptor, but Vasari, in his notice of him, says nothing about his ever having engraved, although he mentions his carving in wood. The letters G. A., however, do not appear to have much to do with the names Niccolò Pericoli. This mark is said also to be found with the initials G. P.

R. N. W.

ANGEL, CHRISTOPHER. [ANGELUS, CHRISTOPHER.]

ANGEL or A'NGELI, R. MEIR BEN ABRAHAM (ר' מאיר בן אברהם אנלי), was chief Rabbi of the synagogue of Belgrade (Alba Græca) in the beginning of the seventeenth century. He is the author of—1. "Masoreth Habberith" ("The Delivery of the Covenant, Ezek. 28. 37."), in which seven hundred "Masoroth," or marginal notes to the Bible by the ancient Rabbis are explained in alphabetical order, and illustrated from the Talmud and other Jewish authorities. This work was printed at Cracow by Aaron ben Isaac Prostitz, A. M. 5379 (A. D. 1619), in small folio. 2. "Masoreth Habberith Haggadol" ("The Delivery of the Great Covenant"), which is on the same subject as the first named work, and in which sixteen hundred and fifty of the Masoretic notes are explained according

to the order of the books of the Bible. The work is divided into two parts, of which the first embraces the Pentateuch only, and the other the prophetic books, together with the five Megilloth. It was printed in Mantua at the office of R. Judah ben Samuel, A. M. 5382 (A. D. 1622), in folio. De Rossi calls them interesting works. The author died at Sapheth in Galilee, in the early part of the same century. (Wolfius, *Biblioth. Hebr.* i. 745. iii. 667.; Bartoloccius, *Biblioth. Mag. Rabb.* iv. 15.; De Rossi, *Dizion. Stor. degl. Autor. Ebr.* i. 53.) C. P. H.

A'NGELA OF BRESCIA, or A'NGELA MERICI, foundress of the order of Ursulines, was born at Desenzano, on the lake of Garda, in 1511, of parents who, according to some accounts, were noble, according to others, poor artisans. She was early left to the care of an uncle, who permitted her and an elder sister to follow the bent of their inclinations, which led them to a life of constant prayer and mortification. Not satisfied with the austerities which they practised, they resolved to flee from the world, and seek a hermitage; a plan which they would have carried into effect had not their uncle pursued and brought them back. Her sister dying soon after, Angela entered the order of Franciscans, and, in obedience to an impulse felt within her, made a pilgrimage to the Holy Land. On her return, instigated, as the Jesuits tell us, by celestial visions, she founded a new order of nuns, at Brescia, in 1537, and, though only twenty-six years of age, she was elected the first superior. It

would have been called by her own name, but for her suggestion that it should be placed under the patronage of St. Ursula. According to the original statutes, the nuns were not to be secluded from the world, but to remain with their parents, and occupy themselves with visiting the sick and instructing the young; but provision was made that this rule might be altered in case of necessity. This was soon done, and the Ursulines quickly became regular cloistered nuns. The new order flourished so much, that in less than a hundred years after its foundation there were no less than three hundred and fifty convents in France alone, where, indeed, the Ursulines were far more popular than in Italy. Angela of Brescia died three years only after she had founded the order, on the 21st March, 1540. (Helyot, *Histoire des Ordres Monastiques*, iv. 150—154.; D'Emillianne, *Short History of Monastical Orders*, p. 247—249.; Moreri, *Grand Dict. Hist.* (edit. Drouet), i. 46.) J. W.

ANGELERIO. [ANGELIERI.]

A'NGELI, the family of the, was descended from Constantine Angelus, of Philadelphia, in Asia Minor. We know little about Constantine, but he must have belonged to a distinguished and noble family because the Emperor Alexis I. Comnenus gave him his daughter Theodora in marriage. Three emperors of Constantinople, several nominal emperors or despots of Thessalonica, one empress of Germany, and several other empresses and queens were of the house of the Angeli.

CONSTANTINE ANGELUS married THEODORA COMNENA, died after A. D. 1161.

I. Andronicus, exiled or put to death by the Emperor Andronicus Comnenus.		II. Joannes Sebastocrator, died after 1195. (see below.)		III. Constantine Sebastohypertatus. Constantine, blinded 1192.		
(1.) Isaac, emperor, died 1204, married 1. Name unknown. 2. Maria or Margaretha of Hungary.		(2.) Alexis III., Angelus Comnenus, died after 1210, married Euphrosyna Duca.		(3.) Constantine, (4.) Theodore, (5.) Joannes (6.) Irene (7.) Theodora, both blinded by the Emperor Andronicus Comnenus. Andronicus. John Cantacuzenus. married Konrad, marquis of Monteferrato.		
Irene, married 1. Roger, son of Tancred, king of Sicily, 2. Phillip, duke of Suabia, afterwards Emperor of Germany.		Alexis IV., emperor, died 1204.		Irene, married 1. Andronicus Contostephanus, 2. Alexis Palæologus.		
				Anna, married 1. Isaac Comnenus, 2. Theodore Lascaris, Emperor of Nicæa.		
				Eudoxia, married 1. Simeon or Stephen, king of Servia, 2. Alexis V., Ducas Murzuphius, emperor, 3. Leo Sguro.		

II. Joannes Sebastocrator, died after 1196, married Zoe Ducas (?).

(1.) Isaac Angelus Ducas, put to death by the Emperor Andronicus Comnenus.	(2.) Theodore, called Emperor of Thessalonica, died after 1230.	(3.) Constantine.	(4.) Manuel, called Emperor of Thessalonica.	(5.) Michael, bastard, despot of Epirus.
	Joannes, despot of Thessalonica, died about 1224, before his father.	Demetrius, despot of Thessalonica, died young.		Michael or Manuel, a bastard, despot of Epirus and Ætolia, died about 1267.
(1.) Nicephorus, despot of Epirus and Ætolia, died 1288.	(2.) Joannes, duke or prince of Patras, died about 1290.	(3.) Demetrius Cotrules, died about 1326.	(4.) Anna, married Guillaume de Villehardouin, prince of Achæia and the Morea.	(5.) Helena, married Manfred, king of Sicily.
Thomas, prince of Epirus and Ætolia, died 1318.	Michael Joannes, died about 1332.			

(Du Cange, *Historia Byzantina*, i. 204, &c.)

W. P.

ANGELI or D'ANGELI. There have been several Italian artists of this name; of some of the more obscure, however, comparatively little is known. The name is sometimes written d'Angelo and de Angelis, but the latter is probably originally merely a latinized form of d'Angeli, although there are two or more artists whose name is written only in the last form, which is likewise the case with the second form d'Angelo. [ANGELO, ANGELIS.]

FILIPPO D'ANGELI, called FILIPPO NAPOLITANO, a clever landscape and battle painter, was born at Rome, according to Baglione, towards the end of the sixteenth century, but was called Napolitano from the circumstance of his being brought up at Naples, whither he was taken by his father when he was very young. He is, according to Heineken, the same person as Teodoro Filippo di Liagno, who executed a set of twelve or thirteen etchings of military costume, to which he put his name in full. Filippo was instructed in painting by his father, who, says Baglione, was painter to Sixtus V., but he does not mention his name; he was in the employment of the Cardinal Evangelista Pallotta at Naples. Filippo remained at Naples until his father's death, when he returned to Rome; and, after distinguishing himself by some excellent landscapes he painted of Tivoli and the neighbourhood of Rome, and some frescoes in the former Palazzo Bentivogli on Monte Cavallo, he visited Florence, where he remained some years, much noticed by the Duke Cosimo II. He was considered at Florence the best landscape painter of his time, and he was one of the first painters who made landscape a principal study. His landscapes are highly finished, the aerial perspective is well expressed, and he generally embellished them with many small well-executed figures. His battle-pieces are also carefully painted, but his pictures are scarce. He died in Rome, according to Baglione, in the prime of life,

during the pontificate of Urban VIII. (1623—1644). In Pilkington's Dictionary of Painters, he is said to have been instructed by a Flemish battle and landscape painter, nicknamed Mozzo by the Italians [ZEKER-BETILN, VINCENZ], and to have died in Rome, in 1640, aged forty. It is very doubtful if the subject of this notice was the same person as Filippo di Liagno or Felipe de Liaño, who was, according to Palomino and Bermudez, a native of Madrid, and died there in 1625 at an advanced age. Liaño was distinguished as a portrait painter in small, and was called el pequeño Ticiano, or the little Titian: it is probable that he spent some time in Italy. [LIAÑO.] The portrait of Cardinal Francisco Ximenes, engraved in 1604, and marked P. Angelus pinx., is, according to Heineken, also by Filippo d'Angeli. His portrait is in the Florentine collection of painters' portraits.

GIULIO CESARE A'NGELI, an historical painter, was born at Perugia about 1570. He was the scholar of Annibal Caracci, but he painted little in the style of the Bolognese painters: his drawing, especially of the naked figure, was inferior; his draperies were in a somewhat better style; but he excelled in imagination and in colouring. He executed many works in his native place, Perugia, some of which were extensive: the frescoes of the Oratorio di Sant' Agostino are considered his best. Stefano Amadei and Cesare Franchi were his scholars. He died about 1630.

GIUSEPPE ANGELI, a Venetian painter, born about 1715, was the scholar of Piazzetta, and a successful imitator of his style. He painted cabinet pictures, and some altar-pieces; there are several of the latter at Venice and Padua. His heads have considerable expression, and his extremities are well drawn. He died at an advanced age at the end of the eighteenth century.

There were also a Giovanni, a Jacopo Pieri, a Niccolo, and a Secondo d'Angeli; all

apparently of different families, but little more is known of them than that they practised either as painters or engravers.

GIOVANNI was a painter who lived about the end of the seventeenth or the beginning of the eighteenth century. Some of his pieces have been engraved. R. Dupuis, B. Baron, and Du Bose engraved three prints after him from pictures illustrating the life of Charles I. of England. One of the prints after him is marked, Joh. de Angelis pinx. JACOPO PIERI was a sculptor and architect of Siena, who lived in the beginning of the fifteenth century. NICCOLO was an engraver of Florence, and lived about the middle of the seventeenth century: he was the pupil of Remigio Cantagallina. SECONDO was an engraver of Naples, and was one of those selected to engrave the paintings of *Herculeum*, published in Naples in 1757, 1760, and 1762. (Baglione, *Vite de' Pittori*, &c.; Pascoli, *Vite de' Pittori*, &c.; Zanetti, *Della Pittura Veneziana*, &c.; Lanzi, *Storia Pittorica*, &c.; Heineken, *Dictionnaire des Artistes*, &c.; Bermudez, *Diccionario Historico*, &c.; Brulliot, *Dictionnaire des Monogrammes*, &c.)

R. N. W.

A'NGELI BONAVENTURA, an Italian writer, was born at Ferrara, of an old and respectable family, probably about the commencement of the second quarter of the sixteenth century. In 1552 he delivered lectures on civil law; and he afterwards, in conjunction with his friend Gianbattista Pigna, founded an academy, which met at Pigna's house, for the cultivation of polite literature, under the name of the Parthian Academy. He was for some time in the employment of the dukes of Ferrara; but in or about 1576 he was compelled to quit that city. Baruffaldi asserts that it was for heresy, adding that he had fallen under the notice of the Inquisition, and had retracted his errors: but Barotti throws very reasonable doubt on the statement, by pointing out that if he had retracted his heresy he could have no motive to leave Ferrara; and that if he still retained it, he would have been obliged in those times to carry it beyond the Alps, instead of going, as he is found to have done, to Ravenna, Rovigo, Parma, and other places in the vicinity of Ferrara. He states himself, that when he was forced to "wander about here and there," he proposed to himself, "in order not to lose his time altogether, to survey and describe the sources of all the rivers in Italy, their courses, and into what seas or larger rivers they fall." When in pursuance of this design he visited Parma, he was solicited by some friends to lay aside his main work for a while, and undertake a history of that city. He boasts in his preface, from which the previous quotations have been made, that the execution of this task occupied him only six months; but there is ample proof, from the bulk of the work itself, as

well as from other circumstances, that it occupied him several years. Nothing is known of him after the publication of this book in the year 1591, and it is probable that he did not long survive it. There can be no doubt that he saw it through the press, and the statement, therefore, that he died in 1576, which was made by Baruffaldi, and adopted by the generally accurate Mazzuchelli, is unfounded.

The works of Angeli are various, but all display much ability: the following are the principal.—1. "Commentariolus in Titulos de Personalibus Servitutibus in Institutionibus," Ferrara, 1552, 8vo.; a treatise on the portions of the Institutes relating to personal servitudes, consisting of an extract from his lectures on that subject, and dedicated to the Cardinal Ippolito d'Este. 2. "De variis ac diversis Jurisconsultorum Nominibus Privilegiisque, ex Legislatorum Commentariis excerptis, Epistola," 4to.; without mention of date or place. 3. "De Die Paradoxum," Modena, 8vo.; without date, — an essay on the natural and artificial day, as far as they are connected with legal questions. 4. "De non sepeliendis Mortuis penes Aram," Ferrara, 1565, 8vo.; a treatise "against burying the dead near the altar," which Ginguené in the *Biographie Universelle*, by the omission of the last two words, has converted into a treatise "against burying the dead." 5. "Tractatus de Vertigine et Scotomia," Modena, 4to.; without date, — a short treatise in twenty pages, on giddiness and dizziness. In an address to the reader by Bono, a celebrated physician of the time, he explains that the reason why an eminent jurisconsult has written so learnedly on a medical subject, is that he unhappily knows the disease by long experience. 6. "Gli Ordini e i Modi osservati da' Sommi Pontefici nel donare lo Stocco, &c.," Ferrara, 1557. "The Ceremonies observed by the Popes in giving the Sword and Hat," which they were in the habit of presenting to champions of the church. 7. "Discorso intorno l'Origine de' Cardinali," Ferrara, 1565, 8vo. "A Discourse on the Origin of Cardinals." 8. A short legal treatise, "Continuationum quibus in explicandis Juris Articulis utuntur Interpretes," Modena; without date. 9. "La Descrizione del Po tratta da' Comentarj de Fiumi di Bonaventura Arcangeli Ferrarese," Padua, 1578, 4to. This description of the Po, though it bears the name of Arcangeli, is conjectured, with good reason, by Affò and Barotti, to be the work of Angeli. Affò speaks highly of the merits of the work. 10. "Annotazioni e Dichiarazioni alla Gierusalemme Liberata." These remarks on the "Jerusalem Delivered" of Tasso, which were printed with an edition of the poem by Viotti, at Parma, in 1581, 4to., are anonymous, but are attributed by Affò to the pen of Angeli. It would have confirmed his conjecture had

he known what was pointed out by Barotti, and has since been confirmed by the Abate Antonelli, that Angeli wrote Discourses on Ariosto. Angeli was himself a poet; and some of his sonnets are preserved in Baruffaldi's collection, the "Rime scelte de' Poeti Ferraresi." His last and greatest work was 11. "Historia della Città di Parma e la Descrizione del Fiume Parma," Parma, 1591, 4to.; a history of Parma, both the city and the river, in eight books, containing numerous dissertations on matters relating to the general history of Italy. Affò, indeed, in the preface to his own "Storia di Parma," complains that in the expansiveness of Angeli's views, the little city, which was to form his main subject, is often lost sight of; and adds that, when the author was writing, too little was known of the general history of Italy, and too little access was granted to the archives of Parma to render it possible to produce a satisfactory work on either subject. Angeli's history, however, is a work of labour and talent: it is rendered easy to consult by a copious index of a hundred and sixty closely printed pages in double columns. Few books have ever given so much trouble to bibliographers. In the common copies, which are said to be rare, though there are three in the British Museum, several leaves occur printed in a different type from the rest, which were evidently substituted for others that had been cancelled. Towards the end of the last century the Abate Andrea Mazza obtained possession of two copies containing the whole of the cancelled leaves, by a fortunate combination of accidents, of which he gives a ludicrously enthusiastic narrative in an amusing letter to Tiraboschi, printed at length in the fourth volume of Affò's "Scrittori Parmigiani." Out of these two copies, Mazza made up a unique copy of the original edition, which he presented to the ducal library at Parma, where it is still preserved, having been recovered by Pezzana, in 1814, from the royal library at Paris, to which it had been carried off as a special curiosity. The principal information obtained by the comparison of the old and new editions was, that the alterations which had occasioned the cancelling were all of slight importance, and could not, as had been reported, have been commanded by the court of Rome. The title of the old copy, which had the date of 1590, commenced with the words, "Della Descrizione del Fiume della Parma," which cleared up a difficulty that had perplexed some biographers of Angeli, who had made two works out of the one, and chronicled a description of the river published in 1590, and a description of the city in the following year. Mazza, in his letter, gave a collation of the two editions made with great minuteness, but with such inaccuracy that he was frequently corrected by Affò, in his

notes; and Pezzana, the continuator of Affò, found the remarks of both so full of mistakes, that in the seventh volume of the *Scrittori Parmigiani*, he gives an entirely new collation, in the first impression of which it is curious to observe that he found he had himself said something which induced him to cancel the sheet. We must refer to Pezzana for an account of the mistakes fallen into by the French bibliographers with respect to the work of Angeli, which are unfortunately repeated in the new edition now publishing of Brunet. (Barotti, *Memorie Istoriche di Letterati Ferraresi*, ii. 187—194.; Affò, *Storia di Parma*, i. pref. ix. &c.; Affò, *Memorie degli Scrittori e Letterati Parmigiani*, iv. 209—240.; *Continuazione* by Pezzana, vi. 589—594.; Alberti, *Historia di Parma*; Brunet, *Manuel du Libraire*, edit. of 1842, i. "Angeli.") T. W.

A'NGELI, DOME'NICO, a native of Castro in the Papal state, wrote a short tract called "De Depredatione Castrensis et suæ Patriæ Historia," which was printed by Grævius in his "Thesaurus Antiquitatum Italiæ," vol. viii. part iii. He there relates, with details curiously illustrative of Italian manners in the sixteenth century, the story of a feud which took place in Castro, ending in the plunder of the town by one of the factions in the end of the year 1526. As to the author's life, nothing is known except a few trifling particulars gathered from his preface, which is dated in 1575. (Mazzuchelli, *Scrittori d'Italia*; Grævius, *Thesaurus Antiquitatum Italiæ*, tom. viii. part i. præfat. p. 10.) W. S.

A'NGELI, FRANCESCO MARIA, a minor friar of Assisi in the Papal state, wrote, about the end of the seventeenth century, a history of the interesting convent to which he belonged. The work was published after his death, "Istoria del Sacro Convento d' Assisi, sua Fondazione, Privilegi, Sepoltura ivi del Padre Serafico San Francesco," &c., Montefiascone, 1704, fol. (Mazzuchelli, *Scrittori d'Italia*.) W. S.

A'NGELI, GIAMBATTISTA, MARCO and GIULIO D'. [MORO, BATTISTA DEL.]

A'NGELI, R. MEIR BEN ABRAHAM. [ANGEL, R. MEIR BEN ABRAHAM.]

A'NGELI, STEFANO DE, was of the order of Jesuits, and a pupil of the celebrated Cavalieri, whose method he cultivated and extended. Some of his works were read by Montucla, who (vol. ii. p. 91.) bears testimony to their excellence. He also was engaged in a controversy with Riccioli on the subject of the motion of the earth, and (vol. ii. p. 298.) successfully answered the argument which the latter proposed as conclusive against the Copernicans. After the suppression of his order in 1668, he taught mathematics at Padua, in which city he was living at the end of the century. His works, which were published at Venice in quarto, are — 1.

"Problemata Geometrica," 1658, on the cone and sphere. 2. "Miscellaneum Hyperbolicum et Parabolicum," 1659. 3. "Miscellaneum Geometricum," 1660; the last two are mostly centrobarycal. 4. "De infinitorum Spiralem Spatiorum Mensurâ," 1660. 5. "De infinitorum Cochlearum Mensuris," 1661. 6. "De infinitis Parabolis, de infinitisque Solidis, &c.," 1659; also, "Eorundem Liber Quintus," 1663. 7. "De Superficie Ungulæ, et de Quartis Liliorum Parabolicorum et Cycloidaliū," 1661. 8. "Accessiones ad Stereometriam et Mechanicam, pars prima," 1662. 9. "Considerationi sopra la Forza di alcune Regioni Fisico-matematiche addotte da G. B. Ricciolo . . . contra il Sistema Copernicano," 1662; besides which, published at Padua. 10. "De infinitis Spiribus inversis, &c.," 1659. (Montucla, *Hist. de Mathem.*; Beughe, *Bibliographia Mathematica*; Royal Society's *Catalogue*.)

A. De M.

ANGELICO. [FIESOLE, FRA GIOVANNI DA.]

ANGELICO, MICHELA'NGELO, was a native of Vicenza, and lived at the end of the sixteenth and beginning of the seventeenth centuries. He practised pharmacy with great success in the district of the Vitture, and is said to have brought the art of antidotes to such perfection, that the Collegio de' Medici honoured him with a special diploma, and some of the best poets of the time published in his praise a work entitled "Elogia in Theriacam et Mitridaticam Antidotum a Michaelæ Angelo Angelico Pharmacopœo Vicentino ad Divi Michaelis Symbolum pristino Candori restitutum," Vicenza, 1618, 4to. He employed his leisure in the cultivation of poetry, and became a member of the Olympic academy. The time of his death is not known. His works are—1. *L' Antidotario di Claudio Galeno*," Vicenza, 1608, 8vo. reprinted in 1613, in 4to. 2. "Cento Madrigali," Vicenza, 1604. 3. "L' Amor gradito, Idillio," Vicenza, 1613, 12mo. 4. "Il Tuogno Figaro." He also wrote some poetical pieces in the ancient Tuscan and in the Venetian dialects. Some of his verses are printed in the "Gareggiamento Poetico di Petrelli." (Mazzuchelli, *Scrittori d' Italia*; Angiolgabriello di Santa Maria, *Biblioteca di Scrittori di Vicenza*, vi. 117–119.) J. W. J.

ANGELICO, MICHELA'NGELO, was a nephew of the preceding, and lived in the middle of the seventeenth century. He was a native of Vicenza. He was a jurist by profession, but devoted much of his time to polite literature and poetry. As his literary reputation extended, he became associated with the academy of the "Olimpici" of Vicenza, and with that of the "Ricovrati" of Padua, and assumed the academical name of "Avalorato." His inclination for poetry increasing with his success, he determined

to abandon his profession, and accepted an invitation to Vienna to enter the service of the Emperor Leopold I. as poeta cesareo, or imperial poet. He arrived at Vienna in the month of May, 1690, where he was well received by the emperor, who was much pleased with some poetical compositions by Angelico in honour of his birth-day. The emperor's partiality for him increasing, he caused him to be ordained a priest, appointed him to be his chaplain, and was present with all his court when he performed his first mass. He remained at Vienna until his death, which occurred about the year 1697. He published—1. "Epitalamio nella Nozze de' Monarchi Leopoldo Cesare Augusto e Margherita di Spagna," an epithalamium. 2. "Poesie Liriche," Venice, 1665, 12mo. 3. "Discorsi Accademici," which are at the end of his lyrics. 4. "L' Innocenza illesa dal Tradimento," &c., Vienna, 1694, 4to. 5. "Assemblea de' Cigni per celebrare i Sudori Apostolici del P. D. Girolamo Ventimiglia, C. R. Teatino," &c., Vienna, 1691, 4to. 6. Verses inserted in "Le Lagrime di Parnaso," and some other collections. (Angiolgabriello di Santa Maria, *Biblioteca di Scrittori di Vicenza*, vi. 119.) J. W. J.

ANGELIE'RI, BONAVENTURA, also known under the Latinised form of his name, Angilerius, a Franciscan monk, was born at Marsalla, in Sicily. He was vicar-general of his order at Madrid, and subsequently became one of the fathers of the "Osservanza." Mongitore mentions him as living in the year 1707. He wrote on magic and kindred subjects:—"Lux magica, physica, &c. celestium, terrestrium et inferorum Origo, Ordo, et Subordinatio cunctorum, quoad esse, fieri, et operari, viginti quatuor Voluminibus divisa, &c. Pars prima," Venice, 1686, 4to. This part was published under the assumed name of Livio Betani. The second part under the title "Lux Magica Academica," was published at Venice, 1687, 4to. He is said to have prepared the whole twenty-four volumes, but only these two parts have been published. (Mongitore, *Bibliotheca Sicula*; Mazzuchelli, *Scrittori d' Italia*.) J. W. J.

ANGELINI, SCIPIO'NE, a clever Italian flower painter, who executed a remarkable number of pictures, which he sold to dealers at low prices, who exported them from Leghorn to France, England, and Holland. Pascoli terms him a native of Perugia, but according to the Ascoli guide, he was born in that place in 1661; he died in 1729.

Dr. Nagler mentions a GIUSEPPE ANGELINI, a sculptor of Perugia, who lived in Rome in the latter part of the eighteenth century. He made statues and busts, among the latter, one of the celebrated Piranesi. He restored also many ancient statues. (Pascoli, *Vite de' Pittori*, &c.; Lanzi, *Storia Pittorica*, &c.; Nagler, *Neues Allgemeines Künstler Lexicon*.) R. N. W.

ANGE'LIO, or DEGLI A'NGELI, ANTONIO, a brother of Pietro, was born at Barga, near Lucca, in Tuscany. Having taken orders, Antonio became successively a parish priest at Mugello, tutor to Francis and Ferdinand de' Medici (afterwards grand-dukes), and, in 1570, bishop of Massa and Populonia. He died in 1579. Three epistles of his, in Latin hexameters, are in the edition of his brother's poems published in 1585 : and they have also been inserted in Gruter's "*Delicæ Italarum Poetarum*," part i. 1608, p. 160—174.; and in the "*Carmina Illustrium Poetarum Italarum*." Florence, 1719, i. 238—251. (Mazzuchelli, *Scrittori d'Italia*; Ughelli, *Italia Sacra*, in "*Episcopis Populonii et Massa:*") W. S.

ANGE'LIO, or DEGLI ANGELI, PIETRO, better known by his Latinised name of Petrus Angelius Bargæus, held, in the sixteenth century, a prominent place among the Italian men of letters. He is called Bargæus, or Da Barga, from the title of a manor or castle in the district of Lucca, where he was born, of an ancient but impoverished family, in the year 1517. The earlier part of his history presents a series of adventures which few literary men are doomed to encounter, and which appear to have given to his character a peculiar tone of restless activity. After having exhibited great precocity in early boyhood, he was sent, in his sixteenth year, to study law at Bologna ; but, allured by the teaching of Amaseo, he devoted his whole attention to literature, in defiance of threats and remonstrances from his family, who at length cast him off as an irreclaimable idler. Upon this the resolute student supported himself for some time by selling his law-books. At length, beginning to become known both for his Latin erudition and for the readiness with which he composed verses in that language, he obtained the patronage of the distinguished Bolognese family of Pepoli, one of whose members enabled him to pursue his studies and to pay a short visit to Rome. In no long time, however, the fear of discovery in an intrigue compelled him to flee from Bologna ; and, finding shelter at Venice under the protection of Pellicier, the well-known French ambassador, he was by him employed for three years in copying Greek manuscripts for the Royal Library at Paris. He next visited Constantinople in the train of an envoy from France to that city. At the siege of Nice Maritime, in 1543, he seems to have borne arms in the French service. Here, however, on board of a galley, a quarrel took place between him and a Frenchman, who, irritated by the failure of an attack on the place, had imputed the blame to the Italians, and charged the whole nation with treachery. The parties came to blows ; and Bargæus struck his adversary dead upon the spot. Escaping from custody by the connivance of the master of the vessel, he fled southwards

along the shore, sometimes travelling on foot under cloud of night, and sometimes seeking refuge in coasting-barks. After a perilous journey he found his way to Genoa ; and thence, abandoning hopes of French patronage, he betook himself to Mondovì, to seek the famous Davalo, marquis Del Vasto. This personage not only gave the fugitive scholar a pension, but recommended him to Cosmo de' Medici, duke of Florence, from whom, however, in the mean time, Bargæus received no countenance. Thrown again upon his own resources by the death of Davalo, and finding his brothers and uncles occupied at home in quarrelling over the ruins of their fortunes, he accepted an appointment as a public teacher of Greek in Reggio. While he held this place he paid his addresses to a lady belonging to the city, whose family favoured his suit, but insisted upon his becoming bound to fix his abode in Reggio. He treated the proposal as an insult, withdrew his suit, and refused to renew it even when the obnoxious condition was dropped. Other circumstances seem to have combined with this to make him weary of his place, long before the expiration of the three years during which he held it. In 1549, being still only in his thirty-second year, he was appointed by the Grand Duke Cosmo of Tuscany to a professorship in Pisa. Brought at length to appreciate the happiness of repose, he remained as a teacher in that university for about twenty-five years, lecturing first on the belles lettres, and afterwards on the Aristotelian politics and ethics. But even in this academic retirement there presented itself one event to arouse his military ardour. In 1554, during the war of Siena, the troops of Pietro Strozzi made a demonstration upon Pisa, which had been left ungarrisoned. In the midst of the panic that arose, Bargæus put himself at the head of the students, inspired them and the citizens to make a show of resistance, and kept the assailants at bay until the place was relieved. In the course of the same war he showed his public spirit in another way. The grand duke having been obliged to let the university salaries fall into arrear, all the other professors, avaricious or poor, retired from their duties ; but Bargæus remained at his post, maintaining himself by pledging his household effects and his library. The Medici were not unmindful either of these public services rendered by their partizan, or of his literary merits. In 1575, being in his fifty-eighth year, he was called to Rome by the Cardinal Ferdinand, afterwards grand duke, who pensioned him liberally. Thus, as he acknowledges, he was allowed leisure for prosecuting those literary undertakings of which the author of the poem "*On Hunting*," was believed capable. Similar encouragement was given to him from France, where his early misdeeds had by this time been for-

gotten. Henry III., whose father's memory Bærgæus had celebrated in one of his Latin harangues, loaded him with titles and pensions. These princely incentives to exertion were not bestowed in vain: the retired soldier-professor enjoyed his old age of leisure for twenty years; and the list of his works shows that he did not spend the time wholly in idleness. After having removed to Florence, on his patron's accession to the dukedom, and having there resided for several years, he returned to close his varied life at Pisa. He died there in 1596, aged seventy-nine years, and was buried in the ground of the Campo Santo, consecrated alike by art and by religion.

The works of Bærgæus, published and unpublished, are enumerated by Mazzuchelli in the elaborate article under his name. Among those which were printed are several which do not require minute notice—such as three funeral orations upon royal personages, a few epistles scattered through various collections, and Latin commentaries on his own life, which were inserted in Salvini's "Fasti Consolari dell' Accademia Fiorentina." Other works of greater note are the following:—1. "De Ordine legendi Scriptores Historiæ Romanæ," 1576, 4to., 1642, 8vo., and in the work of Grotius, "De Studiis Institutiendis," 1643, 1645; translated also into Italian, and annexed to Del Rosso's "Vite dei XII. Cesari di Suetonio," Florence, 1611, 8vo.; afterwards at Venice, 1738, 4to. 2 and 3. "Commentarius de Obelisco ad Sixtum Quintum," Rome, 1586, 4to., and "De Privatorum Publicorumque Urbis Romæ Eversoribus Epistola," Florence, 1589, 4to. These two treatises are well known to scholars, having been inserted by Grævius in his "Thesaurus Antiquitatum Romanarum," tom. iv. p. 1869—1936. Both, but particularly the latter, which is an interesting series of observations judiciously conceived and well generalised, have perhaps been used in modern times oftener than quoted. Two recent writers (Hobhouse, *Illustrations of Child Harold*, p. 87.; and Platner, *Beschreibung der Stadt Rom*, vol. i. part i. p. 257.) have brought Bærgæus directly under the notice of antiquarian students by citing him as a witness to a curious fact, the destruction of heathen statues in Rome by Sixtus the Fifth, on the ground of religious scruples ("De Obelisco," p. 1931.). Platner falls into the odd mistake of calling Bærgæus a Portuguese. 4. A short Latin narrative, drawn up from personal observation, of the expulsion of the French from Siena by Cosmo de' Medici in 1555: "De Bello Senensi Commentarius," first published, with notes by Moreni, at Florence, in 1812, 8vo. (Ersch und Gruber, *Allgemeine Encyclopædie*, art. "Angeli.") 5. An Italian translation of the "Œdipus Tyrannus" of Sophocles, printed at Florence in 1589, 8vo., both separately, as it would appear, and in a

volume of love-poems in the same language, "Poesie Toscane," by Bærgæus and Mario Colonna. Caro speaks of the translation somewhat disparagingly; but Crescimbeni pronounces it to be the best Italian translation of the Œdipus. (Crescimbeni, *Della Volgar Poesia*, iv. 86.; Argelati, *Biblioteca degli Volgarizzatori*, 1767, iv. 403.) 6. A large number of poems in Latin, upon which the author's reputation in his own age mainly rested. Ebert (*General Bibliographical Dictionary*, art. "Bærgæus") cites, as rare, an edition of the "Poemata omnia ab ipso diligentissimè recognita et aucta, item Marii Columnæ quædam Carmina," as published by the Giunti at Florence in 1568, 8vo. This edition, however, seems to be quite unknown to all the critical biographers of Bærgæus; and neither by them nor by the writer of the present article has any edition of the collected poems been seen, older than the "Petri Angelii Bærgæi Poemata omnia diligenter ab ipso recognita," Rome, Zanetti, 1585, 4to. The thick volume thus entitled contains the following pieces:—(1.) "Cynegeticon vel de Venatione Libri sex." This poem had already been twice published, at Leyden, by Gryphius, 1562, 4to., and at Florence by the Giunti, 1568, 8vo. The composition of it seems to have been a favourite occupation for hours of leisure from the author's early youth. The unrelieved dryness of its didactic form is in some degree atoned for, by the interest which belongs to its curious fund of information on the habits of wild animals, and by the more poetical charm of the spirit and faithfulness distinguishing a good many of its hunting scenes and woodland landscapes. If not a high work of poetical art, it is, at all events, the author's best poem. (2.) "Ixeuticon vel de Aucupio Liber primus," previously published at Florence by the Giunti, 1566, 4to. (3.) "Epithalamium in Nuptias Francisci Medicis," previously printed by the Giunti, Florence, 1566, 4to. (4.) "Eclogæ Quatuor." (5.) "Epistolarum Liber unus." (6.) "Carminum Libri quatuor." In these poems, which their admirers compared with those of Catullus, the poet, as he gravely intimates, consented to relax in some measure the anti-mythological opinions which made up one of the most creditable portions in his poetical creed; and, "that he might promote the beauty of his verses, he did not wholly abstain from the usual diction and fables of the Gentile poets." The Epithalamium, the eclogues, and a large number of the principal pieces among the Carmina, are in Gruter's "Delicis Italarum Poetarum," part i. 1608, p. 111—159.; and a selection, differing from Gruter's only in minor particulars, will be found in the Florentine "Carmina Illustrium Poetarum Italarum," t. i. 1719, p. 191—237. 7. The three Epistles of Pietro's brother Antonio. 8. "Syriados Libri sex priores." The first two books of this poem

had already been printed at Paris, by order of Henry III., 1582, fol. : the six books included in this edition of 1585, adding four to the two previously published, left the work still but half-finished. The whole poem, containing twelve books, was first printed by the Giunti at Florence, 1591, 4to. There is another complete edition from the same press, 1616, 4to.; and Mazzuchelli names also a Venetian edition of 1616, in 4to. The *Syriad*, — an epic poem treating of the crusade under Godfrey of Bouillon, — is curious both for its contents and for its history.

When, in 1575, Torquato Tasso sent the manuscript of the "*Gierusalemme Liberata*" to Scipio Gonzaga, to be by him submitted to the critical censure of literary men in Rome, Bargæus had just arrived in that city. He was one of those most anxiously consulted; and his name occurs frequently in the course of the interesting correspondence, in which the results of the scrutiny are recorded. (Serassi, *Vita di Torquato Tasso*, 2d edit. tom. i. pp. 215—217, 234—236.; and the "*Lettere Poetiche*" in the *Opere di Torquato Tasso*, Venice, 1739, 4to. tom. x. pp. 94, 97, 98, 102, 108, 114, 132, 134, &c. &c.) Bargæus seems to have expressed himself freely, and to have made many suggestions of alteration, some of which went very deeply into the structure of the poem. But his objections do not appear to have been either unkindly meant or unkindly taken: and Tasso himself, in the midst of the irritation into which this unhappy correspondence threw him, always speaks of the "*Signor Barga*" not only with deference, but even with indications of liking. The odd circumstance, however, is, that Bargæus had long before commenced his own poem on the same theme with Tasso's; for in his preface to the edition of 1591, he asserts that he had designed the *Syriad*, and had even begun to write it, nearly thirty years before. Tasso, in speaking of the *Syriad* long afterwards ("*Apologia della sua Gierusalemme*," in the *Opere*, tom. ii. p. 309.), 'uses expressions which seem to mean, that before having completed his own poem he was aware of the other being in progress. But in the correspondence, the *Syriad* is never named: and Tasso had evidently no previous personal acquaintance with its author, about whom, indeed, he asks in one place, with an amusing earnestness, whether Barga be his family-name, or the name of his birthplace. It is of little importance, however, whether, and how soon, Tasso knew of the *Syriad*. The characteristic fact is, that Bargæus was not for a moment discouraged by becoming acquainted with the *Gierusalemme*. His self-love, indeed, was supported, not only by the praises wafted to him from France, but by the exhortations of his Florentine patron, the Cardinal Ferdinand, who, not improbably, hoped that a poet patronised by the house of

the Medici might throw into the shade the dependent of the Este. When the first two books of the *Syriad* were printed at Paris, the poem of Tasso, newly published, was in the highest flush of its celebrity: its reputation was probably yet greater when Bargæus, by publishing the first half of his work in Italy itself, challenged a direct comparison. There is even reason for believing that he wrote the whole of it, except the first and second books, after the *Gierusalemme* had been given to the world; for the four books following these would probably have been printed with them if they had then existed; and as to the remaining six, he himself declares that he did not begin to compose them till after the marriage of Ferdinand de' Medici, which took place in 1589. Those who are familiar with the spirit manifested towards Tasso by those of his countrymen who called themselves critics, are not surprised to find that Bargæus was gravely compared with him. He was so compared sometimes by those who were weary of exalting Ariosto at Tasso's expense; sometimes by others, who thought equally ill of all men of genius who dared to use a modern language. Indeed, much of the partiality expressed towards Bargæus, both in his own age and in the succeeding, arose evidently from his position in the learned world, as having been, both by his example and by some of his academical discourses, a distinguished advocate of the decaying cause of classicism. (Dati, *Prose Fiorentine*, part i. vol. i. Florence, 1661, *Prefazione Universale*, *sub fin.*; Tiraboschi, *Storia della Letteratura Italiana*, 4to. ed. 1787—1794, tom. vii. part iv. p. 1565.) To the complete editions of his poem there are annexed a hundred pages of scholia, the author of which, Roberto Titi, affirms that the *Syriad* is universally acknowledged to equal the literary masterpieces of ancient Rome. The opinion which the poet himself entertained in regard to his own merits, is expressed in his latest preface, without any disguise. He admits that his poem is not equal, nor nearly equal, to those of Virgil and Homer; but adds, with manifest complacency, that it is much to stand even next to such men, although separated from them by a wide interval.

It is not easy to discover, in any of the poet's works, reason for the opinion expressed by one of his recent critics, "that if composed earlier, the *Syriad* might, in some respects, have rivalled the poem of Tasso." In plan, and in proportion of parts, it is one of the worst poetical works that has ever become even partially famous. Serassi speaks of it too tenderly when he says, that "it is not an imaginative story, but a mere metrical chronicle." Hundreds of verses are occupied with circumstances the most trifling — dull orations, with the replies to them — or with such incidents as a dinner given by the prelate

of Bari to Count Boemund and Peter the Hermit; while the most momentous incidents, and most interesting scenery of the tale—the march of the Christian host through Palestine, for example—are despatched in half-a-dozen lines; and the siege and taking of the Holy City embrace less than a hundred and fifty. Another fault of the poem is, the glaring want of unity in the action. The mustering of the crusaders in Europe drags on wearily through several of the early books; several others, forming by far the best part of the work, relate to the siege of Nicæa; and the Christians are not allowed to approach the walls of Jerusalem till towards the very end of the last book. The narrative elements of the poem are as defective in execution as in conception. There is a lamentable dearth of circumstances awakening interest in individuals: the leading incidents are told abstractedly and coldly: the supernatural consists of a few wearisome orations by angels, and by the ghost of Godfrey's mother. Among the few episodic adventures hardly any is depicted better, except two, which bear clear marks of classical reminiscence; namely, the swimming of the young Amazons across the lake at Nicæa, and the death-scene and funeral of the British chief Goscellus. The best features of the work are, the occasional force with which natural scenery and living groups are painted (an excellence, however, for which the poet seldom allows himself full scope); and the oratorical animation and frequent moral fervour of the discourses pronounced by the principal characters. In one or two places, such as the description of the emotions felt by the crusaders on first beholding Zion, Bargæus has not disdained to borrow hints from that modest rival, whose name he never condescends to mention, when he discusses critically the merits of his own vaunted epic, but to whose mention of him with respect and thankfulness he owes his only certainty of lasting remembrance. (Oration of Francesco Sanleolini in Dati, *Prose Fiorentine*, part i. vol. i. 1661, p. 151—211.; Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*, 4to. ed. 1787—1794, tom. vii. part iv. p. 1462—1464.; Quadrio, *Storia e Ragione d'Ogni Poesia*, ii. 270. iii. 103.; Crescimbeni, *Dell'Istoria della Volgar Poesia*, iv. 86.; Ginguéné, *Histoire Littéraire d'Italie*, continuée par Salfi, x. 262—316.; Baillet, *Jugemens des Scavans*, Paris, 1686, viii. 27. No. 1349., "Poëtes Modernes;" Teissier, *Eloges des Hommes Savans*, Leyden, 1715, iv. 251.) W. S.

ANGELION (Ἀγγελίων), a Greek sculptor whose name is always found associated with that of Tectæus. Their date has been a subject of discussion. They are said, by Pausanias, to have been the scholars of Dipœnus and Scyllis, and the masters of Callon of Ægina. Dipœnus and Scyllis, from their

being called the scholars of Dædalus, have been placed by some writers as early as 700 B. C.; but this date, from the difficulty of reconciling it with the account we have of Dædalus, and with what Pliny says of these sculptors, has been disputed. It is probable that Angelion and Tectæus lived about 550 before our era.

The only undisputed work by these artists is a statue of Apollo which was at Delos: though Pausanias says that Angelion and Tectæus, "made for the Delians the statues of Bacchus and Apollo, and placed in the hand of the latter the figures of the Three Graces." Some German commentators (Sillig, *Cat. Artificum*) have rejected, as spurious, that part of the above passage which refers to a statue of Bacchus. (Pausanias, ii. 32. ix. 35., &c.) R. W. jun.

A'NGELIS, DE, or DEGLI A'NGELI, ALESSANDRO, born at Spoleto in the Papal State about 1562, became a Jesuit at an early age. He taught philosophy for six years, and theology for a longer period, and at length became prefect of studies in the Collegio Romano. Removing from Rome to Ferrara in the train of the legate, he died there in 1620. His favourite study was astronomy; and the only work which he published was an exposure of the deceptive nature of astrology, which went through many editions:—"In Astrologos Conjectores Libri Quinque," Lyon, 1604, 1615, 4to.; Rome (with corrections and additions), 1615, 4to.; Lyon, 1616, 4to.; Cologne, 1620, 4to.; Antwerp, 1646, fol.; Rome, 1676, fol. He left unfinished Commentaries on Philosophy and Theology. (Ribadeneira, Alegambe, and Southwell, *Bibliotheca Scriptorum Societatis Jesu*, 1676, p. 19.; Mazzuchelli, *Scrittori d'Italia*; Coronelli, *Bibliotheca Universale*, 1701-6. iii. 764.; Clement, *Bibliothèque Curieuse*, ou *Catalogue des Livres difficiles à trouver*, Göttingen, 1750, i. 325.) W. S.

A'NGELIS, BA'LDAXAR DE, a Neapolitan juriconsult of the seventeenth century, who rose to be a criminal judge. He published the following works:—1. "Aureæ Decisiones Consilii Neapolitani," Naples, 1629, 1656, fol. 2. "Pratum, sive utilissimus Apparatus ad omnes Titulos, Leges, et Paragraphos, I. et II. Libri Codicis Justiniani," Naples, 1635, fol.; a treatise of some reputation, which has found its way into one at least of the law libraries of this country. 3. "Tractatus de Ordine Judiciali et Praxi Tribunal. Religios." Naples, 1636, 1656, 4to. (Mazzuchelli, *Scrittori d'Italia*; Lipenius, *Bibliotheca Realis Juridica*, i. 744. ed. 1757.) W. S.

A'NGELIS, DOME'NICO DE, a respectable writer upon Italian antiquities and literary biography, was born in 1675 at Lecce in the Neapolitan province of Otranto. He was descended of noble ancestors both by father and by mother. Removing from his

native town to Naples about his seventeenth year, he studied there for four years longer, and was afterwards for some time attached to the household of a dignified churchman in Rome. In that city, in his twenty-fifth year, he published his earliest work, a dissertation upon the birth-place of the Roman poet Ennius. In the meantime he had taken priest's orders. Returning to the south of Italy, he composed and published some of his biographies of eminent literary men belonging to his native province, the territory of the ancient Salentini. After this, having been appointed chaplain to a Spanish regiment, he visited Spain. On his way thither, he was presented at Paris to Louis XIV., who gave him the title of Historiographer Royal. Soon, however, he returned to his native country, was employed as a military chaplain in the Papal service, and at length settling in Lecce, about 1710, was appointed vicar-general of Gallipoli. To this post a canonry and other ecclesiastical preferments were afterwards added. He became likewise personally known to the pope by having written upon church-quarrels which arose in his native province, and by having been deputed by his countrymen to defend their rights at the seat of government. It is even said that upon this occasion he had the honour of refusing a bishopric. In the succeeding year, 1718, he died at Lecce, before having completed his forty-third year. His polemical writings, dealing with questions local and temporary, do not merit enumeration. Mazzuchelli gives a full list of them, as well as of the others which are mentioned below:—1. "Della Patria di Ennio Dissertazione," Rome, 1701, 1712, 8vo. The question treated is very narrow, being merely which of two places named Rhodus—one near Taranto, the other near Lecce—was the birth-place of Ennius. This treatise having become scarce, and the controversy out of which it arose having been revived by Tafuri in Calogera's "Raccolta di Opuscoli Scientifici e Filologici" (iv. 329—371.), the dissertation of De Angelis was reprinted in the same "Raccolta" in 1731 (v. 1—87.). The same collection contains a treatise on the question by Dariva (ix. 433.). 2. "Lettere dell' Origine e Progresso de' Signori Accademici Spioni," Lecce, 1705, 8vo.; a short history of a literary academy in the author's native town. 3. "Discorso Istoricco dell' Origine e della Fondazione della Città di Lecce," Lecce, 1705, 4to. 4. "Le Vite de' Letterati Salentini," part i. (published at Naples, though the title-page asserts it to have been published at Florence), 1710, 4to.; part ii. Naples, 1713, 4to. The first part contains six lives, four of which (the most noted name being that of the historian Scipione Ammirato) had already been printed separately. The second part contains ten lives. 5. Some Italian sonnets and other lyrics, of which a small collection was pub-

lished by himself, and two are cited by Crescimbeni. (Mazzuchelli, *Scrittori d'Italia*; Nicéron, *Mémoires pour servir à l'Histoire*, &c. xvi. 282—286.; Crescimbeni, *Della Volgare Poesia*, i. 147. iv. 261.) W. S.

A'NGELIS, DE, or DEGLI A'NGELI, FRANCESCO-ANTONIO, born at Sorrento, near Naples, about the year 1567; became a Jesuit in his sixteenth year, and in 1602 was sent as a missionary to the Indies. Journeying thence into Abyssinia, he spent eighteen years in preaching to the natives of that country, and died there in 1623. He translated into the principal of the native dialects several religious books, among which are mentioned the "Commentaries of Maldonatus on the Gospels of Saints Matthew and Luke. (Ribadeneira, Alegambe, and Southwell, *Bibliotheca Scriptorum Societatis Jesu*, Rome, 1676, p. 213.; Coronelli, *Bibliotheca Universale*, 1701-6, iii. 766.; Mazzuchelli, *Scrittori d'Italia*.) W. S.

A'NGELIS, GIROLAMO DE, a person distinguished among the Jesuit missionaries to the East for his exertions and his martyrdom, was born, in 1567, at Castro Giovanni, in Sicily, a town occupying the site of Enna. He commenced, in early youth, the study of law at Palermo; but, moved by religious zeal, entered the society of the Jesuits in his eighteenth year, and immediately petitioned for permission to join the Eastern missions. After ten years of preparation he was allowed to depart, his destination at first being India, for which Japan was afterwards substituted. He set sail in 1596; but, after a disastrous voyage of two years, the vessel was cast away upon the coast of Brazil. Here De Angelis was seized by pirates, and carried to England, whence, after a short captivity, he was released, and travelled to Portugal. Having received priest's orders, he resumed his voyage, and reached the Japanese islands in 1602. After having acquired the language of the country, he is said to have exerted himself with admirable zeal and success in the instruction of converts already made, and in the conversion of the heathen natives; and in these labours he continued till 1614, when the Jesuits were banished. Upon this, with the permission of his superiors, he threw aside all badges of his clerical office, disguised himself in the native dress, and remained secretly in the island of Nipon. For nine years afterwards he persisted in his apostolic task, amidst continual difficulties and dangers. He is said to have traversed the whole island of Nipon, and to have been the first European who penetrated into some of the surrounding isles. In the island of Yeso, it is said, he found barely a hundred Christians, and left more than ten thousand. At length, when the persecution had revived, the devoted missionary was traced to a house in the town of Jeddo in Nipon; and the master of it was threatened with death

if he did not give him up. Upon learning this, De Angelis re-assumed the tonsure and the clerical dress, and, walking out into the street, surrendered himself to the authorities. After having suffered a severe imprisonment, he and forty-nine other Christians were burnt alive, on the fourth day of December, 1623. He was then in his fifty-sixth year, and had spent twenty-two years in Japan. He is said to have written, in 1621, an account of Yeso, "Relazione del Regno di Yezo," printed at Rome and Messina, 1625, 8vo. (Ribadeneira, *Alegambe*, and Southwell, *Bibliotheca Scriptorum Societatis Jesu*, Rome, 1676, p. 337.; Mongitore, *Bibliotheca Sicula*, 1708—1714, i. 272.; Coronelli, *Biblioteca Universale*, 1701—1706, iii. 768.; König, *Bibliotheca Vetus et Nova*, 1678, p. 40.; Mazzuchelli, *Scrittori d'Italia*.)

W. S.

A'NGELIS, DE, or DEGLI A'NGELI, MU'ZIO, an Italian Jesuit, born at Spoleto, was for sixteen years a professor of theology and philosophy in the Collegio Romano, and died at Rome in 1597, before he had completed his thirty-ninth year. In a notice of him by Alegambe (whose studies at Rome however did not commence till many years after Muzio's death), he is described as having been equally admirable for his benevolence and piety, for the extent of his learning, and for his skill and success in teaching. He is said to have left Commentaries on Aristotle, on Thomas Aquinas, on the Councils, on Saint Paul's Epistles, and on the Gospel according to Saint Matthew; but although his name is inserted in several of the leading works of reference, none of his works appear to have ever been printed. (Ribadeneira, *Catalogus Scriptorum Religionis Societatis Jesu*, 2d edit. 1613, p. 185.; Ribadeneira, Alegambe, and Southwell, *Bibliotheca Scriptorum Societatis Jesu*, 1676, p. 619.; Mazzuchelli, *Scrittori d'Italia*.)

W. S.

A'NGELIS, DE, or DEGLI A'NGELI, PA'OLO, a native of Syracuse, became a priest, and was appointed by Pope Clement VIII. to be tutor to his nephew, Cardinal Aldobrandini. After having discharged the duties of this office to the satisfaction of his patrons, he was made one of the canons of Santa Maria Maggiore in Rome, and afterwards received other ecclesiastical preferments. He died in 1647, a very old man, leaving four printed works. 1. "Delle Limosine, ovvero Opere che ci assicurano nel Giorno del Final Giudizio." Brescia, 1607, 8vo.; Rome, 1615, 4to. 2. "Basilicæ Sanctæ Mariæ Majoris de Urbe, à Liberio Papâ usque ad Paulum Quintum, Descriptio et Delineatio." Rome, 1621, fol. 3. "Compendio delle Cose che si trattan nell' Istoria de' Titoli dell' Eminentissimo Collegio Apostolico." Rome, 1640, 4to. 4. "Basilicæ Veteris Vaticanæ Descriptio, Authore Romano ejusdem Basilicæ Canonico; cum notis Abbatis Pauli de

Angelis; quibus accessit Descriptio Brevis Novi Templi Vaticani necnon Ichnographia." Rome, 1646, fol. The treatise thus published and annotated by De Angelis, is recommended by Bunsen as very valuable. It was written by one Petrus Mallius in the end of the twelfth century, during the pontificate of Celestin III., and describes the old basilica of St. Peter's as it stood in that age. (Mazzuchelli, *Scrittori d'Italia*; Mongitore, *Bibliotheca Sicula*, 1708—1714, ii. 120.; Tiraboschi, *Storia della Letteratura Italiana*, viii. 143. ed. 1787—1794, 4to.; Platner und Bunsen, *Beschreibung der Stadt Rom.*, vol. ii. part i. p. 58. 1832.)

W. S.

A'NGELIS, PETER, a painter of conversation pieces and landscapes, of Dunkerque, where he was born in 1685. He studied in Flanders and in Düsseldorf, where he remained some time attracted by the then famous gallery of that place (now removed to Munich). In 1712 he came to England, and soon became a great favourite here, says Walpole. In 1728 he went to Rome, where he spent three years. At Rome his pictures pleased extremely, "but being of a reserved temper," says Walpole, "and not ostentatious of his merit, he disgusted several by the reluctance with which he exhibited his works, his studious and sober temper inclining him more to the pursuit of his art, than to the advantage of his fortune." He left Rome with the intention of returning to London, but stopping at Rennes in Bretagne on his way, he received so many orders, that he determined to settle in that place. He died at Rennes in 1734, aged only forty-nine. Hans Huyssing painted his portrait.

Angelis painted exclusively conversations and landscapes, which he embellished with small figures, and enriched with representations of fruit and fish. The following is Walpole's character of his works:—"His manner was a mixture of Teniers and Watteau, with more grace than the former, more nature than the latter. His pencil was easy, bright, and flowing, but his colouring too faint and nerveless. He afterwards adopted the habits of Rubens and Vandyck; more picturesque indeed, but not so proper to improve his productions in what their chief beauty consisted, familiar life."

DOMENICO DE ANGELIS, a fresco painter of considerable ability and reputation, was living in Rome in the beginning of this century. He was one of the best scholars of M. Benefiale, was a member of the academy of St. Luke, and executed several public works at Rome. He is praised in the work published by Goethe, entitled "Winckelmann und sein Jahrhundert."

For other artists known by the name of Angelis, or De Angelis, see ANGELI. (Walpole, *Anecdotes of Painting in England*; Nagler, *Neues Allgemeines Künstler Lexicon*.)

R. N. W.

ANGELO. [ANGELL]

ANGELO, JACOPO DI, an active agent in the restoration of Greek learning to Italy, lived about the end of the fourteenth century, and in the early part of the next. He was born in the Tuscan Val di Mugello, at a place from which he derives the name, sometimes given to him, of "Jacopo da Scarperia." Having taken up his residence at Florence, he co-operated successfully with Coluccio Salutati and others, in inducing the Florentine magistracy, shortly before the year 1400, to invite from Venice Manuel Chrysoloras, who had recently left Constantinople. Chrysoloras having accepted the invitation, Jacopo, who had already mastered the Latin language, placed himself under him for instruction in the Greek; and at a period somewhat later, he was able to visit Constantinople, although (as it would seem) his stay there must have been short. The letters of Leonardo Aretino record the fact, that in 1405 Jacopo entered into competition with that distinguished scholar for the place of secretary of papal correspondence; and, although the vacant place was then given to Aretino, a document of 1410 applies the title of apostolic secretary to his rival. No notice of him later than that date has been recovered by his biographers.

The only original work of Jacopo's which is named by the historians of literature, is a life of Cicero. Of this life there is cited, by Baur and Ebert (Ersch and Gruber, *Allgemeine Encyclopädie*, art. "Angeli"), an edition bearing the following title and date:—"Historica Narratio de Vitâ Rebusque gestis Marci Tullii Ciceronis, quam Romæ in obscurâ ac pervetustâ quâdam Bibliothecâ, antiquo exaratum stylo, Anno 1553 reperit, et ab interitu vindicavit, atque [adque?] postremam limam examinavit W. Peristerus, Borussus," Berlin, 1553, 8vo. The only editions named by Mazzuchelli are those of Wittenberg, 1564, 8vo.; Berlin, 1577, 1581, and 1587, 8vo.; but all these editions are rare in the extreme, and he does not seem to have examined any of them. For he accompanies his notice of them by a declaration (which has been copied by succeeding biographers), that but for two references which he finds to be made to this life of Cicero, there would be no reason to suppose that the life is any thing else than one of Jacopo's versions from Plutarch. One of the references to which he alludes does not throw much light upon the question (Stoll, *Introductio in Historiam Litterariam*, Jena, 1728, p. 459.); but the statement made in the other work referred to (Fabricius, *Bibliotheca Latina*, lib. i. cap. viii. i. 138., Ernesti's edition, 1773—1774), at the same time explains the source of the difficulty felt by Mazzuchelli, and seems to prove that there is no reason for doubting the existence of Jacopo's Life of Cicero, as an original work, though probably borrowing

very much from Plutarch. For Fabricius describes this life as having been "substituted" by Jacopo for the life by Plutarch; and adds that it has more than once been printed, as Plutarch's, among the Latin versions of the "Parallel Lives." From Plutarch Jacopo translated into Latin the Lives of Pompey, Marcus Brutus, Julius Cæsar, and (probably) Cicero; but all these translations are described by Mazzuchelli as in his time existing only in manuscript in various Italian libraries; and none of them has ever since been published.

Jacopo's most noted work, however, was a Latin translation of the Geography of Ptolemy from the Greek, in which he appears to have derived much assistance from a translation previously executed by his master Manuel Chrysoloras. The early bibliography of the "Cosmographiæ Ptolemæi Libri Octo, Jacopo Angeli Interprete," is very obscure; the difficulty mainly arising from the fact that an edition which has been sometimes supposed to be the first, printed by Domenico de Lapis at Bologna, and bearing the date of 1462, must demonstrably belong to a date considerably more recent. Some bibliographers assign the edition to 1472, others to 1482, or even to 1491 (the article "Ptolemæus" in Hoffmann's *Lexicon Bibliographicum*, 1832—1836; and Dibdin's *Bibliotheca Spenceriana*, ii. 293—300). Other editions, with corrections and annotations by various scholars, are those of Vicenza, 1475; Rome, 1478; Ulm, 1482, 1486; Rome, 1490; all in folio. It was to have been expected that Jacopo's translation, even after all the improvements it received from its successive editors, should experience the fate which it actually experienced, of being speedily superseded by others of a more critical character. Pirckheimer, in the dedication of his translation, (*Ptolemæi Geographica Enarrationis Libri viii., ex Pirckheymeri Translatione, sed à Michaele Villanovano [Serveto] recogniti*, Leyden, 1535, sub init.), emphatically disavows having owed any obligations to Jacopo, saying of him that "he may, indeed, be supposed to have known a little Greek," but that he was so poorly versed in mathematical science as to be incapable of even understanding his own meaning. (Mazzuchelli, *Scrittori d'Italia*; Negri, *Istoria degli Scrittori Fiorentini*, Ferrara, 1722, p. 320.; Observations on Chrysoloras, in Calogera, *Raccolta di Opuscoli Scientifici e Filologici*, xxv. 279.; Tiraboschi, *Storia della Letteratura Italiana*, vi. 799. ed. 1789—1794, 4to.; Andress, *Dell' Origine de' Progressi e dello Stato attuale d'ogni Letteratura*, 1783—1800, 8vo., ix. 43.) W. S.

ANGELO, LORENTINO D', a painter of Arezzo, who lived about the middle of the sixteenth century. He was the scholar of Piero della Francesca, in whose style he painted; and he completed several works in

Arezzo, which Piero left unfinished at his death. He executed many original works in fresco in Arezzo and the vicinity. Vasari relates a singular act of grace shown by St. Martin to this painter. During the celebration of the carnival, Lorentino's sons wished to kill a pig, according to the custom; and although he was very poor, he promised to give them one; and when they asked him where he would get it from, he answered, "Some saint will help us, 'Qualche santo ci ajuterà.'" Some time afterwards a peasant came to him for a picture of St. Martin, but he told him that a pig was all he could give him in return: the picture was painted, Lorentino's sons had their pig, and St. Martin had the credit of having procured it.

Vasari mentions likewise an ANGELO SICILIANO, a sculptor who executed some statues in the cathedral of Milan in the early part of the sixteenth century.

Brandolese mentions a MAESTRO ANGELO of Padua, of the fifteenth century. He was probably of the numerous school of Squarcione. There is a fresco of the crucifixion by this painter in the refectory of the convent of St. Giustina at Padua, which displays considerable feeling for expression.

There was also a PEDRO ANGELO, a Spanish engraver, who lived at Toledo in the beginning of the seventeenth century. He engraved several plates of religious subjects; and Bermudez praises two portraits by him, one of Cardinal Javera, published in 1603, and one of Cardinal Cisneros, published in 1604. Lanzi mentions a Roman landscape painter of the name of Angelo Angiolo, or Angeluccio, who was the scholar of Claude de Lorraine. He had great ability, but he died very young. (Vasari, *Vite de' Pittori*, &c.; Brandolese, *Pitture di Padova*; Bermudez, *Diccionario Historico*, &c.; Lanzi, *Storia Pittorica*, &c.) R. N. W.

ANGELO, MICHAEL. [BUONAROTI.]

ANGELO DA PICITONE, a Franciscan friar, was a native of Pizzighetone, near Cremona. He lived about the middle of the sixteenth century, and was accounted one of the most skilful organists of his time. The year of his death is equally unknown with that of his birth. He published a work thus entitled, "Fior Angelico di Musica: nuovamente dal R. P. Frate Angelo da Picitone, Conventuale dell' Ordine Minore Organista præclarissimo, composto. Nel qual si contengono alcune bellissime Dispute contra quelli che dicono la Musica non esser Scienza: con altre molte Questioni et Soluzioni di varii Dubii." Venice, 1547. (Walther, *Musicalische Bibliothek*.) E. T.

ANGELO SICILIANO. [ANGELO, LORENTINO.]

ANGELOMUS, a deacon and monk of the Benedictine abbey of Luxeuil in Franche-Comté. Little is known of this writer, except what can be gathered from incidental notices

in his own works. He studied under a master of whom he speaks with the greatest respect, and whom Mabillon supposed to be Rabanus Maurus; but the discovery, since Mabillon's time, of Angelomus's commentary on Genesis, has shown that he was named Mellinus or Mellilicus. Under him Angelomus gave himself to the study of the Scriptures, more especially of the four Gospels. From the manner in which Angelomus, in his commentary on Genesis, refers to these studies, the authors of the "Histoire Littéraire de la France" have inferred that he wrote a commentary on the Gospels; but the words of Angelomus do not authorise such a supposition. From the Gospels, Angelomus turned his attention to the Old Testament; and at the suggestion of his friend Leotricus, a priest, to whom he afterwards dedicated the work, he compiled his Commentary on Genesis, which it is probable was his first work.

He then, at the request of several of his brethren, and of several persons of eminence, undertook to prepare a Commentary on the four books of Kings, on the condition that it was not to go beyond the walls of the abbey. The undertaking coming to the knowledge of Drogo, bishop of Metz, and abbot of Luxeuil, a son of Charlemagne, he commanded Angelomus not to desist, but to go on with the work to its completion. If Mabillon is correct in supposing that Drogo was not appointed to the abbacy until the year 833, the work could not have been finished before that year; but Sigebert of Gemblours states that it was presented to Louis le Débonnaire in A. D. 827; and an ancient chronicle, "Chronicon Saxonicum," from which Bouquet (*Recueil des Historiens*, &c. tom. vi. p. 217, et seq.) has given extracts, states that it was presented to that prince A. D. 831.

His exposition of Solomon's Song was probably a later work, composed at the request of the Emperor Lothaire, colleague and afterwards successor of Louis le Débonnaire; and from the preface it appears that he had, shortly before its composition, been an inmate of the palace for the purpose of teaching the liberal arts and explaining the Scriptures. At what period of the reign of Lothaire this was, whether before or after the death of Louis le Débonnaire (A. D. 840) is not known. The time and place of the death of Angelomus are uncertain.

The Commentary on the four books of Kings, "Stromata (vel Enarrationes) in quatuor Regum Libros," was printed for the first time by Eucherius Cervicornus at Cologne in small folio, A. D. 1530; and the Commentary on Solomon's Song by another printer (John Präel) at Cologne, A. D. 1531. Both were reprinted by Paulus Manutius in one volume folio at Rome, A. D. 1565, and were afterwards inserted in the "Bibliotheca Patrum," in the Cologne edition of A. D. 1618, where they appear in the first part of the ninth volume.

In the edition of Lyon, they appear in the fifteenth volume. The Commentary on Genesis was long supposed to be lost; but Pez discovered two MSS. in monasteries in the Austrian dominions, from which he printed it in the first volume of his "Thesaurus Anecdotorum novissimus," Augsburg, 1721. Trithemius speaks of a work of Angelomus, "De divinis Officiis," now lost, and of some other writings which he does not particularly describe.

Angelomus appears to have been acquainted with the Hebrew and Greek languages; and he refers not only to the Septuagint, but to the versions of Aquila, Symmachus, and Theodotion.

(The best accounts of Angelomus and his works are contained in the *Histoire Littéraire de la France*, tom. v.; and Ceillier, *Auteurs Sacrés*, tom. xviii. See also Maillon, *Annales Ordinis Sc^a Benedicti*, tom. ii.; Dupin, *Nouvelle Bibliothèque des Auteurs Ecclesiastiques*, Neuvième Siècle; Fabricius, *Bibliotheca mediæ et infimæ Latinitatis*, tom. i.; and Cave, *Scriptorum Ecclesiasticorum Historia Literaria*. Of the older writers he is mentioned by Siebertus Gemblacensis (Sigebert of Gemblours) and Trithemius (Trittenheim) in their respective works *De Scriptoribus Ecclesiasticis*. Trithemius has incorrectly described him as Lexoviensis (of Lisieux) instead of Luxoviensis (of Luxeuil), and the error has been copied in the "Bibliotheca Patrum.")

J. C. M.

ANGELO'NI, FRANCESCO, an Italian antiquary of the seventeenth century, is known for some useful writings of his own, but better for having been the uncle and first instructor of Bellori. His life appears to have been quite devoid of interesting events. He was a native of Terni in the Roman State, and died in 1652 at Rome, where he had long resided as secretary to Cardinal Aldobrandini, and had collected a very valuable numismatic museum. Angeloni began his career in the inventive department of literature, publishing two prose comedies, "Gli Irragionevoli Amori," Venice, 1611, 8vo., and "Flora," Padua, 1614, 12mo. There is also in print a volume of complimentary letters from his pen. He is said to have left in manuscript many other compositions of an imaginative character, embracing comedies, novels, and an "Arcadia" on the model of Sannazaro's, on the credit of which he is admitted by Quadrio into his list of poets who have written in a mixture of prose and verse. But his reputation depends upon two antiquarian treatises, neither of which appeared till towards the close of his life, and both of which have long been rare even in Italy. 1. "L'Istoria Augusta da Giulio Cesare a Costantino il Magno, illustrata con le Verità delle Antiche Medaglie," Rome, 1641, fol. The work contains impressions of medals

from the author's collection, with explanatory and historical observations. The text was severely animadverted upon in several quarters; and a second edition, Rome, 1685, fol., embodies Angeloni's own corrections of many errors and omissions, of which Bellori, in his preface to this edition, says, that his uncle had become painfully sensible, but which he endeavours to excuse on account of the author's advanced age and constant employment. The second edition gives also reverses of the medals, with descriptions by Bellori. 2. "Historia di Terni," Rome, 1646, 4to. (a very rare edition, containing three remarkably spirited etchings, designed as well as executed by Canini); Rome, 1685, 4to. This history consists of three parts:—a dissertation, learned and instructive, but somewhat desultory, on the classical antiquities of the place and its inhabitants,—a minute chronicle from the dark ages to the year 1605,—and a description of the modern town; and to these parts are added memoirs of the saints who were natives of Terni. A volume entitled "Il Bonino, ovvero Avvertimento al Tristano, &c." Rome, 1649, 4to., which is a polemical criticism on a work of the French antiquary Jean Tristan, was at first attributed to Angeloni, principally on account of his supposed enmity to Tristan for attacks upon the first edition of the "Istoria Augusta." But it seems to have been satisfactorily proved that Angeloni's revenge was taken, not by himself, but by his nephew. (Mazzuchelli, *Scrittori d'Italia*; Quadrio, *Della Storia e della Ragione d'ogni Poesia*, 1739—1752, i. 203.; Mandosio, *Bibliotheca Romana*, 1682, ii. 336. art. "Bellori;" Fontanini, *Biblioteca d'Eloquenza Italiana*, 1753, ii. 202.; Clement, *Bibliothèque Curieuse*, 1750, i. 327.; Haym, *Bibliotheca Italiana, ossia Notizia de' Libri Rari nella Lingua Italiana*, 2d edit. Venice and Milan, 1741, pp. 24. 36. 219.) W. S.

ANGELO'NI, LUIGI, born about the year 1758, at Frosinone, in the Campagna of Rome, was the son of a merchant of Lombardy, who had settled and married in that town. His father having become afflicted with paralysis whilst Angeloni was yet a boy, he followed up his father's business, but applied himself at intervals to philological studies. He lived quietly till 1798, when the French republican armies, under Berthier and Massena, invaded the Roman States, drove away the pope, and set up the pageant of a "Roman republic," under the protection of France. They appointed consuls, senators, and tribunes from among those who were favourable to republican principles, and Angeloni being chosen as one of the tribunes, went to live at Rome. But the shameful plunder of public and private property by the French generals and commissaries, of which Angeloni speaks with becoming indignation, and the insults offered to the churches and the clergy, excited a serious insurrection

both in Rome and in the provinces. The revolt in Rome was soon put down by grape shot and military executions, but the insurrections in the provinces were not so easily managed. The towns of Ferentino and Frosinone, and other places in the valley of the Sacco, made a determined resistance, and strong bodies of French and Polish troops were sent against them. Angeloni being anxious for his relatives, and his property, and his native town, went to General Macdonald, who assured him that no one should suffer except the actual rebels with arms. But the soldiers having stormed Frosinone in the month of August, made a general plunder and massacre, in which Angeloni's maternal uncle, eighty-four years of age, was killed in his bed, and Angeloni's mother, and aunt, and servants were ill-treated, and his two houses and warehouse were stripped. In the following November came the Neapolitans, under King Ferdinand, to drive away the French from the Roman State, and they laid Angeloni's mother and aunt under a heavy contribution, to pay which some property of Angeloni's was obliged to be sold. Meantime Angeloni, with the other members of the government, had withdrawn from Rome, under the protection of the retiring French troops; but the following December, the Neapolitans having been driven away, he returned to Rome with his colleagues.

In the year 1799 the French, who had now occupied Naples, being obliged to retire from thence, in the month of May, to face the allies in North Italy, a French column took the road by San Germano and Isola di Sora, to Frosinone and Rome. "In their retreat they committed atrocities (it is Angeloni who speaks) which have never been exceeded. In the towns through which they passed the soldiers were allowed not only to plunder every thing, but to turn out of the monasteries and houses of education the nuns as well as their young pupils, and take them to the public place, where, with savage brutality, they contaminated them in the most barbarous manner. . . . In a small place, called l'Isolaetta, not far from Frosinone, those ruffian soldiers, after killing all the men, so ill-used the women, during a whole night, that most of them died, and the few that survived never recovered their health afterwards." (*Esortazioni Patrie*, p. 527.) It is well to bear in mind these facts, and others of a like kind, which abound in the history of that period, the truth of which is confirmed, though in more general terms, by Colletta, the historian of Naples, and other writers, when we are told of the subsequent cruelties committed at Naples and in the provinces by the royalists in the reaction of that memorable year, 1799, against the partisans of the French, who had countenanced these horrors.

In September of the same year the Neapolitan troops took Rome, and the Roman re-

public was at an end. The French garrison, and the members of the republican government, were allowed to embark at Civitavecchia, and proceed to France. Thus Angeloni, with many of his countrymen, became an emigrant. He landed in Corsica, and spent some time at Ajaccio, where he heard some curious stories concerning the early fortunes of the Bonaparte family. At last he repaired to Paris, where Bonaparte, having upset the directory, had made himself first consul of France. Bonaparte showed little favour to the Roman emigrants, whom he considered probably as unmanageable enthusiasts; and they, on their part, becoming intimate with other hot-headed republicans, both Italian and French, hatched a conspiracy against him. Ceracchi, an artist from Rome; Diana, a notary from Ceccano and friend of Angeloni; Giuseppe Arena, a Corsican officer, and some Frenchmen, were the leaders in the plot to waylay and stab Bonaparte in the lobby of the opera house, in October of the year 1800. Angeloni says that he himself was privy to the conspiracy, and that he pointed out his friend Diana as a fit man to effect the object. But one of the Frenchmen, called Harel, turned informer, and Diana, Ceracchi, Arena, and two Frenchmen, called Demerville and Topino Lebrun, were arrested. In the course of their examination, Angeloni and other Roman emigrants became implicated, and they were arrested; but no proof being elicited against them, they were released. The original five, however, remained in prison, and soon after another plot, that of the infernal machine, having broken out, Bonaparte determined to make an example of the conspirators. Giuseppe Arena, Ceracchi, Demerville, and Topino Lebrun were tried, condemned, and beheaded in January, 1801. Diana made an able defence, and was acquitted on condition of being banished from France, and sent back to Rome, where he afterwards became a party to the second invasion by the French in 1809.

Angeloni became afterwards connected with the secret society of the Philadelphes, which had its ramifications in the army, and whose object was to get rid of Bonaparte. The Paris police, which was then directed nominally by Fouché, but it appears really by Desmaret, whom Bonaparte had put under Fouché on purpose to watch him, received some information of a new conspiracy, upon which several individuals were arrested, and among others Angeloni, who was kept in prison for about ten months, after which he was liberated, as nothing could be proved against him. He speaks of Fouché as being at heart a republican, and mentions several other Frenchmen of note, such as General Malet, Servan, Guyot, and Jacquemont, who were disaffected to Napoleon, and waiting for an opportunity of upsetting his power.

In 1810, Fouché, when sent by Napoleon

in a sort of honourable banishment to Rome, offered to take Angeloni with him, but Angeloni refused. In 1811, Angeloni published at Paris a work of considerable erudition on the life and works of Guido d'Arezzo, the restorer of music. In 1814, after the downfall of Napoleon, Angeloni published a pamphlet, suggesting the manner in which he fancied that Italy ought to be governed, "Sopra l'Ordinamento che aver dovrebbero i Governi d'Italia." He was at the same time one of the first to claim for Italy, and especially for Rome, the restitution of the sculptures, paintings, and MSS. taken away by the French in 1797-8. He exerted himself strenuously for that object with the commanders and envoys of the allied powers in 1815; and when Cardinal Consalvi sent commissioners to Paris to receive the restored treasures of art, Angeloni constantly assisted them by his suggestions, reminiscences, and local information. He laments that the papal commissioners were too easy and remiss in urging their claims, especially with regard to "five hundred ancient medallions, which, through want of proper firmness, were given up to France." He also says that he could not prevail upon Canova to insist upon the restitution of the colossal statue of Melpomene. Several paintings were likewise detained, as being in the private collection of the restored king. Among the MSS. the authentic acts of the trial of Galileo by the Inquisition of Rome, found in the archives of the holy office, are mentioned as being detained by the French government, notwithstanding the application of the papal commissioners. Still the exertions of Angeloni were useful towards the recovery of many objects, which would have otherwise been lost, in token of which he received a letter from Cardinal Consalvi, dated Rome, March 4. 1816, thanking him in flattering terms, and in the name of Pope Pius VII., for his zeal, and accompanied by a present of a gold snuff-box adorned with a valuable cameo, and a necklace of oriental stones. He was also offered an annual pension, which he refused. Angeloni continued to live at Paris, where, in 1818, he published a political work, "Dell'Italia uscente il Settembre, 1818," in which he complained, in very strong terms, of the arrangements of the congress of Vienna concerning Italy. After the revolutionary attempts of Naples and Piedmont of 1820-1, a number of Italian refugees went to Paris, where they often met at Angeloni's house. Angeloni had previously, in 1819-20, been in correspondence with some of the leading men who figured in the movement of Piedmont. All this excited the suspicion of the French police; and as foreigners are liable to be sent out of France at any time by an order from the executive, Angeloni, with others, was in March, 1823, escorted by gendarmes to the sea coast, and there shipped off for England. From that

time till his death he resided chiefly in London. In 1826 he published another political work, "Della Forza nelle Cose politiche," London. In the interval, Angeloni, having superadded to his democratic ideas certain phrenological notions which he laid hold of from Dr. Gall's writings and conversation, upon which he commented in his own way, came to the conclusion, that right and wrong, morality and immorality, are mere conventional names; that force constitutes right, and that men act and must ever act according to the disposition which nature gave them in shaping their brain. He disagrees from Gall and Spurzheim about their organ of justice or conscientiousness, of which he does not admit the existence. Men guilty of what we consider enormous offences are, according to him, no more responsible than maniacs, whom it were absurd to punish, but they may be confined in order to prevent them from disturbing society. He defines the common weal, "that which suits best the greatest majority of men united in society." But Angeloni thinks that the laws must fix what is conducive to the public weal, and then the law will be the criterion of what is right and wrong. He admits that men are unequal by nature in their physical and intellectual qualities, and that the wish to have property is a natural instinct of man; and he rejects the schemes of Babeuf, Buonarroti, and Owen for a community of goods. When the last French revolution broke out in 1830, Angeloni wrote to Lafayette, whom he had formerly known at Paris, to advise him to abolish royalty in France; for he, like many others in his situation, fancied himself called upon to give his advice upon all political emergencies in any part of the world. With a tenacity which increased with age, he continued to foretell the advent of universal democracy, for that was with him a fixed idea which no disappointments could remove. His last work, "Esortazioni Patrie," London, 1837, addressed to the youth of Italy, may be truly styled the work of his old age, being written in a more rambling style than his former productions. But amidst a farrago of disquisitions, or rather declamation, upon incongruous subjects, there are here and there the reminiscences of an octogenarian who had witnessed strange scenes, and heard strange tales in various countries, and during the most eventful period of modern times. In his garrulous unconnected way, he discloses particulars which, used with discrimination, may be valuable as materials for history. The account which he gives of himself, and of his opinions, is not the least curious part of the whole. In his polemics, whether concerning politics, religion, or language, he displays all the dogmatism and the virulence of the old Italian scholars of the middle ages, and bespatters his antagonists with abuse, and personal reflections and in-

sinations. His strictures upon Scripture history are offensive, on account of their flippancy and scurrility. In his language he is a purist, or, as the Italians style it, a *trecentista*, and carries his veneration for the old Tuscan writers to an excess. His periods are long, and inverted after Boccaccio's manner. An Italian critic, in his "*Saggio sulla Storia della Letteratura Italiana nei primi xxv. Anni del Secolo XIX.*" has called him the prince of the "*cacozeli*" and antiquaries. This brought down a torrent of abuse upon the critic in Angeloni's last work. He is still more violent against the historian Botta, who did not consider democracy as practicable in a country like Italy. Princes and their ministers are, of course, treated no better. In one instance he shows a temperance which does credit to his feelings. Although a professed republican, and a disbeliever in all religion, as he styles himself, he speaks with respect of the pope, and more particularly of the good Pius VII.; and he even takes up the defence of the Roman church, not on religious grounds, but because he considers it a useful institution. Angeloni died in London at the beginning of 1842. Besides the works already mentioned, he contributed to or corresponded with several Italian journals, the "*Poligrafo*," "*Giornale Trevigiano*," and others, on subjects of language. (*Esortazioni Patrie*, and the other works of Angeloni quoted above.) A. V.

ANGELO'NI, VINCENZIO and GIOVANNI. They copied for the Empress Catherine II. of Russia in wax colours, or in a kind of encaustic, the frescoes of Raphael in the loggie of the Vatican. (Nagler, *Neues Allgemeines Künstler Lexicon*.) R. N. W.

ANGELUCCI, ANGELO, was born at Naples towards the beginning of the eighteenth century, and died there in 1765. He is known as a celebrated maker of violin strings, an art in which the Italians have always been allowed to excel. He found out that mountain-bred lambs of seven or eight months old furnished the material for a better string, than lambs either younger or older, born in the plains. He constantly employed agents to select for his purpose the best intestines, and had several hundred workmen engaged in his manufactory. (Volkmann, *Nouvelles d'Italie*.) E. T.

ANGELUCCI, TEODORO, born at Belforte, near Tolentino, in the march of Ancona, about the middle of the sixteenth century, studied medicine, which he afterwards practised at Treviso, where he married. Little is known concerning his life, except that he met with adversities, that he was living at Venice as an exile in 1593, became a member of the Venetian Academy, and died in 1600 at Montagnana, of which place he was Protomedico. His body was transferred to Treviso, where he was buried in the church of St. Francis, in the tomb of his

wife's family, with an epitaph which is given by Mazzuchelli. He wrote the following works:— "*Sententia quod Metaphysica sint eadem quæ Physica*," 4to. Venice, 1584. This is chiefly a defence of Aristotle against F. Patrizi, a celebrated professor of philosophy at Ferrara, who in his "*Discussiones Peripateticæ*" had attacked Aristotle's doctrines. Patrizi replied to Angelucci by an "*Apologia*," printed at Ferrara in 1584, to which Angelucci answered by his "*Exercitationum cum Patritio Liber, in quo de Metaphysicæ Authore*," &c. Venice, 1585. Angelucci appears, however, to have been no match in argument for his antagonist, who was also supported by Francesco Muti of Cosenza, who published "*Disceptationes contra Calumnias Angelutii in maximum Philosophum Franciscum Patritium*," Ferrara, 1588. That was a time of stirring controversy in the Italian schools between the Platonists and the Aristotelians. Angelucci published also the following medical works:— 1. "*Ars Medica ex Hippocratis et Galeni Thesauris potissimum deprompta, ac singulari quodam et perspicuo Sententiarum Ordine exposita*," 4to., Venice, 1588, and again in 1593. 2. "*De Naturâ et Curatione malignæ Febris, Libri IV.*," 4to., Venice, 1593, dedicated to Cardinal Pallotta, by which dedication it appears that Angelucci had been at Rome in his youth. This work was severely criticised by Gio. Donatelli, of Castiglione, in his dissertation "*De Febre malignâ Disputatio cum Teodoro Angelutio*," Venice, 1593; to which Angelucci replied by his "*Bactria, quibus radens quidam ac falsus Criminator valide repercutitur, et de Naturâ malignæ Febris accuratissime disseritur*," Venice, 1593. Lastly, Angelucci wrote the following poem in Italian:— "*Capitolo in Lode della Pazzia*," a burlesque composition published at Venice in 1601, and also a translation in verse of a celebrated Latin hymn in praise of God, by Celio Magno, Secretary to the Council of Ten at Venice: "*Deus: Canzone Spirituale di Celio Magno con un Discorso sopra di quella di Ottavio Menini, e con due Lezioni di Teodoro Angelucci*," Venice, 1597.

There is a translation in blank verse of the *Æneid*, which bears on the title-page the name of Teodoro Angelucci: "*L' Eneide di Virgilio, tradotta in Verso sciolto*," 12mo., Naples, 1649; but several critics, among others the compilers of the "*Bibliotheca Societatis Jesu*," ascribed it to Father Ignazio Angelucci, a Jesuit of the same family as Teodoro, who edited the work. Mazzuchelli thinks that Father Ignazio had access to the MS. of his relative, and revised and published it. This translation has been considered by some critics more faithful than the one previously published, and more generally known, by Annibale Caro. (Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*; Zeno, *Note al Fontanini*.) A. V.

ANGELU'CCIO. [ANGELO.]

ANGELU'NO, R. JOSEPH (ר' יוסף אֶלְנוֹ), a Jewish philosophical writer, the author of a treatise, called "Kuphas Harochelim" ("The Chest of the Dealers in Aromatics or Perfumes"), which is a collection from the ancient philosophers of all nations, and is among the quarto MSS. of the library of R. Oppenheimer, now forming a part of the Bodleian Library at Oxford. We have no account of the period at which this author lived and wrote. (Wolfius, *Biblioth. Hebr.* iii. 385.) C. P. H.

A'NGELUS, ANDRONICUS. [ANDRONICUS ANGELUS.]

A'NGELUS, ALEXIS. [ALEXIS ANGELUS.]

ANGELUS DE CASTRO or CASTRENSIS. [CASTRO, ANGELUS DE.]

A'NGELUS or ANGEL, CHRISTOPHER, a Greek, was a native of the Peloponnesus, and lived in the latter part of the sixteenth and beginning of the seventeenth centuries. Being anxious to acquire knowledge, he visited the several cities of Greece, and particularly applied himself to religious subjects. While at Athens, the Turkish governor endeavoured to persuade him to abjure Christianity, and to accuse the Athenian merchants trading to Vienna of having sent him to Athens for the purpose of betraying that city to the Spaniards. The object of the governor is stated to have been to throw odium on the Athenian Christians, and enable him to avenge himself on them for certain accusations preferred by them against him to the Ottoman Porte. Not succeeding in his object with Angelus, he caused him to be thrown into prison, and treated with the greatest severity; but on the intercession of some of the archonti of the city, Angelus was released. He immediately embarked on board a vessel for England, and arrived at Yarmouth in 1608. He was hospitably received by the bishop and clergy of Norwich, who gave him pecuniary relief, and also letters of recommendation to the heads of the university of Cambridge. He studied in Trinity College until 1610, when he went to Oxford for the benefit of his health, and was hospitably received there also. He studied in Baliol College, and read Greek privately with the young students. He continued to reside principally in Oxford until his death, on the 1st of February, 1638, and was buried within the precincts of St. Ebbe's church, "leaving behind him," says Wood, "the character of a pure Grecian and an honest and harmless man." His works are — 1. "Of the many Stripes and Torments inflicted on Christopher Angelus by the Turks for the Faith which he had in Jesus Christ." In Greek and English. Oxford, 1617, 4to. 2. "An Encomium of the famous Kingdom of Great Britaine and of the two flourishing Sister Universities Cambridge and Oxford,"

Cambridge, 1619, 4to. This also is in Greek and English. 3. "Enchiridion de Institutis Græcorum," Cambridge, 1619, 4to. This is a curious account in Greek and Latin of the rites and ceremonies of the Greek church, and is accompanied by testimonials from several of the most eminent men in both universities. Another Latin version by G. Fhelau, a minister of Danzig, was published with notes at Frankfort, 1655, 12mo., under the title, "Status et Ritus Ecclesiæ Græcæ." Another edition, greatly enlarged, of this latter version, entitled, "De Statu hodiernorum Græcorum Enchiridion," was published at Leipzig, 1676, 4to., and at Franeker in 1679, 4to., in P. Cyprius's "Chronicon Ecclesiæ Græcæ." 4. "Labor Christophori Angeli, Græci, de Apostasia Ecclesiæ et de Homine Peccati, scilicet Antichristi, et de Numeris Danielis et Apocalypseo quas Nemo recte interpretatus est ex quo prædicti sunt a Prophetis," London, 1624, 4to. The object of the author is to establish a distinction between the apostacy and the man of sin in 2 Thess. ii. 3., to prove that the apostacy as predicted was fulfilled in the person of Pope Boniface, by the surrender of temporal power to him by the Emperor Phocas, and that Mohammed who appeared within eleven years after was the antichrist. Finally, he demonstrates by calculations, that the destruction of the last of the Mohammeds will happen in the year 1876. (Wood, *Athenæ Oxonienses*, edit. Bliss, ii. 633.; *Gentleman's Magazine*, lxiv. 785.) J. W. J.

A'NGELUS HIROSOLYMITANUS (אֶנְגֵּלִיּוֹס הִירוֹשָׁלַיִם), a converted Jew and hermit of Mount Carmel, celebrated for his learning and the sanctity of his life. He lived in the beginning of the thirteenth century, and it is recorded that he converted many Jews to the Christian faith. He is also celebrated for his predictions of the growth and extension of the Turkish empire, and of the scourge and vexation which it would prove to Christendom. According to father Imbonati, this prophecy was printed in Italy. He suffered martyrdom in Sicily by command of Berengarius, one of the petty tyrants of that island, whom he had the boldness to reprove for the crime of incest, A. D. 1220. (Wolfius, *Biblioth. Hebr.* iii. 789.; Imbonatus, *Biblioth. Latino-Hebr.* p. 5, 6.; Conr. Gesnerus, *Biblioth. a Simlero*, p. 51.) C. P. H.

A'NGELUS, ISAAC. [ISAAC ANGELUS.]

A'NGELUS, JOHN, was of Aichen in Bavaria. He was a doctor of medicine, and taught mathematics at Ingolstadt and Vienna, at the latter of which places he died in 1512, while engaged in correcting or extending the planetary tables of Purbach. Weidler calls him an excellent astronomer, very useful in the correction of books and tables; but the following work will perhaps give as good an idea of his pursuits: "Astrolabium Planum

in Tabulis ascendens, continens quilibet horâ atque minuto æquationes domorum cœli, moras (thus in Lalande; horas?) nati in utero matris, cum quodam tractatu natiuitatum utili ac ornato, necnon horas inæquales pro quolibet climate mundi." Venice, 1502, 4to. This is probably an augmented edition of his "Astrolabium Planum," Augsburg, 1488, reprinted, for the last time that we can find, at Venice, 1594. There is also a series of ephemerides, probably extending from 1494 to 1512, since those of 1494 to 1500 were published at Vienna in 1494, and those of 1511 and 1512 are mentioned by bibliographers. (Weidler, *Hist. Astron.*; Lalande, *Bibl. Astron.*; Heilbronner, &c.)

A. De M.

ANGELY, court fool to Louis XIII. king of France, is said to have been born of a poor but noble family. He was originally attached to the service of the prince of Condé, and followed him in his campaigns in Flanders as groom of the stable. He made himself remarkable by his witty and fearless repartees; and having accompanied the prince to court, was, by the desire of Louis, transferred to his service. It appears that Angely turned his advantages to profitable account, and speedily amassed a considerable fortune. His jests, however, were very biting, and ultimately led to his dismissal from court. Boileau has availed himself of Angely's success in his first satire:—

"Un poëte à la Cour fut jadis à la mode:
Mais des Fous aujourd'hui c'est le plus incommode:
Et l'esprit le plus beau, l'auteur le plus poli,
N'y parviendra jamais au sort de l'Angell."

Nothing appears to be known of the time of his birth or death. (Boileau, *Œuvres*, i. 15, 68, edit. 1740; *Ménagiana*, edit. La Monnoye, 1715, i. 18. ii. 205. iii. 53.; *Biographie Universelle*.) J. W. J.

ANGELY, LOUIS, a distinguished German dramatic writer, was born at Berlin between 1770 and 1780, and descended from a family belonging to the French colony settled there on the revocation of the edict of Nantes. At an early age he performed on the stage at Riga, St. Petersburg, and other Baltic towns in Russia and Prussia, as well as at Berlin. He became régisseur or director of the department of pure dramatic affairs of the theatre called the Königsstädter Theater. For this theatre he wrote a great number of vaudevilles and comedies, which made his name popular throughout all Germany, and among which "Die Sieben Mädchen in Uniform" ("The Seven Girls in Uniform"), and "Das Fest der Handwerker" ("The Feast of the Craftsmen") had unusual success. These two vaudevilles are undoubtedly among the best specimens of a branch of the dramatic art which has been cultivated in Germany with little success, except at Vienna. Angely was the most rapid of translators in a country where translation is done in "ma-

nufactories," according to a German expression. He translated a prodigious number of French comedies and vaudevilles, and to the French songs he adapted, with great skill and taste, popular German songs; but translating all that was "en vogue," and without considering whether it was good or bad, he contributed greatly to the German stage losing its national independence and falling into its present decline. As a performer, Angely had only moderate success. There was something dull and awkward in the performance of this witty and lively man. In 1830 he retired from the stage, though he continued to perform occasionally in private theatres; and he purchased an hotel, to which his name attracted a great number of persons belonging to the best society in Berlin. His evening parties here were highly amusing. A great number of poets, old and young, as well as actors, flocked there. Angely died in 1835. A collection of his dramatic works appeared under the title "Vaudevilles und Lustspiele, theils Originale, theils Uebersetzungen und Bearbeitungen, zunächst für das Königsstädter Theater," Berlin, 1828-34, 3 vols. 8vo. (*Neuer Nekrolog der Deutschen*, Jahrgang, 1835, p. 1007.) W. P.

ANGENNES D', SEIGNEURS, a noble and illustrious family of France, who derived their title from Angennes, a seigneurie in the parish of Brezoles in the pais de Thimerais, in the department of the Eure and Loire.

ANGENNES, REGNAULT D', écuyer, is the first who is known by this title; who, on the 8th of April, 1304, bought for nine hundred and fifty francs d'or of the common weight, the hôtel de Marolles from the heir of Jean de Versailles, seigneur de Marolles sous Broué.

ANGENNES, ROBERT D', seigneur de Rambouillet et de Marolles, is the first from whom the line can be accurately traced. Anselme gives no date for him, but Moreri says that he rendered good services to Charles V., and distinguished himself on several occasions against the English.

ANGENNES, RENAULT D', third son of Robert, seigneur de Rambouillet et de la Loupe au Perche, was made captain of the château du Louvre at Paris, in 1392; chevalier and chambellan du roi in 1398; premier chambellan and captain of the guards of Monseigneur le Duc de Guyenne, dauphin de Viennois, in 1404, to whom he had already been gouverneur. In 1413, a body of Parisians, stirred on by the Duc de Bourgogne against the dauphin, made Renault, his son, and several of the noblemen of the court prisoners, and took the palace; but the sedition was quelled, D'Angennes restored to liberty, and to his command of the château. The "Biographie Universelle" says that Renault d'Angennes was killed at the battle of Verneuil, in 1424, but "Le Palais de l'Honneur," p. 305, 4to. Paris, 1664, says that Louis d'Angennes, son of Renanlt, was killed in that

battle and that year. (Anselme, *Histoire Généalogique et Chronologique de la Maison Royale de France*, &c. tom. ii. p. 421., where the whole genealogy of the D'Angennes may be seen: *Histoire de Charles VI., Roy de France*, Paris, 1663, fol. p. 862—869.)

ANGENNES, DENIS D', second son of Charles d'Angennes and Marguerite de Coësmes, and a descendant of Renault, was seigneur de la Loupe, de la Fortemaisoa, et de Ruffly. He was the founder of the house of the Seigneurs de la Loupe et de Fontaine-Riant, and died 31st October, 1552. He was the younger brother of Jacques.

ANGENNES, JACQUES D', seigneur de Rambouillet, "one of the favourites of King Francis I.," was captain of the royal body-guard during the reigns of Francis I., Henry II., Francis II., and Charles IX., a lieutenant-general in their armies, and governor of Metz. In 1557, he was sent to Paris with a body of troops to quell an insurrection which had broken out among the students of the university, and succeeded in suppressing it. The same year he distinguished himself at the siege of St. Quentin. Catherine de Médicis in 1561 employed him on an embassy in Germany to propose to the Protestant princes a federative league to oppose the decrees which should be passed in the council of Trent. His mission was unsuccessful, and he died the next year. (*Biographie Universelle*.) He married, 13th February, 1526, Isabeau, or Isabelle, Cotereau, or Cottereau, daughter of Jean, chevalier seigneur de Maintenenon, and had by her three daughters and nine sons; of whom the most distinguished were Charles, the cardinal, and Claude, bishop of Mans. But four of his sons were founders of four of the old noble families of France.

ANGENNES, FRANÇOIS D', seventh son of Jacques d'Angennes and Isabeau Cottereau, marquis de Montlouet, field-marshal, ambassador in Switzerland, and chambellan of François, duc d'Alençon, in 1576, was a favourite of Catherine de Médicis, and the founder of the house of the Marquis de Montlouet.

ANGENNES, JEAN D', eighth son of Jacques d'Angennes and Isabeau Cottereau, seigneur de Poigny, was sent as ambassador to the pope in 1575, and also to Navarre, Savoy, and Germany, and died in 1593. He was the founder of the house of the Marquis de Poigny.

ANGENNES, LOUIS D', sixth son of Jacques d'Angennes and Isabeau Cottereau, was marquis de Maintenon, chevalier des ordres du roi in 1581, conseiller d'état, and ambassador-extraordinary in Spain. He was the founder of the house of the Marquis de Maintenon.

ANGENNES, JACQUES D', second son of Louis d'Angennes, the sixth son of Jacques d'Angennes, was made bishop of Bayeux by Henry IV. He was consecrated in 1607, and attended an assembly of the clergy held at Paris in 1625, and died 14th May, 1647, at the age of seventy. The "Catalogue des

Livres imprimés de la Bibliothèque du Roy Théologie," B. 642., attributes to him this work, "Manuale Rituum ecclesiasticorum, ad Usum Ecclesiæ et Diocesis Baiocensis, Auctoritate Jacobi d'Angennes, Baiocensis Episcopi, recognitum. Cadomi," 1627, 4to.

ANGENNES, NICOLAS D', fourth son of Jacques d'Angennes and Isabeau Cottereau, was seigneur de Rambouillet, vidame du Mans, governor of Metz and the pais Messin, conseiller d'état, lieutenant-general in the armies of Charles IX. and Henry III., and captain of the guard and chambellan ordinaire of Henry III. Charles IX. sent him as his ambassador-extraordinary into England to present the collar of the order of St. Michel to any two of the English nobles whom Queen Elizabeth might choose. She named the Duke of Norfolk and the Earl of Leicester. The same king employed him in another embassy to Rome in 1572; and again he sent him, in 1573, to convey to the senate of Poland his thanks for their electing his brother Henri, duc d'Anjou, king of Poland. Nicolas in 1589 was engaged together with the Seigneur de Rosny in a negotiation at Blois to reconcile Henry III. with the King of Navarre, who was afterwards Henry IV. He was still living on the 5th February, 1611, aged eighty-one. Davila gives him this character—"he was a man of great natural prudence, eloquent and persuasive, and he had a profound knowledge of letters, and was quite in the confidence of Henry III."

ANGENNES, CHARLES D', son of Nicolas d'Angennes and Julienne, dame d'Arquenay, was marquis de Rambouillet et de Pisan, et seigneur d'Arquenay. He was sent as ambassador-extraordinary into Piedmont and Spain in 1627, where he negotiated a peace between the King of France and the Duke of Savoy. He died at Paris 6th February, 1652, at the age of seventy-five.

ANGENNES, JULIE-LUCIE D', daughter of Charles d'Angennes, the son of Nicolas, was gouvernante of the dauphin, and dame d'honneur to the Queen Marie Thérèse, wife of Louis XIV. She married Charles de Sainte-Maure, duc de Montausier, 13th July, 1645, and died 15th November, 1671, aged sixty-four. Her name occurs frequently in the letters of Voiture and the works of the other celebrated authors of the seventeenth century.

ANGENNES, PHILIPPE D', ninth son of Jacques d'Angennes and Isabeau Cottereau, seigneur du Fargis, was killed at the siege of Laval in 1590. He was the founder of the house of the Seigneurs or Comtes du Fargis. (Anselme, *Histoire Généalogique et Chronologique de la Maison Royale de France*, &c. tom. ii. p. 421.; *Dictionnaire Généalogique, Héraldique, Chronologique, et Historique*, tom. i. p. 91. 8vo. Paris, 1757; *Histoire Ecclésiastique pour servir de Continuation à celle de Fleury*, liv. clxxiii. ch. 109.; Moreri, who is wrong in calling the wife of Jacques

d'Angennes Elizabeth, and commits some other mistakes.)

ANGENNES, CHARLES D', DE RAMBOUILLET, cardinal, second son of Jacques d'Angennes, seigneur de Rambouillet, and Isabeau Cottereau, dame de Maintenon, was born on the 31st October, 1530, and received an education suitable to his birth. In the midst of a corrupt court, D'Angennes led a life of purity, and possessed the esteem of his sovereigns, who employed him in several important affairs. Charles IX., at the request of Catherine de Médicis, appointed him to the bishopric of Mans on the 22d of October, 1559. On the second day of the same month, in the following year, he made his entry into his episcopal city. While he was visiting his diocese, Mans was taken and pillaged by the Huguenots, 3d April, 1562, and the cathedral church of St. Julien suffered greatly at their hands. The Roman Catholic historians say that one Merlin, a convert to the Protestant faith, who had debauched a nun, brought over to his religious opinions a great number of his fellow-townsmen by the sermons which he delivered in the town-hall, and called in the Huguenots. But as the bishop was absent at the time of these disasters, he was suspected of having held secret intelligence with the Huguenot leaders, and he was even accused of receiving, as his share of the booty, the silver statues of the twelve apostles, which adorned the cathedral of Mans. These charges his biographers consider to be sufficiently rebutted by the liberality with which he repaired the injuries done to the church.

D'Angennes was present at the last sitting of the council of Trent in 1563. Charles IX. sent him, in 1568, as ambassador of France to Pius V., and solicited for him the dignity of a cardinal. The pope made him cardinal priest, 17th May, 1570, with the title of St. Jerome (*Sanctus Hieronymus Illyricorum*), or, as others say, of St. Euphemia. It is probable that he had both these titles at different times. As cardinal, he subscribed the acts of a national council held at Tours in 1583, and was present at two conclaves held at Rome for the election of two popes, Gregory XIII. and Sixtus V. This last pope retained D'Angennes at Rome, and made him governor of Corneto, a place on the frontiers of Tuscany, where he died 23d March, 1587. It was suspected that he was poisoned by his domestics, to whom he had left the greater part of his property by his will, but the matter was never cleared up. He was buried in the church of the *Fratres Minores* of the order of St. Francis, and an epitaph was placed on his tomb, which states that he lived fifty-six years, four months, and twenty-three days. He was very charitable to the poor. Le Long, in his "*Bibliothèque Historique de la France*," tom. iii. No. 30124, 30125., gives these two manuscripts, 1. "Ambassade du

Cardinal de Rambouillet à Rome, en 1568, fol., which is in the royal library of Paris. 2. "Dépêches de l'Ambassade de M. le Cardinal de Rambouillet à Rome, depuis le 19 Juillet, 1568, jusqu'au 28 Août, 1570," fol. 2 vols. (Courvaisier, *Histoire des Evêques du Mans*; Aubery, *Vies des Cardinaux*; Ciaconius, *Vita et Res gestæ Pontificum Romanorum et Cardinalium*.)

ANGENNES, CLAUDE D', bishop of Mans, the fifth son of Jacques d'Angennes, seigneur de Rambouillet, and Isabeau (not Elizabeth) Cottereau, dame de Maintenon, and brother of the cardinal, was born at Rambouillet, 26th August, 1538. He studied first at Paris the *Literæ Humaniores* and philosophy, and afterwards jurisprudence at Bourges, as he at first intended to follow the bar. After returning to Paris, and being admitted an advocate, he proceeded to Padua to continue his studies in jurisprudence, and went thence to the council of Trent to join his brother Charles, who was there at the time as bishop of Mans. Returning to Paris again, he was made by Charles IX. in 1566 conseiller d'église au parlement de Paris; three years afterwards the king sent him as an ambassador to Cosimo de' Medici, duke of Florence, and on his return made him conseiller d'état, and in 1570 sent him to Rome on an embassy to Pope Pius V. Henry III. in 1577 gave him the office of président en la cinquième chambre des enquêtes, and some months afterwards, in 1578, made him bishop of Noyon. In 1582 he attended a general assembly of the Gallican church, the next year a council held at Reims, and two years afterwards, in 1585, a second general assembly of the Gallican church at Paris, when he defended its liberties in the presence of the king. After the death of his brother the cardinal, he was translated to the see of Mans, in the year 1588.

As D'Angennes was a man of great experience and prudence, Henry III. employed him in the following difficult mission to Sixtus V. Henry had ordered the Duc de Guise, and a short time afterwards, 24th December, 1588, his brother, the Cardinal de Guise, to be assassinated, and the Cardinal de Bourbon, and the Archbishop of Lyon, to be apprehended and imprisoned in the château d'Amboise. The fury of the Leaguers was excited to the highest pitch by the murder of their two chiefs the princes of Lorraine, and the greatest disorders ensued all through France. The king, believing that he could allay these troubles if he obtained absolution from Rome for the assassination of the cardinal, sent two ambassadors to Sixtus V., who was violently irritated at the deed. When they asked for absolution for the king, the pope replied that the king had violated not only the ecclesiastical immunities and the privileges of the sacred college, but also the laws of God and man,

by causing a cardinal to be cruelly massacred, and retaining in prison two of the most considerable prelates of the church, as if they were mere seculars, and that the king must prove the sincerity of his repentance by setting the Cardinal de Bourbon and the Archbishop of Lyon at liberty, who were subject to no other jurisdiction than his own. He then proceeded to assemble a congregation expressly to examine into the affair of the murder of the Cardinal de Guise. The Duc de Mayenne deputed to it his chancellor Jacques de Diou, to carry his complaint to Rome of the crime which had been just committed. The League also sent two agents to call upon his holiness to take the Catholics of France under his protection, and join in avenging the outrage done to the church, and also to represent with what little sincerity Henry had carried on the war against the Calvinists. The king, to refute all these false statements, and to justify himself with the pope, sent to Rome Claude d'Angennes, "of the beloved family of Rambouillet, a man of profound learning and singular eloquence" (Davila, book x. p. 385. English translation, London, 1678), who arrived there on the 23d of February, 1589. He had four audiences with the pope on the subject of his mission, and expressed these remarkable sentiments. He represented to his holiness, that the king was full of zeal for the Catholic faith, that the Cardinal de Guise was convicted of the crime of rebellion, and in this case the ecclesiastics of France, whatever might be their rank, were subject to secular jurisdiction, and particularly the peers of the kingdom, who had no other judges than the parliament of Paris, composed of peers, officers of the crown, and the ordinary judges, and if the king had derogated from the formalities of justice in the punishment which he had inflicted on the cardinal, this was a matter which concerned his parliament, and that by this he had not infringed any ecclesiastical privileges. The pope replied, that the death of the Duc de Guise did not concern him, and the king had a right to punish him; but he demanded satisfaction for the death of the cardinal, who was the subject of the holy see, and not of the king, as the cardinals were immediately under the pontifical jurisdiction, and irresponsible to any secular power; and the same was the case with archbishops and bishops, as it was expressly stated in the oath of their consecration. The bishop answered, that if ecclesiastics were subject to the pontifical authority as far as regarded their ministry, yet it was not so as to their property or their abodes; in these points they were obliged to obey their princes, and came under their jurisdiction. In the third audience D'Angennes represented to the pope the privileges and liberties of the Gallican church, and declared that they protected the kings of

France from the excommunications of the pope, at which Sixtus took fire, and threatened, if he did not receive satisfaction on the subject of the prisoners, to excommunicate the king and arrest the Bishop of Mans. A fourth audience, on the 13th of March, was equally fruitless; the pope continued to refuse the absolution required, until the Cardinal de Bourbon and the Archbishop of Lyon were released. The matter remained undecided, until the Duc de Mayenne, having now become the chief of the League, despatched another deputy to Rome on the 7th of April, on hearing that the pope might at last grant absolution to Henry, and sent directions to the other representatives, if the pope should grant absolution, to protest against it and demand an act of their protestation, in the name of himself and the other heads of the League. When Sixtus was informed of the orders sent to the agents of the League, he was so alarmed, lest the Catholics of France should withdraw from their obedience to the papal authority, that he published in the consistory a decree or monitorium, in which he exhorted and commanded Henry, in ten days from the date of the publication of the monitorium, to set at liberty the Cardinal de Bourbon and the Archbishop of Lyon, and thirty days after their liberation to inform him thereof, else he declared him and all his abettors and adherents excommunicated, struck with all the censures contained in the sacred canons, and in the bull which was read on Holy Thursday. He also cited the king to appear before him in person, or by capable representatives, and render an account of the murder of the Cardinal de Guise and of the imprisonment of the Cardinal de Bourbon and the Archbishop of Lyon. This decree, though it was passed in the consistory on the 5th of May, was not published at the usual churches in Rome till the 24th. The ministers of France left that city as soon as the decree was determined upon; the Bishop of Mans embarked at Leghorn, and after a fight with some pirates arrived safely at Marseille. A little more than two months after this excommunication, Jacques Clément, the Dominican, assassinated Henry III.

In 1593 Henry IV., having at last determined to abjure the Protestant faith, and "enter the bosom of the Catholic, Apostolic, and Roman church," summoned several of his prelates and theologians to instruct him on those points which had kept him separated from the church, and hold conferences with him on these matters. The first of these conferences took place on the morning of the 23d of July; and one of the prelates who attended it was the Bishop of Mans. They discussed certain points, the king made objections, but at last he expressed himself satisfied, and thanked the bishops for having taught him what he knew not before, and

protested that he recognised in his conversion the goodness and power of God. The 25th was appointed as the day on which the king should make a solemn abjuration of his errors, and receive the absolution of his heresy and of the censures of the church. On the 24th the papal legate published a declaration, in which he maintained that "Henri de Bourbon, self-styled king of France and Navarre, but declared by the pope Sixtus V. heretic, relapsed, impenitent, chief, abettor, and public defender of heretics, could not be absolved by any one but the pope of the penalties incurred by relapsed and impenitent heretics, and therefore that the act of the prelates whom he had assembled would be null and void." Notwithstanding this, on the appointed day, the Archbishop of Bourges received the king's abjuration in the church of the abbey of St. Denis, and after confession granted him absolution, absolving him from the crime of heresy and apostacy, reuniting him to the church of Rome, and admitting him to the sacraments. The Bishop of Mans was one of the prelates who were present at this ceremony. But as the archbishop had granted him absolution, "saving the authority of the holy apostolic chair," Henry sent a solemn embassy to render in his name obedience to the pope, Clement VIII., and ask for the confirmation of the absolution which he had received from the bishops. The Bishop of Mans was one of the deputies, and at their head was Louis Gonzaga, duc de Nevers. Clement refused to receive the duke as an ambassador from the King of France, and after much difficulty consented to admit him into Rome as a private person, as an Italian, and Catholic prince. The duke entered the city on the 21st of November, and after five unsuccessful audiences left it in the January of the succeeding year. The pope refused absolution to one who he said had formerly applied to the holy chair on the same subject, and after embracing the Catholic faith had abandoned it, and returned to his errors. He alluded to what had happened in the time of Gregory XIII., when Charles IX. compelled the King of Navarre to write to the pope, and abjure his heresy. Claude d'Angennes, before he quitted Italy, published a small treatise to justify the conduct of the French bishops. He argued from the authority of most famous canonists, "that the ordinary, who has the power so to do, is permitted by the canons to absolve from excommunication and all other censures, when there is a legitimate cause which prevents the penitent from throwing himself at the feet of the sovereign pontiff. He showed that this was the case with the king, as his presence in France was demanded by the necessity of his affairs and the plots of his enemies; and therefore the prelates of France were justified in absolving the king 'ad cautelam' by way of precaution, provided they acknowledged,

as they were willing to do, the supreme authority of the pontiff." (Fleury's continuation.) Whether this work is extant we cannot tell. D'Angennes established a seminary at Mans, and died in that city on the 15th May, 1601. Le Long gives the following works under the name of Claude d'Angennes:—1. "Remontrance du Clergé faite au Roi par l'Evêque de Noyon, en l'Assemblée de 1585," 8vo. Paris, 1585. 2. "Remontrance du Clergé de France, faite à Folambray, en 1596, par l'Evêque du Mans," 8vo. Paris, 1596. 3. "Avis de Rome, tiré des Lettres de l'Evêque du Mans, écrites le 15 de Mars à Henri de Valois, jadis Roi de France," 8vo. Paris, 1589. This is an extract from the letters which the bishop wrote touching his conferences with Sixtus V. on the subject of the murder of the cardinal. The author of the Reflections on these letters infers from them that it is allowable for true Catholics, considering the hypocrisy of Henry III., to proceed to any extremities to avenge the murder. 4. "Lettre au Roi Henri III.," dated 15th March, 1589, and published in the "Mémoires du Duc d'Espernon," 4to. Paris, 1626. This letter contains an account of all that passed in the audiences which D'Angennes had with the pope relative to the death of the Cardinal de Guise. 5. "Lettre de l'Evêque du Mans, avec la Réponse à elle faite par un Docteur en Théologie, en laquelle est répondu à ces Deux Doutes: Si on peut suivre en Sûreté de Conscience le Parti du Roi de Navarre, et le reconnoître pour Roi, et si l'Acte de Frère Jacques Clément doit être approuvé en Conscience, et s'il est louable ou non," 8vo. Paris, 1589. The doctor of theology here mentioned is the notorious Jean Boucher, curé de Benoît, the seditious preacher of the League, who in his answer to the letter attacked Henry III. with his usual virulence. 6. A manuscript work, which in the time of Le Long was in the library of M. Févret de Fontette, conseiller au parlement de Dijon, entitled "Traité de la Puissance du Pope envers les Rois, par R. P. en Dieu, Messire Claude d'Angennes de Rambouillet, Evêque du Mans." In this work the author maintains that popes have no right to depose kings and release subjects from their oath of fidelity to them; yet the pope, and even bishops, may correct and excommunicate kings, when they neglect to obey them in things spiritual. (Courvaisier, *Histoire des Evêques du Mans*; Gallia Christiana, tom. ix. p. 1026.; Thuanus, *Historia sui Temporis*, lib. 94, 95.; Davila, *Historia delle Guerre Civili*, b. 10.; *Histoire Ecclésiastique pour servir de Continuation à celle de Fleury*, liv. clxi. ch. 54., where Claude d'Angennes is confounded with Charles, liv. clxxviii. ch. 89—110., liv. clxxx. ch. 58—103.; Le Long, *Bibliothèque Historique de la France*, tom. v. p. 381.) C. J. S.

ANGERIA'NO, GIROLAMO, a native

of Naples, is known as one of the minor Latin poets of modern times. Of his life nothing seems to be remembered except from the dates of his publications, which show him to have belonged to the early part of the sixteenth century. In regard to the merit of his poems, the censure of Scaliger (*Poetice*, lib. vi.), who says bitingly that an epigram cannot be made by merely turning an apophthegm into verse, has been generally acquiesced in by more modern critics: and in most books of literary history his name is passed over with the slightest notice or in absolute silence. His works are these:—

1. A volume of Latin poems, containing "*Epigrammata*;" *Eclogæ*; *De Obitu Lydæ*; *De Vero Poetâ*; *De Parthenope*;" Naples, 1520, 8vo.; Venice, 1535, 8vo. The "*Erotopaignon*," a series of short amatory poems, was printed separately at Paris, 1582, 12mo.; and together with the poems of Marullus and Secundus (the latter of whom Angeriano excels in one point at least, namely, a comparative freedom from licentiousness of expression), Paris, 1542, 12mo. 1582, 12mo.; Spire, 1595, 12mo. 2. A Latin poem in elegiac verse, "*De Miseriâ Principum*," printed at Florence by the Giunti, 1522. (Mazzuchelli, *Scrittori d'Italia*.) W. S.

ANGERMAN, DAVID, a clever miniature painter established at Berlin, where he was still living in 1810. He was born at Eger in 1763, and was the pupil of A. Graff. (Nagler, *Neues Allgemeines Künstler-Lexicon*.)

R. N. W.

ANGERMAYR, CHRISTOPH, a Bavarian sculptor, born at Weilheim at the end of the sixteenth century. He was the scholar of Johann Degler, and settled in Munich in 1613, where he was appointed court sculptor, with a salary of four hundred florins a year. From 1618 to 1624 he made for the elector Maximilian I. a very beautiful and elaborately carved ivory cabinet, and in the year following his pension was increased by fifty florins, and settled upon him for life. He died apparently of the plague in 1633. There is an account of this cabinet in the memoirs of the Munich Academy of Sciences, 1808, by F. J. Streber, in a paper entitled "*Geschichte des Königlichen Münz-Cabinet's zu München*." (Lipowsky, *Baierisches Künstler-Lexicon*.) R. N. W.

ANGERMEYER, ALBERT, or JOHANN ALBERT, a Bohemian insect and flower painter, born at Biling in 1674. He was the pupil of R. Byss. His pictures are executed with great truth, are generally of very small dimensions, and are painted upon wood, tin, or copper. He died at Prague in 1740. (Diabacz, *Allgemeines Künstler-Lexicon für Böhmen, &c.*) R. N. W.

ANGERVILLE, RICHARD. [RICHARD DE BURY.]

ANGHIERA, PIETRO MARTIRE DE, was born at Arona, on the Lago Maggiore,

in 1455. His family was noble: the circumstances of his parents do not appear to be accurately known; he had at least two brothers, both younger than himself, of whom Giorgio, the elder, entered the Milanese, and Giovanni Baptista, the younger, the Venetian service. Pietro Martire appears to have enjoyed the advantage of a good education.

In 1477 or 1478, he went to Rome, where he was patronised by the Cardinal Antonio Sforza and the Archbishop of Milan; and formed the acquaintance of Pomponio Leti, and other eminent literary men. Ten years elapsed, however, without bringing him any adequate appointment. He intimates in his letters to Cardinal Ascanio and Giovanni Borromeo, that Italy in its anarchical condition appeared to him at once too unsettled for a comfortable residence, and too exhausted to afford any prospect of an honourable career. In this state of mind he listened to the suggestions of Lopez Mendoza, Spanish ambassador to the court of Innocent VIII.; and followed that nobleman, in 1488, to the court of Ferdinand and Isabella. He arrived there a short time before those princes undertook the siege of Granada.

Anghiera obtained an introduction to the queen's confessor, who recommended him to his royal mistress. By the advice of Mendoza, he undertook to serve in the army, in the wars against the Moors. No account has been preserved of his success in arms. In the autumn of 1488 he visited Salamanca, and lectured with great applause to a crowded audience on the second satire of Juvenal. In 1489 he stood in such favour at court, that he obtained from the king and queen letters of recommendation for his brothers to their respective governments. In 1490 he wrote to one of his friends from Alcala Real, that he had, by following the court, attained to a moderate competence, which enabled him to devote himself to literary pursuits. In April, 1492, he took orders at the hand of the Archbishop of Granada, with whom he appears to have been domesticated at that time. Soon after he was recalled to court, and received the appointment of instructor to the royal pages. He appears to have begun to discharge its duties about the end of July in that year. From 1492 till 1501 he continued at court, with no higher ostensible preferment, but in reality acting as agent for more than one Italian prince. In a letter which Anghiera addressed to the Archbishop of Granada, he attributes his prolonged residence at court to a desire of increasing his knowledge of men and society. In this he was probably, to a certain extent, sincere, for his mind was capable of taking delight in observation and reflection; and the court of Spain was at that time the focus of European politics. But his active disposition was not satisfied with being a mere looker on; he was anxiously watching his time to become

an actor in the transactions which he contemplated.

In August, 1501, he was sent on a confidential mission to the Venetian government, with instructions to proceed from Venice to Cairo in order to conciliate the Sultan. The embassy to the Sultan of Egypt does not appear to have led to any important result. He arrived at Alexandria on the 22d of December, 1501, and sailed from it on his return on the 1st May, 1502. In the account of this expedition, dedicated to Leo X., Anghiera has given an ample and apparently faithful picture of the state of Lower Egypt at that time. Some interesting incidents of personal adventure are related in his letters to his friends.

On his return to Spain, Ferdinand appointed Anghiera a member of the council of the Indies, and procured for him the title of apostolic protonotary from the Pope. In 1505 he was elected prior of the cathedral church of Granada. He retained these lucrative posts under Charles V., who added a rich abbey to them. Anghiera died at Granada in 1526.

The principal published works of Anghiera are — A collection of his letters and his *Decades of the Ocean*. The former of these, "*Opus Epistolarum Petri Martyris Anglerii, Mediolanensis*," was originally published at Alcalá in 1530, in folio; a much more correct edition (also folio) was published in Holland by the Elzevirs in 1670. The letters extend over the whole of the long period from his arrival in Spain in January, 1488, till May 1525. They contain many interesting anecdotes, not to be found elsewhere, of the court of Spain during the siege of Granada; the time when Columbus was making his discoveries; the melancholy reign of Joanna; and the early years of the reign of Charles V. The other work alluded to above, "*De Rebus oceanicis et Orbe novo Decades*," is a history in eight books, or *Decades*, each divided into ten chapters, of the progress of American discovery, from the first voyage of Columbus till 1525, the year preceding that of the author's death. The first three *decades* were published by the author in 1516, with a dedication to Charles V., in which it is mentioned that a spurious and imperfect edition had appeared previously. The remaining five *decades* were published at irregular intervals, in the course of the next nine years. The first three are more elaborately finished; the others have more the appearance of letters addressed to the eminent personages to whom they are dedicated, on the occasion of any particularly interesting discovery. The author of the life of Anghiera in the "*Biographie Universelle*" says, the first complete collection of the *Decades* was published at Paris, in folio, in 1536: this is a mistake, a folio edition of them was published at Alcalá in 1530, and some ex-

pressions in the preface of that edition would almost lead to the inference that it was merely a reprint of one which had appeared during the author's life. The work is extremely valuable on account of its having been composed by a statesman, a contemporary of the events narrated, whose official position gave him access to the archives of the council of the Indies. One of the best editions of this work is the one published at Paris, small 8vo. in 1587 by Hackluyt, and dedicated to Raleigh. A French translation of the first three books was published at Paris in 1532. A German translation of them was published at Strassburg in 1534, in a collection called "*Die Neue Welt*," by Michael Herr. An English translation of them was published by Richard Eden in 1555 (republished by Richard Willis in 1577). Ramusio inserted an abridgment of the whole of the *Decades* in his collection of voyages and travels. The third work of Anghiera, "*Legationis Babylonice Libri tres*," is generally printed together with the *Decades*. It is dedicated to Leo X., but we have not been able to discover the year in which it was first given to the public. It contains an account of the embassy to the Sultan of Egypt, whom Anghiera calls sultan of Babylon, the name most commonly given in his day to Cairo. The book, "*De Insulis nuper inventis*," is merely an incorrect copy of the fourth *Decade*. (*Opus Epistolarum Petri Martyris Anglerii*, Amsterdam, 1670; *De Orbe novo Petri Martyris Anglerii*, Paris, 1587; *Petri Martyris Anglerii de Rebus oceanicis Decades tres*; *ejusdem Legationis Babylonice, Libri tres*, Basil, 1533; Jöcher, *Allgemeines Gelehrten-Lexicon*, and Adelung's *Supplement*; *Biographie Universelle*.) W. W.

ANGIER, PAUL, an indifferent French poet, a native of Carentan, in Normandy. He lived about the middle of the sixteenth century, and is known by a work entitled "*L'Expérience de M. Paul Angier, contenant une Briefve Défence en la Personne de l'honneste Amant de Court contre la Contr'Amie*," Paris, 1545, 16mo. This poem is a defence of the "*Amie de Cour*," by De la Borderie against the "*Contr'Amie*" of Charles Fontaine, and is described as cold, heavy, and void of grace and delicacy; it gained for the author the appellation of "*Le dernier des Novices Rimeurs*." (*La Croix du Maine* and Du Verdier, *Bibliothèque Française*, edit. Rigoley de Juvigny; Goujet, *Bibliothèque Française*, xi. 153.) J. W. J.

ANGIERS, PAUL, an engraver who lived in London in the early half of the eighteenth century. Heineken terms him an Englishman, and says he died aged about thirty. He was taught engraving by John Tinney, but never arrived at any great excellence. He was chiefly employed in engraving landscapes and small plates for booksellers. His best print, says Heineken, is a View of

Tivoli, after Moucheron; he engraved also a view of ancient ruins with figures after Paul Pannini, dated November 4. 1749: it is neatly engraved, but the figures are indifferent. Strutt says that the landscapes of this engraver are etched in a slight style, sufficiently neat, but with no great taste. (Heineken, *Dictionnaire des Artistes*, &c.; Strutt, *Dictionary of Engravers*.) R. N. W.

ANGILBERT (Latinised ANGILBERTUS), abbot of the Benedictine monastery of Corbie in the ninth century. He is said by the authors of the "*Histoire Littéraire de la France*" to have entered on the monastic life in that monastery, but we know not that this statement rests on any ancient authority. He was made abbot on the promotion of Odo his predecessor to the see of Beauvais, in the latter part of A. D. 860, or the beginning of A. D. 861 (Mabillon inaccurately states, in A. D. 859); but from some cause not known, held the office only a short time. In the year A. D. 862, the abbacy was in possession of Trasulf, who was succeeded by Hildebert and Gunthaire or Guntharius, and upon the death or removal of the last, Angilbert recovered the abbacy which he held, as his own writings show, during part, at least, of the joint reign of Louis and Carloman (A. D. 879—882). He died on the 5th of February, but in what year is not ascertained. In the "*Histoire Littéraire de la France*" A. D. 890 is given, but we believe without any sufficient warrant, though that year is as likely to be correct as any other. The only remains of Angilbert are some Latin elegiac verses prefixed to a copy of St. Augustine's treatise, "*De Doctrinâ Christianâ*," which he caused to be made for Louis, the brother and colleague of Carloman; and some Latin hexameters subjoined to the same treatise in the MS. These verses are given by Mabillon in his "*Vetere Analecta*." (Mabillon, *Annales Ordinis Sancti Benedicti*, tom. iii. lib. xxxvii. 75.; xxxviii. 31.; xxxix. 53.; *Gallia Christiana*; *Histoire Littéraire de la France*, tom. v.; Ceillier, *Auteurs Sacrés*, tom. xix.) J. C. M.

ANGILBERT or ENGILBERT, ST., one of the confidential friends of Charlemagne, and abbot of the Benedictine monastery of Centule or St. Riquier, near Abbeville, in Ponthieu. In one of his poems he writes his name Angilbertus; in a letter of Charlemagne he is called Angilberctus; and in a grant by the same prince to the abbey of Centule, Anghilbertus. Eginhard calls him Engelbertus; and Alcuin, Angilbertus and Angelbertus. Modern writers generally adopt the form Angilbert, or the corresponding Latin form Angilbertus.

It is not known of what family he came, nor have even the names of his parents been recorded. Nithard, his son, mentions that he was "of a family not unknown;" but this statement does not bear out what Anscherus,

the biographer of Angilbert, nearly three centuries later, has said, "that all the men of his family had been most illustrious, and had been very intimate with, and dear to the kings of the Franks; and that his grandfathers and great-grandfathers had either held the highest dignities, or had been connected by blood or marriage with those who held them." He was, however, brought up almost from infancy in the royal palace, as we learn from a letter of Pope Adrian I. to Charlemagne; and as there is reason to believe that he was advanced in years at the time of his death, he was probably in the palace before the accession of Charlemagne. He had two brothers, Madhelgaudus and Richardus, or Madhelgaud and Richard, who also were in great favour with that prince.

Angilbert was one of the pupils of Alcuin, who entertained a great regard for him. He is supposed to have married Bertha, the daughter of Charlemagne; but the subject is involved in many difficulties. That he had two sons by her, Harnidus, and Nithardus or Nithard, is attested by the indisputable authority of Nithard himself (Nithard, *Historia*, lib. iv.); but no contemporary author has alluded to the marriage; and Eginhard, in his life of Charlemagne (c. xix.) has this remarkable passage: "But although they (his daughters) were very beautiful, and much beloved by him, it is remarkable that he would not give any of them in marriage, either to one of his own subjects or to a foreigner, but kept them all with him in his own house till his decease, saying that he could not be without their society. And on this account, though prosperous in other things, he experienced the malice of adverse fortune, of which, however, he concealed his knowledge, just as if no suspicion of disgrace had arisen respecting them, nor any report been spread abroad." From this passage it is inferred by Le Cointe (*Annales Ecclesiastici Francorum*, ann. 794. c. 109.) and Sismondi (*Histoire des Français*, vol. iv. p. 406.), that the connection of Angilbert with Bertha was illicit; Pertz, (*Monumenta Germaniæ Historica*, vol. ii. p. 391) supposes that they were privately married, the emperor either not knowing, or not appearing to know, any thing of the matter. Bolland in the *Acta Sanctorum* declines inquiring closely into the matter, lest any suspicion should arise disgraceful to a virgin of a royal house, and an illustrious noble and priest: and even Mabillon, who thinks there was a marriage, rests chiefly on the argument that Charlemagne would never have shown to Angilbert the favour which he undoubtedly did show him, had he been guilty of debauching his daughter; but this argument is weakened by Eginhard's statement, that Charles concealed his knowledge of the family disgraces which he experienced. The ancient lives of St. Angilbert affirm the mar-

riage; but they were written from two hundred and fifty to three hundred years after his death; and the more detailed account, that ascribed to Anscherus, contains some particulars calculated to strengthen rather than allay the suspicion of something wrong.

The date of Angilbert's connection with Bertha is not known. Charlemagne was married to Hildegard A. D. 772, and Bertha was the third child of this marriage. Neither is it known at what period Angilbert became a monk, or obtained his various appointments at the court of Charlemagne. The life of him by Hariulfus (in a passage, however, of doubtful genuineness), the "Chronicon Centulense" of the same author, and the life of Angilbert ascribed to Anscherus, state that Charlemagne committed to his charge a duchy, comprehending the greater part of Maritime France, before he embraced the monastic life; and that while in this command he obtained, by the aid of an opportune (or, as the writer intimates, miraculous) tempest, a victory over a formidable band of Danish pirates. Bouquet assigns to this victory the date A. D. 787; but this is inconsistent with the fact related by Anscherus, that it was subsequent to his marriage with Bertha, who in 787 could have been little more than twelve years old. We think the whole account of his having charge of the duchy, and of his victory, rests on very doubtful authority. He is said by Anscherus to have assumed the monastic habit almost immediately after this victory, and Bertha is also said to have taken the veil, a fact so inconsistent with the statement of Eginhard, and with the age and circumstances of Bertha, as to cast great doubt on the credit of the writer. Having become a monk in the abbey of Centule or St. Riquier, he was, after an interval, elected to the abbacy, which he appears to have held in the year 794, if not before. Perhaps the years 790, or 791, and 793, which are respectively given by Mabillon as the years of his entering the monastery and becoming abbot, may be taken as nearly correct.

Among the offices which he held either before or after his becoming a monk, was that of "primicerius palatii, Pippini regis," "master of the palace to King Pippin or Pepin." He is thus addressed by Alcuin in one of his letters, without date. Some have supposed that the Pepin here mentioned was Pepin le Bref, father of Charlemagne; but there is no reason to believe that Angilbert either held, or was old enough to hold, so high an office under that prince; or that he was, at so early a period, acquainted with Alcuin. It is more likely that Angilbert held this office in the household of Pepin, son of Charlemagne, and king of Italy, under the supremacy of his father, from A. D. 781 to 810. In A. D. 792 he was sent to Rome, having in

charge Felix, bishop of Urgel, in Spain, who had been condemned for heresy in a council held that year at Ratisbon, and whom Angilbert conducted to the presence of the pope (Adrian I.), that he might renounce his heresy before him. The nature of the commission indicates, that Angilbert had now embraced the monastic life, and the Annales Fuldenses call him on this occasion "Abbot Angilbert;" but it is generally agreed that he had not yet attained the abbacy. In A. D. 794 he was again sent to the pope with the decrees of a council held that year at Frankfurt on the Mayn; and Pope Hadrian, in a letter to Charlemagne, the genuineness of which Le Cointe (*Ann. Eccles. Francor.* ann. 794, c. 27.) disputes, speaks of the cordial reception he had given him. In this letter the pope calls him abbot and "ministerium capellæ," which may be understood to mean either chaplain or chancellor. In 796 he was again sent to Rome on the accession of Pope Leo III., to receive from the Roman people a fresh oath of allegiance; to convey the presents which Charlemagne had set apart for the holy see, from the plunder obtained in an expedition against the Huns or Avars of Pannonia, now Hungary; and to admonish the pope as to his duties in the government of the church. After this we hear little of Angilbert for some years; and it is probable that in this interval he devoted himself to the rebuilding his abbey of St. Riquier, which he completely restored, erecting three churches; rebuilding the walls of the monastery from their foundation; collecting from all parts relics of Jesus Christ and of the Virgin, and of different saints; beside various ornaments, and above two hundred volumes of books. He had three hundred monks in the abbey, and a hundred boys in the monastic school. At Easter in the year 800 he entertained Charlemagne at his abbey; and accompanied the emperor to Rome the latter part of the same year, and obtained for his abbey exemption from episcopal jurisdiction. He was present (although, according to Hariulfus, enfeebled by old age, and by the austerity of his fastings and vigils), when Charlemagne distributed by deed (A. D. 811) his personal effects. He died a few days after Charlemagne, 18th Feb. 814, and was buried before the door of the church of St. Riquier, one of the three which he had built. His body was afterwards removed within the walls of the church. The place of his interment having been forgotten, his remains were discovered many years afterwards, by what was supposed to be a divine interposition. Many miracles were supposed to have been wrought at his tomb.

Besides the offices already mentioned as held by Angilbert, he is called by Charlemagne in an extant letter addressed to him, auricularius; and in a letter to Pope Leo, manualis. Alcuin also calls him regie vo-

luntatis secretarius; all which titles we understand to describe one office, that of confidential or private secretary or minister. We give the same meaning to the title *silentarius* given him by his biographer Ancherus. In the letter of Charlemagne, and in the poems of Theodulf of Orléans, as in the letters of Alcuin, Angilbert is called "Homerus," and "Homerianus puer," names playfully given to him, as it seems, on account of his poetical works.

The works of Angilbert are as follows:—
1. Some elegiac verses addressed to Pepin King of Italy and son of Charlemagne, given by Bouquet (*Recueil des Historiens*, &c. tom. v. p. 408, seq.), and supposed to relate to Pepin's visit to his father at Aix-la-Chapelle, A. D. 796. 2. Some verses to Saints Riquarius (Riquier) and Eligius (Eloi), printed among the poems of Alcuin in the works of that father. 3. Some elegiac verses preserved by Hariulfus. 4. An account by Angilbert of what he did in the restoration and improvement of his abbey. An extract of this account is preserved by the same author, as given by Mabillon (*Acta Sanctorum Ordinis St. Benedicti*, sec. iv. pars i.). An extract is also given by Bolland (*Acta Sanctorum*, Feb. xviii.), and each contains something that is omitted by the other. 5. A poem in hexameter verse, descriptive of the exploits of Charlemagne. The only extant fragment of this poem was printed by Canisius in his "Thesaurus Monumentorum," or "Lectiones antiquæ," and ascribed by him to Alcuin. [ALCUIN.] Pertz in his "Monumenta Germaniæ historica," tom. ii., assigns it to Angilbert, and with some appearance of reason, though his arguments are not decisive. 6. Three letters to a certain bishop, given by Frobenius in his edition of Alcuin's works, tom. ii. p. 562, 563., and by him ascribed, probably correctly, to Angilbert.

• (The ancient authorities for the above notices may be found in Bouquet's *Recueil des Historiens des Gaules, et de la France*, tom. v. and vii. The lives of Angilbert by Hariulfus, a monk of St. Riquier, who lived near the close of the eleventh century, and by Ancherus, abbot of St. Riquier, early in the twelfth century, are given in Mabillon's *Acta Sanctorum Ordinis St. Benedicti*, sec. iv. pars i.; but they are of little value. Notices of Angilbert have been drawn up by Mabillon (as above); by Bolland, in the *Acta Sanctorum*, Feb. xviii.; by Pertz, in his *Monumenta Germaniæ historica*, tom. ii. pp. 391, seq.; by Ceillier, in his *Auteurs Sacrés*, tom. xviii.; and in the *Histoire Littéraire de la France*, tom. iv.) J. C. M.

ANGIOLELLO, or ANZOLELLO, GIOVANNI-MARIA, a native of Vicenza, was captured in the Negropont, in 1469, by the Turks, and made a slave to the Sultan Mohammed the Second. In 1473 he accom-

panied the army of Mohammed in its invasion of the dominions of Uzun-Cassim, or Assam-Bey, king of Persia. An account of this expedition is given in the only work of Angiolello's now known, which is printed in the second volume of Ramusio's *Voyages*, under the title "Breve Relazione della Vita et Fatti del Signor Vesvncassano." From the notice prefixed we learn that Angiolello was on that occasion in the service of Mustapha, the second son of the sultan; and he speaks throughout of the events of the campaign in the style of an eye-witness, but without throwing any light on his personal history. The work was apparently composed in 1517, in which year Angiolello, who had then long returned to his native country, filled the office of president of the notaries at Vicenza. The time of his death is uncertain; but as a supplementary paragraph at the end of his narrative bears the date of 1524, he must have been then living, and doubtless at an advanced age, as that was fifty-five years after his capture by the Turks.

Angiolello is said to have written, besides the work referred to, another, "in Italian and Turkish," on "the life and actions of Mohammed the Second," and to have presented it to the sultan in person, who not only received it graciously, but bestowed on the author substantial marks of favour. Some biographers even state that it was on this occasion Angiolello obtained his liberty. If that were the case he must have written his work before the Persian expedition, which was one of the principal events in the life of the sultan, and have served Mustapha in that expedition voluntarily. He himself informs us that all the slaves in the Turkish army were set free after the defeat of Mohammed on the Euphrates, in the course of the expedition, and consequently, if he had been a slave till then, he would have enjoyed this remission with the rest, and not have afterwards needed the aid of his pen to gain his liberty. It is indeed doubtful whether he ever wrote this supposed separate work. Guillet, and after him Bayle, speak of the "Life of Mahomet" as though they had seen it, and remark on the liberality of the sultan in allowing Angiolello to give at length the injurious expressions of Uzun-Cassim towards his rival; but it is abundantly evident, on turning to the work in Ramusio, that the passages they criticise are contained, not in a life of Mohammed, but in the "Vita del Signor Vesvncassano," which was not written till long after the death of the sultan. Guillet often adduces "Angiolello" as his authority, and in such a manner as to give rise to the belief that he is quoting from the "Life of Mahomet;" but in all cases a reference to the "Life of Uzun-Cassim" is sufficient to show what was the source of his information.

By some writers a work "De Cælo et Mundo" is ascribed to Angiolello, though

none pretend to have ever seen it. It is not improbable that this originated merely in the circumstance of the dedication to him of Fracanzano's work, the "Mundo Novo." From that dedication, which bears the date of 1507, it would seem that Angiolello had been a great traveller at other times than his days of slavery, as Fracanzano speaks of him as "well acquainted with nearly the whole of Europe, and a great part of Asia." (Angiolgabriello di Santa-Maria, *Scrittori di Vicenza*, iii. part 2. p. 1.; Paulus Jovius, *Elogia Virorum Illustrium*, edit. 1551, p. 149.; Ramusio, *Navigazioni et Viaggi*, ii. 66.; Guillet, *Histoire de Mahomet II.*, ii. 210. 218. 234.; Mazuchelli, *Scrittori d'Italia*, i. part 2. p. 778.)

J. W.

ANGIOLINI, FRANCESCO, was born of a noble family at Piacenza in 1738, entered the society of the Jesuits, studied at Bologna, became a proficient in philological studies, and was afterwards appointed professor of literature in the Jesuits' college at Modena. When that order was suppressed in Italy, he retired to Verona, where he translated the history of the Jews by Josephus from the Greek into Italian. "Gioseffo Flavio delle Antichità de' Giudei," 4 vols. 4to. Verona, 1779-80, which was reprinted at Rome in 1792, and again at Milan in 1821. This translation of Josephus is the best in the Italian language, and is enriched with notes. He also translated into Italian several tragedies of Sophocles and Euripides. "Eleetra, Edipo, Antigone. Tragedie di Sofocle, e il Ciclope di Euripide, Traduzione illustrata con Note," Rome, 1782; to which are added metrical essays by Angiolini in Italian, Latin, Greek, and Hebrew ("Saggio di Poesie Italiane, Latine, Greche, ed Ebraiche"). When the Empress Catherine of Russia gave an asylum in her states to the scattered members of the Jesuits' society, with leave to assemble according to the rules of their institution and establish colleges, Angiolini proceeded to Russia in 1783 with two of his brothers, likewise Jesuits, and placed himself under the orders of the general of the society. Angiolini and his brothers were employed to teach in the newly founded colleges of Polotsk, Witepsk, Mohilow, and Moscow. Francesco Angiolini published a grammar in three languages, Russian, Polish, and Italian, and also wrote a comedy in the Polish language. Catherine and her minister Potemkin noticed him particularly, and employed him on several missions to inspect the schools and colleges of the empire. Angiolini died at Polotsk in February, 1788. He left in MS. a history of his order from the time of its establishment in Russia ("Storia della Compagnia di Gesù nella Russia"), which was continued and prepared for the press by Ignazio Pietro Buoni in 1830, by direction of the general of the order at Rome, but we are not informed whether it has been yet printed.

Stefano Rolli published lately at Rome a "Breve Memoria della Vita di Francesco Angiolini." GAETANO ANGIOLINI, brother of Francesco, was an architect, and he built a Roman Catholic church at Witepsk. He returned to Italy, when King Ferdinand of Naples expressed a wish to recall the Jesuits to his dominions, and he obtained a brief of Pius VII. dated July, 1804, giving leave to the Jesuits to establish colleges and schools in the kingdoms of Naples and Sicily, to be dependent on the congregation of the society residing in Russia. (Tipaldo, *Biografia degli Italiani Illustri del Secolo XVIII.*; Colletta, *Storia del Reame di Napoli*.)

A. V. ANGIVILLER, CHARLES CLAUDE LABILLARDERIE, COMTE D', was a great favourite of Louis XVI., under whom he obtained a number of valuable offices, the highest being those of superintendent of the royal buildings, and director of the Jardin du Roi. He originated the idea of forming a museum of the fine arts at the Louvre. He is said also to have been consulted by the king in his choice of ministers, and to have had a great share in the elevation of Turgot. The revolution proved his ruin; he was accused of malversation in his offices, and a decree of the fifteenth of June, 1791, ordered the seizure of his estate. Compelled to leave France, he wandered to Germany and Russia, where he was supported by a pension from Catherine II. He died in 1810, at a monastery in Germany.

The Countess D'ANGIVILLER, his wife, the subject of a glowing panegyric in the memoirs of Marmontel, remained in France through all the storms of the revolution, and died in 1808, at the age of eighty-three. Both the count and countess were liberal patrons of the arts, and the latter continued to entertain the literary men of Paris at her house until very nearly the end of her long career. (Arnault, &c. *Biographie des Contemporains*, i. 182.; Marmontel, *Mémoires*, ii. 34—39.; *Biographie Universelle*.) J. W.

ANGLA'DA, J., was born in the year 1775. He was early in life elected professor of chemistry, and also of medical jurisprudence in the university of Montpellier. As a chemist he was known for the successful manner in which he prosecuted the analysis of mineral waters, especially those of the Pyrenees. Before publishing any large work on this subject, he contributed several papers on various departments of analytical chemistry to journals, &c. In 1827 he published a history of sulphureous and thermal waters, with the title, "Mémoires pour servir à l'Histoire des Eaux minérales sulfureuses et des Eaux thermales." 2 vols. 8vo. In this work he enters into the discussion of the supposed causes of an increased degree of heat in various springs, more especially those of the Pyrenees; and he proposes to attribute the cause to galvanic action produced by the

superposition of the different strata of the earth one upon another. He also devotes a considerable portion of this work to the analysis and a theory of the formation of a substance which he calls "glairine." This substance occurs abundantly in the thermal and cold sulphureous springs of the Pyrenees, and Anglada supposes it to be of a pseudo-organic nature, that is, a quaternary compound, formed under the influence of high pressure among the elements of these mineral springs, at a great depth under the surface of the earth. He describes several varieties of this glairine, and attributes to it active medical properties. The announcement of the discovery of this substance at the academy of sciences in Paris produced a discussion at which there was great difference of opinion. This glairine of Anglada had been described by previous writers under the names zoogene, baregine, resin of sulphur, &c., and many chemists are still disposed to attribute the formation of this substance to the presence of organic matters in the mineral waters. Professor Daubeny of Oxford, after visiting the springs of the Pyrenees, came to this conclusion, and the writer of this notice has examined most of the sulphureous springs of Great Britain with the same result.

At the request of the council-general of the department of the Pyrénées-Orientales, he undertook a complete examination of each spring in the district of Roussillon. The results of this examination were given in a work which was published a few months before his death, entitled, "*Traité des Eaux minérales et des Etablissements thermaux du Département des Pyrénées-Orientales*," 2 vols. 8vo. 1833. The mineral waters examined are divided into—1. sulphureous thermal waters; 2. simple thermal waters; 3. chalybeate waters; 4. saline waters. The analyses of the waters are very minute, and all the circumstances connected with the character of each spring are detailed. He enters into a consideration of the medicinal power of these springs, which he believes to consist in the power the water possesses of producing in the system a slight febrile attack, called the crisis, by which the patient's symptoms are relieved. This view of the action of mineral waters is very common amongst continental writers, but even the hydropathist who administers pure water, insists on a crisis as a necessary antecedent to the cure of disease by his remedy.

In the department of medical jurisprudence, Anglada appears to have published nothing whilst living, but after his death, which occurred on the 30th of December, 1833, his son, Charles Anglada, published a posthumous work of his father's on toxicology, under the title, "*Traité de Toxicologie générale envisagée dans ses Rapports avec la Physiologie, la Pathologie, la Thérapeutique, et la Médecine légale*." Paris et Montpellier, 1835," 8vo.

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This work is divided into five parts. The first is devoted to physiological toxicology, in which the absorption and the mode of action of poisons are considered. The second is pathological, and treats of the local and specific symptoms of particular poisons. The third treats of the therapeutics of toxicology, in which the treatment is given. The fourth is devoted to a classification of poisons, in which the author adopts a chemical basis. The fifth gives the diagnosis of poisoning as derived from a pathological examination of the poisoned body and a chemical analysis of its contents. In teaching the principles of toxicology, Anglada adopted the method of placing in the hands of his pupils various poisons whose properties were unknown to them. They administered these poisons to dogs and other animals, and by the symptoms and chemical analysis were led to a knowledge of the poison they had administered.

As a teacher, Anglada was very successful: he had an easy, brilliant, and energetic mode of lecturing, and his kind manners won for him the esteem of his pupils. His instruction in chemistry was remarkable for the application of the principles of this science to the various arts, whilst in the department of medical jurisprudence he carefully avoided the hasty application of the principles of the science of matter to the investigations of the laws of mind and organisation. He opposed the school of materialistic physiology, and may be said to have been a conservative in medical science, but his was rather the conservatism of enlightened conviction, than of the prejudices of an erroneous education. (*Revue Médicale*, 1834; *Archives générales de Médecine*, vol. xv.)

ANGLEBERME or ENGLEBERME, JEAN PYRRHUS D', professor of law in the university of Orleans, and afterwards a senator of Milan, was born at Orleans in 1470. His father was a physician, by birth a Bohemian, but naturalised in France. Young Angleberme received instruction in Latin and Greek from Erasmus. He is one of the founders of that school of jurisprudence in France, which about the commencement of the eighteenth century introduced the practice of seeking to illustrate the difficult passages of the Roman jurists by the aid of Roman literature and antiquities, and of occasionally composing their legal disquisitions in French. He was appointed a professor in the university of Orleans in 1504. In 1514 he still filled that office. Not long before his death he was appointed a member of the supreme council of Milan by Francis I. Angleberme died in 1521. He had picked up some slight knowledge of medicine, and having been accidentally injured by the explosion of a powder magazine, undertook to cure himself. He poisoned himself with some drug which he took with this view. The family of Angleberme is still numerous at Paris and

Orleans. M. Pataud, who wrote his life in the supplement to the "Biographie Universelle," mentions that he had access to the family papers, and was thus enabled to correct the errors of earlier biographers. That may be; but M. Pataud's account of Angleberme adds little to our knowledge of his history. The following works are attributed to Angleberme by Le Long and M. Pataud: — 1. "Institutio boni Magistratus," Orleans, 1500. 2. "De Lege Salicâ et Regni Successione," 1613. 3. "Panegyricus Aureliæ, Gallie Urbis clarissimæ Aureliæ," 1510; Paris, 1549. 4. "Militia Regum Francorum pro Re Christianâ, sive Opusculum de Rebus fortiter a Francis gestis pro Fide Christianâ," Paris, 1518. 5. "Apuleii Floridorum Libri quatuor," Paris, 1518, 4to. 6. "Tres posteriores Libri Codicis Justiniani, et de Romanis Magistratibus Libri tres," 1518, 4to. 7. "Commentarius in Aurelianas Consuetudines." Dumoulin mentions this work in his commentary on the "Contumes de France," and gives it as his opinion that it evinces more acquaintance with Roman law than with the "droit coutumaire." Dumoulin's opinion is of the more weight, that he was a pupil of Angleberme, and always speaks of him with respect. Ziletti's "Tractatus Tractatum" contains three of Angleberme's law tracts: — 1. "De Magistratibus Romanis." This is apparently the treatise mentioned above (No. 6.) as published in 1518 along with a commentary on the last three books of Justinian's Codex. It treats, in three books, of imperial magistrates (de togatis seu palatinis); of civic magistrates (de quæstoribus magistratibus); and of military rank (de militariibus officiis). 2. "De Donatione mutuâ inter Virum et Uxorem." 3. "De Suitate et Hereditate per Fictionem transmittenda." All three are characterised by elegance of style and by extensive erudition. (Pasquier, *Les Recherches sur la France*; Le Long, *Bibliothèque de la France*; Dumoulin, *Annotations ad Jus Canonicum*; Zilettus, *Tractatus Tractatum*; Supplement to the *Biographie Universelle*, voc. "Angleberme.") W. W.

ANGLE'S, CHARLES GREGOIRE, was born on the 4th of September, 1736, at Veynes in Dauphiny; studied in the Jesuit's college at Grenoble; and obtained the appointment of councillor in the parliament of that city. He was a vehement opponent of the revolution, and is said to have emigrated to Savoy. In 1792 he was arrested at Aix, on a charge of counter-revolutionary intrigues. A memoir defending his conduct, which he caused to be printed at Paris, throws a curious light on the political condition of the provincial towns of France at that time, and is characterised by an eloquent and fearless tone. Anglès escaped in consequence of the overthrow of Robespierre. He lived in obscurity under the Directory, and till towards the

close of the empire occupied no higher post than that of mayor of his native village. In 1813 he was presented by the department of the Hautes-Alpes to the senate as candidate for admission into the corps législatif, and was elected on the 6th of January. On the restoration of the Bourbons he was nominated first president of the Gour Royale of Grenoble. He was elected a member for the first chamber of deputies by the department of the Isère, and presided as oldest member (doyen d'âge) at the opening of the session of 1814, and of the five succeeding sessions. In 1816 he spoke in favour of restoring all the confiscated estates of emigrants which remained unsold, and of making compensation for those which had been sold. On the 5th of December, 1819, he proposed that the election of M. Grégoire, ex-member of convention and ci-devant bishop of Blois, should be declared null, on the grounds that it was illegal and that it was insulting; and excited a great commotion in the assembly by taking, as doyen d'âge, the vote on the second ground of nullity before the other. He was a zealous supporter of the laws for restraining the liberty of the press. Charles Gregoire Anglès died on the 5th of June, 1823. His son, JULES ANGLÈS, born in 1778, filled high offices in the police both under the empire and the restoration. He was created a count of the empire by Napoleon, and the title was confirmed by the Bourbons. He resigned his appointments on the overthrow of the ministry of M. Decazes, and retired to an estate he possessed in the neighbourhood of Roanne, where he died on the 16th of January, 1828, leaving two sons by his wife, a daughter of the Admiral Morard de Galles. (*Mémoire pour le Sieur Anglès*, printed at Paris, but without date. There are two copies of it in the British Museum, F. 1027. and F. 1087.; *Biographie des Contemporains*; *Biographie des Hommes Vivants*; *Supplément to the Biographie Universelle*.)

W. W.

ANGLESEY, EARL OF. [ANNESLEY.]
 ANGLICUS, GILBERTUS. [GILBERTUS ANGLICUS.]

ANGLIVIEL. [BEAUMELLE.]

ANGLOIS, DON GUILLERMO, a Spanish painter, selected by Mengs to paint, together with Don Alexandro Velazquez, some medallions in chiaro-scuro, and other ornaments in the hall in the new palace at Madrid, where Mengs painted the birth of Aurora. (Bermudez, *Dictionario Historico*, &c.) R. N. W.

ANGLUS, THOMAS. [WHITE.]

ANGO, PIERRE, a French Jesuit of the college at La Flèche. The only account we have respecting him is, that he was professor, probably of mathematics, at Caen, in the last half of the seventeenth century, and that he was the author of the following works on physics: — 1. "L'Optique divisée en trois

Livres; où l'on démontre, 1°. la Propagation et les Propriétés de la Lumière; 2°. La Vision; 3°. La Figure et la Disposition des Verres qui servent à la perfectionner," Paris, 1682, 12mo. 2. *Pratique générale des Fortifications pour les tracer sur le Papier et sur le Terrain sans avoir égard à aucune Méthode particulière*," Moulins, 1679, 8vo. In the privilege to this work, two others are mentioned as written by Ango, viz.—3. "Du Mouvement d'Ondulation," and 4. "De la Dioptrique." Adelung attributes to him—5. "An Homo a Vermibus," Caen, 4to. This, however, is a medical thesis printed in 1711: the author was regius professor of the faculty of medicine at Caen, and therefore most probably a different person from the writer of the first four works. (Adelung, *Supplement to Jöcher, Allgemeines Gelehrten-Lexicon*.)

J. W. J.

ANGO'SCIOLA. [ANGUISCIOLA.]

ANGOT, ROBERT, Sieur de l'Esperonniere, a poet of moderate reputation, was born at Caen in 1581. His verses have been praised by competent judges of his own country, and also of England. His principal work is entitled "Le Prélude Poétique," dedicated to the prince of Condé, and published at Paris in 1603 in 12mo. It consists of a collection of poetical pieces, sonnets, epigrams, elegies, &c., the burthen of the greater number of which are the amours of the author. The original of La Fontaine's fable of "The Town and Country Rats" is found here. Angot was living in 1623; but the exact time of his death is unknown, as are also the events of his life. (Huet, *Les Origines de Caen*, 2d edit. 337.; Goujet, *Bibliothèque Française*, xiv. 313—318.)

J. W. J.

ANGOT DES ROTOURS. [ROTOURS.]

ANGOULÊME, COUNTS, afterwards DUKES OF. The following Counts are given in "L'Art de Vérifier les Dates." Turpion, A. D. 839—863; Emmenon, Iminon, or Imon, brother of Turpion, 863—866; Wulgrin I., count also of Perigord, 866—886; Alduin I., son of Wulgrin I., 886—916; Guillaume or William I. Taillefer, son of Alduin I. 916—962; Arnaud Bouration, count also of Perigord, 962—975; Arnaud Manzer, illegitimate son of Guillaume I., 975—1001; Guillaume II. Taillefer, son of Arnaud Manzer, 1001—1028; Alduin II., son of Guillaume II., 1028—1032; Geoffroi Taillefer, another son of Guillaume II., 1032—1048; Foulques Taillefer, son of Geoffroi, 1048—1089; Guillaume III. Taillefer, son of Foulques, 1089—1118 or 1120; Wulgrin II. Taillefer, son of Guillaume III., 1118 or 1120—1140; Guillaume IV. Taillefer, son of Wulgrin II., 1140—1178; Wulgrin III. Taillefer, son of Guillaume IV., 1178—1181; Mathilde, daughter of Wulgrin III., and her uncles, Guillaume V. and Adémar or Aimar, 1181—1218. These rival claimants disputed the county between them. Guillaume V. died without issue; in what year

is not known. Aimar (whose daughter Isabelle was married first to John, king of England, then to Hugues, count of Marche) died about A. D. 1218. Hugues X., count of Marche, whom Isabelle married, was her cousin, being son of Hugues IX., Lord of Lusignan and count of Marche, and Mathilde, countess of Angoulême, who died A. D. 1208. Hugues I. of Angoulême (or X. of Marche), son of Mathilde, and husband of Isabelle, 1218—1249; Hugues II. (or XI. of Marche), son of Hugues I., count also of Penthievre in right of his wife, 1249—1260; Hugues III. (XII. of Marche), son of Hugues II., 1260—1282; Hugues IV. (XIII. of Marche), son of Hugues III., 1282—1303. On his death, Philippe IV. le Bel, king of France, managed to add his counties of Angoulême and Marche to the domains of the crown.

Louis, duke of Orléans, second son of Charles V. of France [ORLÉANS, LOUIS, DUKE OF] held the county of Angoulême as a part of his apanage. After his death (A. D. 1407) it was held by his son Jean, 1407—1467, and his grandson Charles, son of Jean, 1467—1496 (1st Jan. new style), who married Louise of Savoy [LOUISE OF SAVOY], by whom he had several children. His eldest son, François, count of Angoulême, became king of France [FRANÇOIS I.]; and after he ascended the throne, Jan. 1. 1515 (new style), raised the county of Angoulême into a duchy in favour of his mother, on whom he bestowed various other duchies, counties, and lordships. On her death (1531) it was reunited to the crown. It was granted (A. D. 1540) to Charles, third son of François I., and on his death was again united to the crown. The title of duke of Angoulême was borne by Charles IX. before his accession to the throne of France.

Diane, natural daughter (declared legitimate) of Henri II., king of France, held the duchy of Angoulême from 1582—1619, when she died without issue. It was afterwards given to Charles de Valois, natural son of Charles IX., king of France, who held it from 1629 to his death in 1650. After him it was held by his son, Louis Emmanuel (1650—1653), on whose death (A. D. 1653) the duchy came to his daughter, Marie Françoise, married to the Duke of Joyeuse; and on her death, without issue (A. D. 1696), the title became extinct.

The title of duke of Angoulême was revived in favour of Louis Antoine, eldest son of Charles Philippe, count of Artois, afterwards Charles X. of France; upon whose accession to the throne the Duke of Angoulême became dauphin. The duke is still living. (*L'Art de vérifier les Dates depuis la Naissance de Notre Seigneur*, tom. x. pp. 179, et seq.)

ANGOULÊME, CHARLES, DUKE OF. Charles de Valois, duke of Angoulême, was a natural son of Charles IX. of France by Marie Tou-

chet, daughter of an officer in the bailiwick of Orléans. Marie was one of the most beautiful women of her time, and Charles IX. retained his affection for her with a constancy unusual with him. Of two sons whom he had by her, Charles de Valois appears to have been the younger, and the only one who lived to grow up. He was born 28th April, 1573, at the Castle of Fayet, in Dauphiné. Charles IX. died in the following year (1574), and in his last moments commended his child to the care of his brother and successor, Henri III., who appears ever to have shown great regard to this charge. Marie Touchet, after the death of Charles IX., married Balzac d'Entragues, governor of Orléans, by whom she had two daughters, one of whom, Henriette, marchioness of Verneuil, became mistress of Henri IV., and exercised considerable influence over her half-brother, Charles de Valois. Charles de Valois was carefully instructed by Jean de Ruigny, and was early intended for the order of Malta. In 1589 he became grand prior of France, one of the chief dignities of that order. He received the same year the counties of Clermont Auvergne, and Lauraguais, and the barony of La Tour, bestowed on him by grant of Henri III. after the death of Catherine de Medicis, to whom they had belonged; and having obtained a dispensation, quitted the order of Malta, and married (A.D. 1591) Charlotte, eldest daughter of Henri, marshal D'Amville, afterwards duke of Montmorenci and constable of France.

Charles de Valois, at that time known as count of Auvergne, was serving under Henri III. at the siege of Paris, when that king was assassinated, 1st August, 1589. He attended the king in his last moments, of which he has left a particular account in his "Mémoires." Henri III. commended him to the good-will of his successor, Henri IV., from whom he received, though not without hesitation on account of his youth, the rank of colonel of cavalry. He was present at the fruitless attempt upon Rouen, and at the battle of Argues in 1589; but a severe illness prevented him from following the king when he again attacked Paris, toward the close of the year. On his recovery he retired to Compiègne, but afterwards rejoined the army, and distinguished himself at the battles of Ivry, on the border of Normandy, A.D. 1590, and Fontaine-Françoise, in Burgundy, A.D. 1595. The year before this latter conflict he had been engaged in some intrigues with his mother and his step-father D'Entragues, of which the king received information, and in consequence dispatched Sully to Paris, who took care to have the parties closely watched. The Count of Auvergne appears however to have recovered the confidence of the king, as he was member of a select council whom the king consulted with respect to the financial schemes of Sully on the occasion of the Spa-

nish war in 1597. He received also, but at what time does not appear, the rank of colonel-general of the light horse.

He appears to have been opposed to the connection between his half-sister the Marchioness of Verneuil and Henri IV. (A.D. 1599), and sought to prevent its formation; and perhaps the anger excited by this may have laid him open to the intrigues which the Spaniards were carrying on (A.D. 1601) in the court of Henri IV., and engaged him to take part in the conspiracy formed by the dukes of Savoy, Biron, and Bouillon, and the court of Spain. One object of this conspiracy was to oblige Henri to repudiate his wife Marie de Medicis, and acknowledge as his wife the Marchioness of Verneuil, to whom, before his marriage with Marie, he had given a promise of marriage; another object was to re-establish the hereditary dominion of the great nobles in their several governments. The conspiracy was, however, discovered, and Auvergne and Biron were arrested by the king's order (A.D. 1603). Biron was executed; but Auvergne's life was spared; and after a few months he was released from prison through the influence of the Marchioness de Verneuil, the constable Montmorenci his father-in-law, and other persons.

Auvergne soon engaged in fresh intrigues with the court of Spain; these were detected, but he escaped punishment. Henri IV. took advantage of this affair to insist on the surrender of the written promise of marriage which he had given to the Marchioness of Verneuil. No sooner had Auvergne escaped this danger than he renewed his communications with Spain, but being again detected, he left the court before measures could be taken against him; and disregarded all the messages sent to him to return. He kept himself in Auvergne, where, however, he was arrested near the end of the year 1604, conducted to Paris, and confined in the Bastille. His wife interceded for his pardon with the king, but in vain. She obtained, however, permission to send to him to know what she could do for him: to which his reply was, that she should provide him with good cheese and some mustard, and not trouble herself about any thing else. Balzac d'Entragues, step-father of Auvergne, and the partner of his intrigues, was arrested at the same time. Proceedings were instituted against them, and they were condemned to death; the Marchioness of Verneuil was also condemned to perpetual confinement in a convent; but the capital sentence on the two criminals was commuted for perpetual imprisonment. Auvergne was confined in the Bastille, and D'Entragues in one of his own houses; but the marchioness easily recovered the favour of the infatuated Henri, and obtained her pardon. Auvergne, after a vain attempt to escape, remained in the Bastille

eleven years (1605—1616), relieving the tedium of his imprisonment by reading.

During his imprisonment, Marguerite de Valois, the divorced wife of Henri IV., obtained by a decree of the parliament of Paris, the private property of Catherine de Medicis, her mother, which she claimed under the marriage-settlement and will of that princess. By this decision (A. D. 1606) Auvergne lost the possessions attached to the county of Clermont Auvergne, and the barony of La Tour, though he retained the titles. He had lost the county of Lauraguais by a decree, which Marguerite had obtained five years before from the parliament of Toulouse. Marguerite afterwards made over these possessions to the king, on condition that they should be united to the domains of the crown.

Auvergne obtained his release A. D. 1616, through the intercession of the Duke of Montmorenci, his brother-in-law, or because the court desired to make use of him against the discontented princes of the blood and nobles. He was restored to the rank of colonel-general of the light horse, and placed in command of the army sent to retake Peronne, which the Duke of Longueville, one of the malcontents, had surprised. His forces were not sufficient to retake the place by force, but it was given up by the Duke of Longueville not long after, when he made his peace with the court. Auvergne, on his return, having insisted on taking part in a council of war, and presiding at it, gave thereby such offence to some of the members of it, that they formed a plot to assassinate him. The plot was not, however, carried into effect; and he was sent into Maine and Perche, which provinces he secured for the court; and early next year (1617) was placed at the head of a considerable force collected in the Isle de France, with which he took the strong castle of Pierre-Fonds, between Soissons, Compiègne and Noyon, and closely besieged Soissons: but the murder of the Maréchal d'Ancre caused an immediate suspension of hostilities. Auvergne then assembled some light cavalry, and went to the assistance of the Duke of Savoy, whose dominions were assailed by the Spaniards; but we have no account of his actions, or how long he staid.

In A. D. 1619 he received the duchy of Angoulême by bequest of the late Duchess Diane, which bequest was confirmed by a royal grant A. D. 1620. After this he was, in conjunction with the Sieurs de Béthune and Préaux Châteauneuf, sent on an embassy to the princes of Germany, to engage them to observe a strict neutrality in the struggle between Frederic, elector palatine, and the Emperor Ferdinand II. for the crown of Bohemia. The treaty of Ulm, between the Protestant union and the Catholic league of Germany (signed 3d July, 1620) was brought about by the intervention of these

ambassadors. An account of this embassy by Béthune, one of the ambassadors, was published by his grandson Henri de Béthune in a folio volume, Paris, A. D. 1657.

In 1627 the Duke of Angoulême had the command of the army which formed the siege of Rochelle, the strong-hold of the Protestants, whom Richelieu designed to crush; and in 1628 was dispatched into Lower Poitou to overawe the Huguenots, who had begun to assemble there in order to interrupt the siege. In 1635, during the Thirty Years' War, he commanded the French army in Lorraine, in conjunction with La Force; and having effected a junction with the combined German and French forces of Bernard, duke of Saxe Weimar, and the Cardinal La Valette, offered battle to the combined armies of the Imperialists and the Duke of Lorraine, commanded by the Duke of Lorraine, Galas or Gallas, De Werth, and Coloredo, who declined the engagement. In 1636 the king named him lieutenant-general of his army, and gave him the charge of assembling and commanding the forces destined to cover Paris. In the "Histoire Généalogique" of Anselme, and "L'Art de vérifier les Dates," he is said to have served with distinction in the wars of Languedoc and Flanders; but neither the particulars nor the dates of his services are given.

In the year 1637, Causin, confessor of Louis XIII., having attempted to counteract the influence of Cardinal Richelieu, suggested to the king to take the Duke of Angoulême as minister in his room. Causin discovered the matter to the duke; but he, dreading to become the rival of Richelieu, immediately discovered the whole affair to that minister, who in return bestowed on the Count of Alais, son of Angoulême, the government of Provence, then vacant.

Angoulême did not retire from public life until after the death of Louis XIII. and of Richelieu in 1643. He had been for some years a widower, his wife, Charlotte de Montmorenci, having died in 1636. He had three sons by her—Henri, count of Lauraguais, who became insane: Louis Emmanuel, who was brought up to the church, but quitted it, and was known after the death of his younger brother as count of Alais; he was the successor of his father as duke of Angoulême: and François, count of Alais, died in 1622. Angoulême married again in 1644, when he was seventy-one years of age; his second wife was Françoise de Nargonne, daughter of Charles, baron of Mareuil. She was twenty-three at the time of the marriage. He had no children by her. Angoulême died at Paris on the 24th of September, 1650, in his seventy-eighth year.

Sully has drawn his character severely, but with apparent truth. He admits his penetration, dexterity, and eloquence; but charges him with ambition, debauchery, and

an utter want of principle. His long imprisonment in the Bastille seems to have tamed the restless and intriguing spirit that marked his early years.

The duke was the author of the following works: — 1. "Mémoires," containing an account of the events which occurred from the assassination of Henri III. to the duke's illness and recovery after the battle of Argues, comprehending about three months. They were written, as we are told in the "Mémoires," fifty-eight years after that battle, *i. e.* in 1647, when the duke was seventy-four years old. They were edited by Jacques Bineau, and published in 12mo. Paris, 1662, and have been reprinted in different collections. The latest editions, we believe, are in the first series of Mémoires by Petitot, vol. xlv. 8vo. Paris, 1824—1826, and in the collection entitled "Choix de Chroniques et Mémoires sur l'Histoire de France," by J. A. Buchon, forming part of the "Panthéon Littéraire," 8vo. Paris. The volume containing these Mémoires, with a biographical notice of the author, was published in 1836. 2. "Les Harangues, prononcées en l'Assemblée de MM. les Princes Protestans d'Allemagne, par Monseigneur le Duc d'Angoulême," 8vo. 1620. These Harangues are not included in Béthune's account of the embassy. 3. "La générale et fidèle Relation de tout ce qui s'est passé en l'Isle de Ré, envoyée par le Roy à la Roynne sa Mère," 8vo. Paris, 1627. Le Long and Buchon ascribe this narrative to the Duke of Angoulême. 4. A translation of the Spanish work of Diego de Torres, "Relacion de l'Origen y Sucesos de los Xarifés." The translation was published in 4to. Paris, 1636, with the duke's initials; and was reprinted in the third volume of Marmol's "L'Afrique," 4to. Paris, 1667. Le Long mentions a collection of the duke's letters from October 19. 1633, to December 20. 1643, but it is not known what had become of them. (Buchon, *Notice sur Charles de Valois*, &c. prefixed to his edition of the *Mémoires*; *L'Art de vérifier les Dates depuis la Naissance de notre Seigneur*; Anselme, *Histoire Généalogique*, &c., *de la Maison Royale de France*; *Mémoires*, by the duke himself, and by Sully, D'Estrées, Pontchartrain, Bassompierre, Richelieu, and Montglat, in the first, and chiefly in the second, series of Petitot's collection; Thuanus (*De Thou*), *Historia sui Temporis*; D'Aubigné, *Histoire Universelle*; Le Long, *Bibliothèque Historique de la France*; Sismondi, *Histoire des Français*.)

ANGOULEME, LOUIS EMMANUEL, DUKE OF, was the second son of Charles de Valois, duke of Angoulême, the subject of the preceding article, and of Charlotte de Montmorenci. He was born A. D. 1696 at Clermont in Auvergne, and having been educated for the church, was appointed in 1612, at the age of sixteen, bishop of Agde. He held also two abbeys. On the insanity of his elder brother

and the death of the younger, Charles, count of Alais, Louis took the title of count of Alais, and entered the army, preserving however his ecclesiastical preferences for some years after engaging in a military life. He served with some distinction in the foreign and domestic wars of the reign of Louis XIII., and held the post of colonel-general of the light horse which his father had held before him. In 1641 he prevailed on the Prince of Monaco to quit the alliance of Spain for that of France.

In 1649 he had a dispute with the parliament of Provence, of which he had been appointed governor in 1637, in reward of his father's services to Richelieu in discovering the intrigues of Caussin. The dispute immediately arose from the establishment by the crown of a semestre, or temporary parliament, superseding the ordinary parliament for the space of six months. The Count of Alais had previously become unpopular by interfering with the municipal elections of the large towns, and wishing to regulate at his will the appointment of their magistrates or consuls: and the discontent thus excited burst out into a flame on his attempting, as governor, to carry out the determination of the crown as to the establishment of the semestre. An attempt which he made to occupy the town of Aix with a military force led to a popular outbreak; the people seized the gates and barricaded the streets, and the parliament, under their president, D'Oppède, ordered the count to be arrested. Cardinal Bichy, commissioned by the French court for the purpose, brought about a pacification by granting the demands of the parliament and the people, and the Count of Alais was released. The dispute was however soon renewed; and upon the count's bringing in troops from other provinces, it became a civil war, which raged all over the province until stopped by the intervention of the court.

In 1650 Alais became, on his father's death, duke of Angoulême; and about the same time was ordered to appear at court, together with the Count of Carcez, one of the chiefs of the opposite party, that of the parliament. Angoulême hesitated, but was forced to obey. He does not appear to have returned into Provence; and being suspected by the court as an adherent of the party of the Prince of Condé, was superseded in his government (A. D. 1652) by the Duke of Mercœur. A party in the Provençal towns favourable to Angoulême refused to acknowledge the new governor; and Angoulême set out for Provence to help his partisans, but was arrested on the road. He made his submission to the court, and was released. His arrest has been supposed to have been arranged by his own consent, to give him an opportunity of separating himself from the faction of Condé. He died

Nov. 13. 1653, leaving by his wife Henriette de la Guiche, widow of the Count of Thorigny, one daughter, married to the Duke of Joyeuse. She succeeded him in the duchy of Angoulême. The troubles in Provence in 1649 gave occasion to a number of publications on both sides, which are enumerated by Le Long. Some of them bear the name of the Count of Alais. Le Long mentions also a folio volume of MS. letters of the count from June 28. 1630 to October 8. 1649. Bouche, *Histoire de Provence*; Montglat, *Mémoires*; Le Long, *Bibliothèque Historique de la France.*) J. C. M.

ANGOULÊME, JACQUES D', a French sculptor, who lived at Rome in the middle of the sixteenth century; and, says Füßli, who quotes Mosnier's "Histoire des Arts qui ont rapport au Dessein," disputed by the excellence of his works the pre-eminence of Michelangelo in sculpture. His works were highly valued at Rome, where in the papal library there are or were three great figures in black wax by D'Angoulême. In the grotto also at Meudon, near Paris, there was a fine statue of Autumn in marble by him, but it is not mentioned in the last descriptions of that place. (Füßli, *Allgemeines Künstler-Lexicon.*) R. N. W.

ANGOLEVENT, LE CADET. This was an assumed name, and it is not known with certainty by whom it was adopted. The prevailing opinion however appears to be, that Angoulevent, the author of the "Satyres Bastardes," was Nicolas Joubert, Sieur d'Engoulevent, who lived in the reign of Henry IV. of France, and bore the title of Prince des Sots or Prince de la Sotie, as head of a society formerly called Enfants sans Soucy, and which afterwards adopted the title of La Sotise. He had a pension from the crown, but it is not clear that he was attached to the court, excepting as appears by one of the pieces mentioned hereafter, where he is described as valet de chambre of the king. All that is known of Joubert in addition is, that he was engaged as Prince des Sots in a lawsuit in the parliament of Paris against the actors of the Hôtel de Bourgogne, particulars of which will be found in the "Recréations Historiques," of Dreux du Radier, and also in Parfaict's "Histoire du Théâtre François," iii. 250. In the collection of poetical pieces of Jean Auvry, printed in 1628, there is one entitled "Tombeau d'Angoulevent Cadet." How long he had been dead at this time is not known. Supposing therefore Angoulevent le Cadet and the Prince des Sots to be the same person, the following will be the list of his works:—1. "Satyres Bastardes, et autres Œuvres Folastres, du Cadet Angoulevent." Paris, 1615. 12mo. This is a collection of lively, satirical, and licentious poems. 2. An answer to a satire entitled, "La Surprise et Fustigation d'Angoulevent, Poème héroïque, adressé au Comte de Per-

mission, par l'Archipoète des Poispilez." Paris, 1603. 8vo. This answer elicited a reply, called "Réplique à la Réponse du Poète Angoulevent," 1604. 8vo. The suit above referred to against the actors of the Hôtel de Bourgogne, gave rise to the following pieces, which are very curious documents with reference to the history of the French stage. 1. "La Sentence de M. le Prévoist de Paris, donnée contre Angoulevent, pour faire son Entrée de Prince des Sots, avec ses Heralx, Supports et Officiers." 8vo. 2. "La Défence du Prince des Sots," 8vo. 3. "Arrest du Royaume de la Basoche, donné au Profit du Sieur Dangoulevent, Valet de Chambre du Roi, Prince des Sots." 1607. 8vo. 4. "Playdoyé sur la Principauté des Sots, avec l'Arrest de la Cour intervenu sur iceluy." Paris, 1608. 8vo. 5. "Légal Testamentaire du Prince des Sots, à M. C. d'Acreigne Tulliois, Advocat au Parlement." 6. "Plaidoyé pour la Défence du Prince des Sots," Paris, 1617. 8vo. (*Biographie Universelle*, art. "Angoulevent and Joubert." Brunet, *Manuel du Libraire*, art. "Angoulevent and Surprise." lb. Supplément, Art. "Angoulevent and Prince des Sots.") J. W. J.

ANGRIANI, or AIGUANI, or AYGUA'NI, MICHELE, sometimes called Michael de Bononia, a learned Italian monk of the fourteenth century. His father's name was Stefano Aiguani. He was born at Bologna in Italy, but in what year is not stated; and having embraced a monastic life, entered a Carmelite convent in his native town. He completed his theological education at Paris, where he took his degree of doctor. In several chapters-general of the Carmelite order, at Ferrara, A. D. 1354, Bordeaux, 1358, and Trèves, 1362, he appeared as reader or professor of the convent of La Place Maubert at Paris, and of the college connected with it. It was about this time that he was engaged in writing his commentary on the four books of the Sentences. In the chapter-general held at Aix (A. D. 1372), he appeared as "definitor" of the province of Bologna (one of those into which the convents of his order were divided); and in that and subsequent chapters-general (at Le Puy-en-Velay, 1376, and Bruges, 1379), he is designated by his academic title of master or doctor of divinity.

On the occurrence of the great schism respecting the papacy, Angriani was appointed vicar-general of the order in the chapter held at Bruges, 1379, and was confirmed in the office by Urban VI., who had deposed Bernard Olleri, general of the order, for adhering to his competitor Clement VII. The papal brief confirming Angriani's appointment bears date 19th April, 1380. In 1381, at a chapter-general held at Verona, Angriani was unanimously elected general of the order. This chapter was composed exclusively of the partisans of Urban, and the

places of the absentees of the Clementine party were supplied by monks named for the purpose. Angriani was confirmed in his office A. D. 1385, at a chapter-general held at Bamberg in Germany; but in 1386, while he was at Genoa, where he had gone to meet the pope, he was deposed from some cause not now certainly known. During his generalship in 1384, Angriani was in England visiting the convents of his order.

After his deposition, Angriani retired to the convent at Bologna, and devoted himself to the completion of his works. In 1395, the pope, Boniface IX., appointed him vicar-general of the province of Bologna; and in 1396 he appeared as "definitor" of that province, at a chapter-general at Piacenza or Placentia. He died at Bologna, probably on or about the 16th Nov. 1400, and was buried in the Carmelites' church of San Martino, where a marble slab bears an epitaph in barbarous Latin verse, inscribed to his memory. His published works are—1. "In Libros Quatuor Sententiarum Commentarii," fol. Milan, 1510, and again in fol. Venice, 1623. 2. "Commentaria in Psalmos Davidicos." Louis Jacob has asserted that this work was published at Milan A. D. 1510, by the same publisher as the foregoing work; but there is reason to think this is an error, and that it was first published in folio at Alcalá in Spain, 1524; it was again published at Lyon, 1581, and 1588; and in 3 vols. 4to. Venice, 1600—1602. In this last edition the author's name first appeared; and the editor (Basilio d'Angussola) in a prefatory notice vindicates Angriani's claim to the authorship. This claim was disputed by a Spaniard, Miguel Ximenez Baranco, who asserted that Pierre Berchoire (Berchorius), a French Benedictine, was the author, and had a controversy on the subject with Juan a Santo Angelo, a Carmelite: but the judgment of the learned is in favour of Angriani. The work has been since reprinted several times with his name, and is highly spoken of. Besides these his only published works, Angriani left several others which remain in MS.; including commentaries or lectures on the Gospels of St. Matthew, St. Luke, and St. John; on the Penitential Psalms; on the Prophecy of Micah; a Theological Dictionary (Dictionarium) extending only to the letter C; unfinished; and various other works enumerated in the "Bibliotheca Carmelitarum." Beside these extant but unpublished works, thirteen in number, Angriani wrote ten others on religious or metaphysical subjects, which are lost.

A notice of Angriani as a sculptor has been given under his name of ARGUANI.

(Côme de Villiers de St. Etienne, *Bibliotheca Carmelitana*, tom. ii. Orleans, 1752; Nicéron, *Mémoires*, tom. v. These two authorities are in fact identical, the article in Nicéron having been supplied by Côme de Villiers: the *Bibliotheca* contains the most accurate

and complete notice; Fabricius, *Bibliotheca Media et Infimæ Latinitatis*; Wharton and Gery, *Appendix to Cave's Historia Literaria*, in the Oxford edition of Cave, A. D. 1743; Oudin, *De Scriptoribus Ecclesiæ Antiquis*.)

J. C. M.

ANGUIER, FRANÇOIS and MICHEL, two celebrated French sculptors of the seventeenth century. They were born at the town of Eu, in Normandy, where their father was a carpenter, François in 1604, and Michel in 1612. They were taught to carve in wood by their father when very young; and some of their productions having attracted the notice of a respectable inhabitant of Eu, he sent them under the charge of a Jesuit to Paris, and had them placed with Simon Guillain, a good sculptor there. The name of their patron is not mentioned in the notices of these sculptors. They soon gave proofs of their ability, and after a few years set out for Italy to perfect themselves at Rome. The elder, François Anguier, worked some years in England before he went to Rome, where he remained two years. He acquired the reputation of being one of the first sculptors of his age in France: his figures are remarkable for their beauty and truth of expression. His best works are—a marble crucifix in the church of the Sorbonne; the mausoleum of Cardinal de Bérulle in the church de l'Oratoire, Rue St. Honoré; that of M. de Thou in the church of St. André-des-Arcs; and that of the last Duke de Montmorency at Moulins, his greatest work: also four figures at the tomb of the Duke de Longueville; and the tomb of Henri Chabot, Duke de Rohan, in the church of the Celestines at Paris. He made also some copies after the antique. Louis XIII. gave him a lodging in the Louvre, and made him keeper of his cabinet of antiquities. He died at Paris in 1699, aged ninety-five, or, according to another account, 1669, aged sixty-five.

Michel Anguier, in 1641, was also enabled by the fruits of his own labours to undertake the journey to Rome. He entered there the studio of Algardi, some of whose models he worked in marble: he executed works for this sculptor for St. Peter's, and for some palaces of several cardinals. This employment enabled him to follow his pursuits at leisure, and he spent ten years in Rome, living on terms of friendship with Poussin, Algardi, and Du Quesnoy. In 1651 he returned to Paris, and assisted his brother in his works for the mausoleum of the Duke de Montmorency. He made in the same year a statue of Louis XIII. which was cast in bronze at Nanbonne. In 1653 he adorned the apartment of the Queen Anne of Austria, in the Louvre, with several admirable works. He made also, some time afterwards, for the same queen, the principal sculptures in the church of Val de Grace, in which The Nativity, in marble, placed over the altar, is

considered his masterpiece. The sculptures of the great altar of St. Denis de la Chartre were likewise made by Anguier for Anne of Austria. His last works were the statues and bas-reliefs of the Porte St. Denis: the statues of Holland and of the Rhine were made after the designs of Le Brun. Michel Anguier died at Paris in 1686, aged seventy-four. He was rector of the Academy of Arts of Paris, and wrote fourteen discourses on sculpture. Several engravings have been executed after the works of these masters. They were both buried in the church of St. Roch. (Watelet and Levesque, *Dictionnaire des Arts de Peinture*, &c.; Orlandi, *Abecedario Pittorico*.) R. N. W.

ANGUILLA, FRANCESCO ANDREA, an Italian painter of Lucca, of the fifteenth century, of the school of Giotto, mentioned by Dr. Nagler, who quotes "Osservazioni sopra alcuni antichi Monumenti nello Stato Lucchese," 1815. His colouring was lively, his drawing correct, the proportions of his figures good, and the folds of his draperies cast with taste. (Nagler, *Neues Allgemeines Künstler Lexicon*.) R. N. W.

ANGUILLA'RA, GIOVA'NNI ANDREA DELL', an Italian poet of some celebrity in the sixteenth century, was a native of Sutri, in the north-western quarter of the papal states. He is supposed to have been born about the year 1517, of poor and mean parents; although the rank of his family is hinted by himself, in one of his poems, to have been higher than that here assigned to it. In regard to the life of this unfortunate man, just enough is known to exhibit him as the victim of continual misfortunes, chiefly traceable to his own vices. We first hear of him as having been employed in correcting the press for a bookseller in Rome; but from that city he was obliged to flee, having been detected in an intrigue with his employer's wife. After having been robbed and stripped on his flight, he found at Venice employment similar to that in which he had formerly been engaged; and there he executed (for a payment, it is said, of two hundred crowns,) the Italian paraphrase of Ovid's *Metamorphoses*, which is his most esteemed work. At length he returned to Rome, but, as it would seem, not till towards the close of his life. An habitual gamester and debauchee, he was reduced before his death to beggary; and having sold his books, and even his clothes, to save himself from starving, he died of disease caused by his profligacy, in a wretched tavern in one of the meanest quarters of Rome. The time of his death is uncertain. The latest traces of him are found in a sportive letter addressed to him by Annibale Caro, in April 1564, and in his own preface to his tragedy of "Edipus," which is dated at Venice in February 1565. It may be worth while to mention that there is reason (especially in Giovanni's description

of his own person) for supposing him to have been the same with "Il Gobbo" (the hunchback) "dell' Anguillara," who is set down by Crescimbeni as a different person.

Anguillara's works were the following:—
1. "Le Metamorfosi di Ovidio, ridotte in Ottava Rima." The first three books of the poem appeared at Paris, 1554, 4to., and again at Venice, 1555, 4to. The whole work was first published at Venice in 1561, 4to., and was then dedicated to King Charles IX. of France, as the previous part had been to Henry II. Subsequent Venetian editions, belonging to the sixteenth century, all of them having annotations by Giuseppe Orolgi, are those of 1563, 4to., 1575, 4to., 1578, 4to., 1579, 8vo., 1581, 4to., with engravings, and those of 1584, 4to., and 1592, 4to., two handsome impressions by the Venetian Giunti, with engravings by Jacopo Franco. Six other editions are enumerated as having appeared in the course of the seventeenth century. 2. "Il primo Libro dell' Eneide di Virgilio, ridotto in Ottava Rima." Padua, 1564, 4to.; Venice, 1565, 8vo. The remainder is never published. 3. "Edippo Tragedia," (for this, and not "Edipo," is the form, which, probably for ease in the versification, Anguillara gives to the Greek name (Edipus,) Padua, 1565, 4to., and Venice, 1565, 8vo. The date of 1556, given by Mazzuchelli to the Paduan edition, must be a misprint. The tragedy is inserted in the eighth volume of the "Teatro Italiano Antico," Milan, 1809. 4. Rhymed arguments to the "Orlando Furioso" of Ariosto, first prefixed to the cantos in the Venetian edition of 1563, and said jocularly by Tasso ("Lettere poetiche," *Opere di Torquato Tasso*, 1739, tom. x. p. 86.) to have been furnished on contract for half-a-crown each. 5. "Rime;" Italian Poems, lyrical or burlesque. Several of these will be found in various collections. The best known is a familiar poem, in the Bernesque style, which is inserted in the common editions containing the poems of Berni and his imitators. It is entitled, "Capitolo di Messer Giovan' Andrea dell' Anguillara al Cardinale di Trento."

The "Capitolo" has much broad drollery, and several exceedingly whimsical turns of speech; but there is in it nothing to distinguish it remarkably from the throng of poetical witticisms amidst which it is placed. The *Metamorphoses* of Anguillara have received from the Italian critics the highest possible commendations. These writers agree in ranking the work highest among all their translations from Ovid; and Crescimbeni puts it on the same level with Annibale Caro's fine version of the *Æneid*. It might be rash in foreigners to question a decision, which must depend to so great an extent upon niceties of expression and of versification. It is enough to say, that the reader must be prepared to examine the poem, not as a ver-

sion from Ovid, but as an original composition. The liberties which the writer takes are so great, and occur so continually, that his work could hardly be called even a paraphrase. The ideas of the model are not only enormously expanded (an operation of which we should hardly think Ovid to have stood in need), but there is thrown over them a gloss of modern sentiment. Thus, the tale of Pyramus and Thisbe, told by the Latin poet in little more than a hundred lines, requires, in the hands of his imitator, about as many octave stanzas; and this elongation is made, not only by the introduction of much that is original in sentiment and imagery, but by incidents entirely novel; such as a narrative of the pains taken by the lovers to obtain false keys by means of wax-impressions. In several places—such as the story of Salmacis—the hinted voluptuousness of Ovid is transformed into broad indecency. The “Edippo” of Anguillara, which has been sometimes classed among translations, is not a translation either from Sophocles, or from the pseudo-Seneca. Indeed, there are few Italian dramas of the same age which, taking classical stories as their themes, make themselves so boldly independent of classical precedents. But it is difficult to believe that the poet has shown such skill or genius as could have justified the reliance he places upon his own invention. The very first scene exemplifies a method of dramatic arrangement, which none but a poet of commanding genius could warrantably have adopted. The whole mystery of the Labdacide legend is circumstantially related; and curiosity, a source of gratification to which dramatists are usually but too willing to sacrifice higher considerations, is thus at once set aside. As we trace the farther progress of the drama, we find that there is not a little which is both ingenious and forcible; but everything is rendered ineffective by a want of due relation in the parts. The interest is divided among several of the personages; and before the play is half over, we have become quite at a loss to discover on which of these we are expected to bestow our chief attention. Neither in the sentiment nor in the imagery is there discoverable beauty enough, to redeem those many faults in dramatic construction. Tiraboschi records it as a fact, that this was the first play acted on the stage of Palladio’s Olympic Theatre at Vicenza; and Riccoboni (*Histoire du Théâtre Italien*, p. 114.), says that the last play acted there was Giustiniano’s translation of the *Œdipus Tyrannus*. The coincidence is curious if both assertions be true. (Mazzuchelli, *Scrittori d’Italia*; Tiraboschi, *Storia della Letteratura Italiana*, 1787—1794, 4to., vii. 1288; Crescimbeni, *Storia della Volgar Poesia*, 1730, l. 395. v. 86.) W. S.

ANGUILLARA, LUIGI, an Italian botanist of the sixteenth century, was born at

Anguillara in the papal states, from whence he took his name. Although the only work of this author was originally published as a small duodecimo of about two hundred and seventy pages, the value of his labours entitles him to a much higher position as a man of science, than many of the authors of ponderous folios. Some of the biographers of Anguillara state that he was educated as a physician, and that in the early part of his life he was a teacher of medicine at Ferrara. On the death of Mandelli, he was appointed superintendent of the botanic garden at Padua: Sprengel states that he was also professor at Padua; but this fact is not mentioned by others. In 1561 his celebrated work on simples was published not by himself but his friend Giovanni Marinello, with the following title:—“*Semplici di Luigi Anguillara, li quali in più Pareri a diversi nobili Huomini scritti appaiono, et nuovamente da M. Giovanni Marinello mandati in Luce, Vinegia.*” This work consists of fourteen letters (*pareri*) to various individuals, in which he gives the result of his observations on plants made during several excursions to Cyprus, Crete, parts of Greece, Illyria, Italy, and Switzerland. Having collected a large number of plants, he endeavoured to identify them with the descriptions of Greek and Roman writers, from Theophrastus downwards, and for this purpose he not only consulted the works of Theophrastus and Dioscorides, but the existing manuscripts of some of the ancient Rhizotomi. He refers to about fifteen hundred plants, some of which are only briefly noticed, whilst others have frequently very accurate descriptions. They are arranged according to no order, and are sometimes described under their ancient names, and sometimes under his own or their common names. Amongst the plants which are recorded for the first time are the following:—*Salicornia fruticosa*, *Jasminum grandiflorum*, *Salvia pomifera*, *Camphorosma monspeliaca*, *Ruppia maritima*, *Achusa tinctoria*, *Solanum Lycopersicon*, *Quercus Ægilops*, &c. Although the modesty and good sense of Anguillara are conspicuous in this work, he brought upon himself the anger of Matthiolus, who was then at the height of his reputation, and some of whose errors he ventured to point out. The letters are all written from Padua, and bear various dates, from 1539 to the time of their publication. Anguillara, however, is said by some to have retired to Ferrara, and by others to Florence, in disgust at some petty persecutions to which he was exposed, and he died at one of those places.

Several editions of this work have been published. The one which is most valued and very scarce is the duodecimo, which was published at Venice in 1561, and which contained two cuts, which are interesting as very early specimens of the art of wood-

cutting. There was an 8vo. edition, which seems to have been published first; but in the same year, also at Venice. This work was originally written in Italian. A Latin translation appeared at Basle in 1593, to which were appended notes by Caspar Bauhin, in which he endeavoured to compensate for the brevity of the author. He is stated by Eloy and Carrere to have died at Padua in the year 1550; but this is an error, as some of his letters were written after that date. Mazzuchelli states that he died at Ferrara in 1570. Gærtner first named a genus of plants Anguillaria, in honour of him; but this name having become extinct, it has been recently reapplied by Brown to a genus of Melanthaceous plants. (Mazzuchelli, *Scrittori d'Italia*; Jöcher, *Allgem. Gel. Lexicon*, and Adelung's *Suppl.*; Sprengel, *Historia Rei Herbariae*; Haller, *Bibl. Bot.*; Ersch und Gruber, *Allgem. Encyc.*)

ANGUILLES'I, GIOVANNI DOMENICO, born near Pisa in 1766. He studied at Pisa, and took his degree as doctor of law. He also applied himself to poetical composition, and his poems, which are not without merit, are inserted in the "Parnaso dei Poeti Viventi," and have been subsequently published separately in 2 vols. Pisa, 1818. In 1799, after the first French revolutionary invasion of Tuscany he published an "Orazione politico-morale," which was applauded by Bettinelli. Anguillesi held several administrative offices under the various governments that followed each other in Tuscany in the early part of the present century, and was made secretary of the Grand Duchess Elise, Napoleon's sister. In his "Memorie Storiche dei Regj Palazzi," he has put together the interesting, and often fearful historical recollection of the various palaces belonging to the crown of Tuscany, especially under the dynasty of the Medici, for which he was allowed to consult the secret archives which had till then been closed to inspection. Having presented his MS. to the Grand Duchess, she made him a present of a gold box enriched with diamonds. The work was published in 1815, and went through a second edition. When the Grand Duchess Elise left Tuscany in 1814, Anguillesi was appointed professor of Latin literature in the university of Naples in the place of the deceased professor Pagnini. In 1824 he was appointed by the Grand Duke Ferdinand, chancellor of the university of Pisa. He contributed many articles to the "Giornale de' Letterati," a literary journal of considerable reputation published at Pisa. He corresponded with Monti, Ricci, and other learned contemporaries, and was a member of the Crusca Academy. He died at Pisa in 1833, and a funeral oration to his memory was published by the canon Luigi della Fantaria, "Elogio funebre di Gio. Anguillesi Pisano," Pisa, 1833. He left in MS. an

"Itinerario Storico statistico per le principali Strade postali del Gran Ducato." He also translated into Italian Chateaubriand's "Génie de Christianisme," and other French works. (Tipaldo, *Biografia degli Italiani Illustri.*)

ANGUISCIOLA, SOFONISBA, a celebrated painter of Cremona, where she was born of noble parents about 1533, but the exact date of her birth is not known, nor is that of her death. She was instructed first at Cremona with her sister Helen, who subsequently turned nun, by Bernardino Campi, and afterwards at Milan by Bernardino Gatti, called Soiaro. She had great ability for painting, especially portraits, in which she was one of the best artists of her time. Vasari mentions two pictures that he saw at her father's house at Cremona, which he describes as wonderful: the figures appeared to be alive. One of the pictures was portraits of three of her sisters, playing at chess, with an old female domestic; the other, portraits of her father between another sister and a brother. He praises also equally two others which he saw in Piacenza. Sofonisba acquired so great a reputation by her portraits, that she was invited by Philip II. to Spain to enter into the service of the queen. She went to Spain in 1559, attended by two ladies and two gentlemen of the Spanish court. Her first performance was a portrait of the queen, with which Philip was so much pleased that he also sat to her, and ordered her to paint likewise a portrait of Don Carlos, his son. For these pictures she was handsomely remunerated — was granted a pension of two hundred scudi for life, and Philip himself presented her with a diamond of the value of one thousand five hundred scudi (Bermudez says ducats). She established by these works, and some others which she did at Madrid, a reputation superior to most of her contemporaries. Pope Pius IV. wrote to his nuncio at Madrid, and requested him to send him a portrait of the Queen of Spain by the hand of the Cremonese. Sofonisba sent the portrait, with a letter to the pope, in September, 1561, and his holiness answered it with his own hand in the following month, speaking in the highest terms of her performance. Vasari has printed copies of the letters.

Sofonisba was in such favour with the king that he gave her a husband, in the person of Don Fabrizio di Moncada, a Sicilian nobleman, and a dowry of twelve thousand scudi, and raised her pension to one thousand scudi or crowns, from the customs of Palermo. After her marriage she left Spain to reside in Palermo; but her husband died after she had resided there a few years. Having obtained leave from Philip II. to return to her own country, she embarked on board a Genoese galley, and some time after her arrival in Genoa she was married to the captain of the

galley, Orazio Lomellino, not however without Philip's permission, who raised her pension to one thousand four hundred crowns upon the occasion. In Genoa she continued to paint and add to her reputation: in the gallery of the Duke of Leuchtenberg there is a half length of the queen of Cyprus by her. When she grew old she became blind, but was still cheerful and constantly received company; her house was a rendez-vous of the virtuosi of Genoa. Vanduyck, when he was in Italy, attended her parties, and is reported to have said that he had learnt more from the conversation of an old blind woman than by studying the great masters of Italy. Walpole, in his notice of Vanduyck, in his "Anecdotes of Painting," states that he painted Anguisciola at Palermo in her ninety-second year, which must have been about 1625; but none of the accounts mention that she ever returned to Sicily, and about 1620 is generally stated as the time of her death; the year is, however, quite uncertain. There is nothing of that feebleness of drawing in the works of this lady which characterise those of Angelica Kauffmann. There are extant several portraits of Sofonisba by her own hand: one in the gallery of Florence; another, in miniature, in oils, in the gallery of Vienna; two at Genoa, in the possession of the Lomellini family; and one at Althorp, Northamptonshire, in which she is playing upon the harpsichord. Sofonisba instructed four of her sisters in painting—Lucia, Minerva, Europa, and Anna Maria, who all displayed remarkable ability for the art. (Vasari, *Vite de' Pittori*, &c.; Soprani, *Vite de' Pittori*; Bermudez, *Diccionario Historico*, &c.) R. N. W.

ANGUS or ÆNGUS, Latinised ÆNGUS-SIUS and ÆNEAS, an Irish writer of the eighth and ninth centuries, surnamed either from his piety or from his religious profession, Céile Dé, or Ceil-de, in Latin Keledeus, or Colideus, the worshipper of God, or Culdee. From a brief ancient preface prefixed to his "Felire," or account of the festivals of the church, but not written by him, and from other sources, some particulars are gathered of his history. He was the son of Oiblein, Latinised Hoblenius, according to the preface just mentioned, (but according to Colganus, Engobham, Latinised Engavanus, was his father, and Oiblein his grandfather), and was of the royal race of the Dal-Araidhe, or Dalriads, being descended from Cælbaidh, or Cælbadius, king of Ulster, and last king of Ireland of the Dalriad race. He became in early life a monk in the abbey of Cluain-Enach, or Cluain Eidnach, in the territory of Hy-Falgia, now Clonenagh, in Queen's County, and made considerable progress in learning under the abbot Mal-athgenius, Melathgene, or Maethnighen, who died about A. D. 767. Ware thinks it probable that he succeeded Melathgene in the abbacy.

However this may be, he afterwards withdrew from the house, and lived as a solitary in an adjacent desert, which was afterwards called Disert-Ængus, or Desert-Ængus, though the name is now lost, and the spot to which it was applied unknown. In his solitude he gave himself up to ascetic observances, being, according to Colganus, "so absorbed in the praises of God, and in conflicts with the flesh and the Devil, that he sang the Psalter through every day; and beside other prayers and pious exercises, made three hundred genuflexions." Other austerities of a still more marvellous character are ascribed to him.

To avoid the applauses which these observances excited, he left the part of the country in which he dwelt, and withdrew to the abbey of Tamhlact, now Tallaght, near Dublin, stopping on his way at the church of Cúlbanaghar (by Colganus it is called Builbennachuir, now Coolbanagher, in Queen's County, where, according to the legends respecting him, he had a vision of Angels, a circumstance which led to the composition of his lives of the saints. On his arrival at Tamhlact he is said to have entered the abbey as a lay-brother, and to have remained undiscovered for seven years after, and then was discovered by a miracle. He afterwards continued in the abbey, being held in great honour by St. Maelruan, the abbot. He is called "the father and abbot of many monks," and some have called him "bishop," but without naming his see. His abbacy was probably at Cluain-Eidnach before his retreat into solitude, though some make him to have been abbot of Tamhlact. The notion of his bishopric is probably erroneous; and it is likely that the error has originated in the ancient custom of using bishop and abbot as synonymous terms. He died, according to the martyrologists, on a Friday. His festival is on the 11th of March; and as this day coincided with Friday in the years 819, 824, and 830, we may conjecture that he died in one of those years. He is said to have been buried in the abbey of Cluain Eidnach.

His chief works are—1. A "Felire," or account of the festivals observed in the church in his time. It is written in the Irish tongue, in verse. It is arranged in stanzas of four lines, each line containing six syllables, and ending with a word of two syllables. Only some of the more eminent saints are commemorated in this work. Several MSS. of this work are noticed by O'Reilly. A preface by some subsequent writer professes to give an account of the author, the time, and place of writing the work. 2. "Psalter na Rann," or "Saltuir na Rann," i. e. "The Metrical Psalter," or "The Psalter in many Parts." O'Reilly describes a MS. of this work as containing an abridged history of the descendants of Abraham from the birth of Isaac until after

the death of Moses : it is closely written in a fine strong hand, and occupies upwards of six folio pages of vellum of the largest size. Possibly it is only a fragment, for Colganus describes the work as containing "the history of the Old Testament ;" he adds further that it is in metre. The above are the only works of Ængus mentioned by O'Reilly ; but the following are also ascribed to him. 3. "Saltuir na Rann." This is a different work from that just mentioned : it is in five books, and gives an account of the saints of Ireland. The circumstance of the same title being applied to two works of the same author of different character is remarkable. 4. Ware speaks of another work of Ængus, bearing the same title as the two preceding, and describes it as "A miscellany collection relating to Irish affairs, in prose and verse, Latin and Irish." 5. A Martyrology in prose, containing a much more copious list of saints than the "Félire," or calendar already described. It is supposed to have been compiled at Tamhlacht by Ængus and Maelruan, whence Colganus calls it "Martyrologium Tamhlactense." Some additions have been made by a later hand. (O'Reilly, *Transactions of the Ibero-Celtic Society* for 1820, vol. i. part i.; Johannes Colganus. *Vita St. Ængusii in the Acta Sanctorum*, by Bolland, and others, Martii, tom. ii.; Sir James Ware, *History of the Writers of Ireland*, translated, revised, and improved by Harris; Mervyn Archdall, *Monasticon Hibernicum*.) J. C. M.

ANGUS, or ÆNGUS, another writer, said to be contemporary with the above-mentioned Angus or Ængus Céile Dé, is noticed by Colganus and Ware. He wrote a panegyric in verse on Ængus Céile Dé, which Colganus quotes. (References to the last article.) J. C. M.

ANGUS. Other writers of this name will be found elsewhere. [M'MARCUS and O'DALY.] J. C. M.

ANGUS, EARLS OF. [DOUGLAS.]

ANHALT, PRINCES AND DUKES OF. The house of Anhalt is one of the oldest Saxon dynasties in Northern Germany, and is now divided into the branches of Anhalt-Bernburg, Anhalt-Dessau, and Anhalt-Köthen ; all of which have the title of duke, and are sovereign members of the German confederation. In the middle ages this dynasty ruled over the greater part of Northern Germany, being invested with the duchy of Saxony and the margraviate of Brandenburg. Both these branches of Saxony and Brandenburg became extinct in the fourteenth and in the fifteenth centuries ; and the branch of the dukes of Saxe-Lauenburg, who were descended from the dukes of Saxony, became extinct towards the end of the seventeenth century. [ALBRECHT, PRINCE OF ANHALT; ALBERT I. OF BRANDENBURG; BRANDENBURG; SAXE-LAUBENBURG; SAXONY.]

BERNTHOALD, BERNTHOWALD, BERN-

WALD, BERTHOALD, or BERTHOLD I., the putative son of one Hathagast or Hadagast, a powerful chief of the Saxons, is said to be the ancestor of the house of Anhalt. During the middle ages this dynasty was better known by the name of "Ascania" or "Ascanien," the latinized name of some castle, the name of which began with "Aech" (ashes), and the ruins of which still exist (?) at some distance from the town of Aschersleben. Several historians and genealogists have absurdly traced the name of Ascania respectively to Ascanes or Ascenazes, the grandson of Japhet, and to Ascanius the son of Æneas. Bernthoald commanded nine thousand Saxons, with whom he aided Theodorik, king of the Franks of Austrasia, in his war against Hermannfried, king of the Thuringians, and he contributed to the victory of Theodorik on the Unstrut in 527 or 531. To reward his services Bernthoald, it is said, received the country round the present town of Scheideungen, which had been taken from the Thuringians ; but this is doubtful. The parentage of his supposed son BERNTHOALD II., and his grandson, BERNTHOALD III., is also doubtful, though there was in the seventh century a Saxon duke named Bernthoald. The historical origin of the house of Anhalt begins with Albrecht V., who is also called Adalbert II., a powerful lord in the country between the Harz and the Elbe, who lived during the middle of the tenth century. (Sagittarius, *Antiquitates Thuringie*, ii. 12.; Sagittarius, *Historia Principum Anhaltinorum*, p. 3., &c.; Masceov, *History of the Antient Germans*, translated by Lediard, ii. 379.)

BERNHARD, COUNT OF ASCANIA AND ANHALT, DUKE OF SAXONY. [SAXONY.]

HEINRICH I., prince of Anhalt, was the son of Bernhard, first duke of Saxony of the house of Anhalt. After the death of his father in 1211, he inherited the extensive allodial possessions of the family ; his brother, Albrecht, was invested with the duchy of Saxony. Heinrich, the first prince of his house, was involved in perpetual wars, in which he showed as much military skill as diplomatic prudence. In the contest between Philip, duke of Suabia, and Otho, duke of Brunswick, for the imperial crown, he took the side of Philip, with whom he besieged the town of Brunswick in 1199. In 1204 he defeated the Bohemians who assisted Duke Otho. After the murder of Philip by Otho of Wittelsbach in 1208, Heinrich made his peace with the Duke of Brunswick, who was crowned emperor by Pope Innocent III. in 1209. Otho IV., however, showed no dispositions to acknowledge himself a vassal of Innocent, who from the year 1212, opposed to him Frederic II. of Hohenstaufen, with whom Otho disputed the crown till his death in 1218. In this new contest he was vigorously assisted by his former enemy, the

Prince of Anhalt. But no sooner was Frederic II. master of the empire, than Heinrich desisted from hostilities and made his peace with the emperor on very favourable conditions. There was neither fickleness nor faithlessness in the conduct of Heinrich. His object was to maintain the constitution and the independence of the empire against the ambition of Pope Innocent III., and his successors, Honorius III. and Gregory IX. To Frederic II. he was a faithful and useful friend; he assisted him with his sword as well as with his advice in the memorable contest between this emperor and Rome. As early as 1219 Heinrich was obliged to take up arms against one Gernod or Gerund, abbot of Nienburg, a man of bad reputation. The abbot was taken prisoner, and Heinrich had his eyes put out, his tongue cut off, and it is said that he inflicted upon him that punishment which Abailard suffered from the revenge of Fulbert. For this outrage Heinrich was excommunicated by Albrecht, archbishop of Magdeburg, and was compelled to go to Rome, where he was absolved by Pope Honorius III. in 1235. Notwithstanding this favour, he continued to aid Frederic II., with whom he stayed in Italy till 1238. Heinrich was not unacquainted with literature. De Marées thinks that he is the duke of Anhalt who made himself known as a "Minnesinger," and of whose poetry some fragments are extant in the first volume of the work entitled "Sammlung von Minnesingern des Rüdger Manasse." The intimate friendship between Heinrich and Frederic II. is in favour of this opinion. (Sagittarius, *Historia Principum Anhaltinorum*, p. 9—22; Ersch und Gruber, *Allgemeine Encyclopädie*, &c. sub voc. "Anhalt.")

GEORGE I., prince of Anhalt-Zerbst, the second son of Siegmund I., was born shortly before 1374. Siegmund died in 1405, and his sons divided his possessions among them. George acquired that part of which Zerbst was the capital; but his brothers having all died without issue, he became successively master of all the dominions of his house. Albrecht IV., the last duke and elector of Saxony of the house of Anhalt, having died in 1422, George hoped to be invested with this duchy, but the emperor Siegmund conferred it upon Frederic the Warlike, margrave of Meissen, of the house of Wettin, from whom are descended the present kings and dukes of Saxony. Thus the dynasty of Anhalt, extinct in Brandenburg since 1320, lost likewise the duchy of Saxony, except that part of it which is still known as the duchy of Saxe-Lauenburg, and which since 1260 had been possessed by a junior branch of the ducal family of Anhalt. In 1429 George fought with success against the Hussites. In 1470 or 1471, he abdicated in favour of his five sons, each

of whom acquired part of the paternal possessions. George died at Dessau in 1474, more than a hundred years old. In 1467 his castle at Dessau was destroyed by a fire, and a rich collection of antiquities, manuscripts, and books, as well as part of the archives were lost. George I. was five times married. (Sagittarius, *Historia Principum Anhaltinorum*, p. 111—117.)

RUDOLPH, prince of Anhalt-Zerbst, the youngest son of George I., was one of the most celebrated generals of the Emperor Maximilian I. He was born about 1460, and was brought up at the court of the elector-archbishop of Mainz, where he received a good education. In 1486 he went to the court of the Emperor Frederic III. at Vienna, and some time afterwards accompanied Maximilian, son of the emperor and king of the Romans, to the Netherlands, of which this prince had become master by his marriage with the Princess Maria of Burgundy. Maximilian having been arrested in 1488 by the citizens of Bruges, who would not restore him to liberty unless he gave securities not to infringe their liberties, Rudolph of Anhalt offered himself as a hostage for the king of the Romans. The citizens accepted the proposal; Maximilian was released; and Rudolph remained in captivity, from which he was soon delivered by the emperor, who approached with the army of the empire and compelled Bruges to surrender. From this time Rudolph enjoyed the uninterrupted favour of the emperor, as well as of Maximilian. In 1490 Rudolph distinguished himself in the war in Hungary, and in 1495 Maximilian, who had become emperor in 1493, appointed him his privy counsellor and grand equerry. After having quelled a rebellion in Hungary in 1506, Rudolph commanded the Austrian troops against Charles, duke of Gelderland, the son of Adolphus, who however succeeded in maintaining himself in his duchy (1507). In the following year he accompanied Maximilian in his war against Venice. He took Vicenza, but was obliged to evacuate it by the Venetians, who were assisted by a revolt of the inhabitants, and who immediately laid siege to Verona, then occupied by the imperial troops. Rudolph quickly concentrating his troops, compelled the Venetians to abandon the siege of Verona, and recovered Vicenza by showing himself under its walls. The inhabitants came out of their town and implored his clemency, and the prince of Anhalt, forgetting that he had sworn to take a bloody vengeance, pardoned them all (1510). Being again attacked by Liviano, the commander of the Venetian army, he defeated him on the Adda, and afterwards routed the Venetians with great slaughter on the Bacchiglione. Liviano however, a skilful general, succeeded some time afterwards in putting his enemy into such a position as to leave him hardly any other choice than that

of surrendering or dying in a fruitless attempt to fight his way through the Venetian army. From this dangerous position however, the Prince of Anhalt not only escaped unhurt, but on his retreat he defeated Liviano. Rudolph died in the midst of his success in 1513 by poison administered by some Italian commanders who were jealous of his triumphs, but not by the Venetians as it has been pretended. His body was first deposited at Verona, afterwards in the castle of Stams in the Tyrol, and finally buried in the cathedral of Innsbruck, near the tombs of the archdukes of Austria. During his stay in Italy he had collected a great number of antiquities, manuscripts, and rare books, as well as paintings and other objects of art; but on his sudden death all was scattered and lost. Rudolph's device was "Allzeit in Sorgen" ("Always in Trouble"); and Maximilian, who was deeply affected by his death, used to call him "Anhalt, das redliche Blut" (Anhalt, the honest Blood). (Sagittarius, *Historia Principum Anhaltinorum*, p. 119—127.)

WOLF OF WOLFGANG VI., prince of Anhalt-Köthen, surnamed "the Pious," was the son of Waldemar V., and the grandson of George I. of Anhalt-Zerbst. He was born at Köthen in 1492, and succeeded his father in 1508. He was a zealous adherent of the Reformation, and he had the good luck, as early as 1525-6, to seize the abbey of Ballenstädt and Mehlingen, in the possession of which he maintained himself by a policy the principles of which he never abandoned. Like all the nobles of his time, he was of a warlike temper, and he surpassed most of them in personal courage and skill. He was present at the Diet of Worms, assembled by the young emperor Charles V. in 1521, in which the numerous Spanish nobility who formed the court of the emperor acknowledged Duke Henry of Brunswick as the first champion of the knights present. Wolf of Anhalt challenged Duke Henry to single combat, and after a long and gallant struggle gained the victory, to the great admiration of the Spaniards. In 1526 he adhered to the "Union of Torgau," which was concluded by several princes of the empire who had adopted the doctrines of Luther for the purpose of defending themselves and the new religion against attacks from the imperial or papal parties; and in the course of the same year (27th of August) he signed the "Edictum Spirense," by which the Lutherans acquired considerable strength. At the diet of Speier in 1529, the emperor and his party obtained a majority, and an edict was issued, the terms of which stopped the progress of the Reformation. Wolf of Anhalt was among those princes who protested against this edict; and hence the name "Protestants." Upon this the Lutherans, at the diet of Augsburg in 1530, presented to the emperor a "confession of their faith" (the "Confession of Augs-

burg"), which was signed by Wolf of Anhalt with John Frederic, elector of Saxony; Ernst, duke of Brunswick-Lüneburg; George, margrave of Brandenburg; Philip, landgrave of Hessen; and the magistrates of the imperial towns of Nürnberg and Reutlingen. Wolf was among those who presented the "Confession" to the emperor; and on this occasion he wrote to his mother, "The devil is very busy here, but God is his master, and he will stop his wicked designs." Having been requested to sign the "Confession of Augsburg," he said, "I have often spurred my horse for protecting men; why shall I not spur it for hastening to the delivery of our Lord and Saviour Jesus Christ, and sacrifice my body and mortal life for the crown of heavenly life." He was well aware of the consequences of this half religious and half political act, but he was above all fear. When the emperor received the Confession, he cried out, "They have written me with black ink, but I swear I will draw up the answer with red ink!" Upon this the good Wolf of Anhalt said, "His majesty can do what pleases him; but let him only take care that he does not get his face besprinkled with that red ink." Wolf afterwards adhered to the "Union of Schmalkalden," and war having broken out between the emperor and the Union, the leader of which was John Frederic, elector of Saxony, Wolf hastened to assist his allies. He was present at the battle of Mühlberg (24th of April, 1546), which was lost by the indolence and incompetence of the Elector of Saxony. The emperor confiscated the dominions of Wolf and conferred them on his favourite, the Spaniard Bartolomeo de Ladrone, who sold them to the Count of Reuss; and it was only in 1552 that Wolf got them back after having paid the count his purchase money. Wolf also protested against the coronation of Ferdinand of Austria as king of the Romans in 1531; and he was one of those who witnessed the death of Luther at Eisleben in 1546. He spent great sums in establishing the Protestant faith. He was a very old man when he ordered a fine church to be constructed, on which occasion he said, "I shall try to get this bird-cage finished before my death, and will pray God that he may put good singing birds therein, such as are well able to praise the glory of our Lord." Wolf of Anhalt died in 1566 without leaving male issue. (Sagittarius, *Historia Principum Anhaltinorum*, p. 132—140.; Eichhorn, *Deutsche Staats- und Rechts-Geschichte*, iv. 64. 74, &c.)

JOACHIM I., duke of Anhalt-Zerbst-Desau, the son of Duke Ernst, and the nephew of Wolf the Pious, was born in 1509, and, after the death of his father, in 1516, was educated by his uncle Adolphus. He studied history and mathematics at Leipzig, and during the whole course of his life he always preferred literary pursuits to the warlike oc-

cupations of the princes of the sixteenth century. In 1527 he went to the court of George, duke of Saxony, a zealous adherent of the Roman Catholic religion, who afterwards endeavoured, but in vain, to prevent Joachim from adopting the Protestant confession, of which this prince became one of the most zealous and able propagators. In 1530 he was at the diet of Augsburg, and he was present at that of 1541 together with his uncle, Wolf the Pious. He inherited the duchy of Dessau in 1534. Joachim was much esteemed by Luther, Camerarius, and Melanchthon, who, in 1557, presented him with a copy of his "*Historia Colloquii Wormaciensis*," requesting him to give his opinion about this important work. Joachim, who was never married, died in 1561. (Sagittarius, *Historia Principum Anhaltinorum*, p. 142, 143.)

JOACHIM II., ERNST, duke of Anhalt-Dessau, the son of John IV., was born at Dessau in 1536. M. Lamprecht, a distinguished scholar, directed his education, which was completed at the university of Wittenberg. At an early age he served in the Spanish army, and he distinguished himself in the battle of St. Quentin in 1557, where the French were defeated by the Spaniards. He afterwards returned to Germany, and took effective measures to deliver his duchy from the heavy debts which had been contracted by the extravagance of his predecessors. For this purpose he assembled the states in 1565, who promised to pay these debts on condition that the duke should grant them several important privileges, which he did. By the death of his brother Charles in 1561, by the abdication of Wolf the Pious in 1562, and by the death of his brother Bernhard in 1570, he became master of all the possessions of the house of Anhalt, except Lauenburg. In 1572 he issued an edict, by which the Roman law was introduced into his duchies. He protected and established the Protestant religion in his dominions, and took an active though moderate part in those religious disputes in which the princes were as busy as the divines. In 1569 he assembled a synod at Köthen, in which the principles laid down by Melanchthon were acknowledged as the groundwork of the religious constitution of the duchy. He attended almost all the diets, and he vigorously opposed those Protestant princes who proposed to protect the new religion by means of an alliance with France. He built the castle of Dessau, a large wooden bridge over the Elbe, and another over the river Mulde. Joachim Ernst was a lover and protector of knowledge and the fine arts. He received at his court the celebrated physician Casparus Peucerus, who was persecuted for his religious opinions; and he gave a kindly remuneration to his former instructor, M. Lamprecht. The Emperor Maximilian II., himself a moderate man, held Joachim Ernst in great esteem, and so did Henry IV., king of Navarre, and

afterwards of France, with whom the Duke of Anhalt carried on a correspondence for many years. After his death in 1586, his possessions were divided among his sons, of whom John George became the founder of the present branch of Anhalt-Dessau; Christian, of Anhalt-Bernburg; Louis, of the first branch of Anhalt-Köthen; August, of the second branch of Anhalt-Köthen; and Rudolph, of Anhalt-Zerbst, which is now extinct. (Sagittarius, *Historia Principum Anhaltinorum*, p. 163—176.; Ersch und Gruber, *Allgemeine Encyclopädie der Wissenschaften*, sub voc. "Anhalt," p. 127, 128.)

GEORGE IV., prince of Anhalt-Zerbst-Dessau, was one of the most celebrated Protestant divines during the period of the Reformation. He was the son of Prince John and the brother of Joachim I.; he was born in 1507. In 1518 he went to the university of Leipzig, where he first studied under Simon Eisemann, a distinguished scholar; and in the same year he was chosen canon of the chapter of Merseburg and provost of the chapter of Magdeburg, in which dignities he was confirmed by Pope Leo X. He nevertheless continued his studies, which for several years were directed by Joachim Camerarius, who from this time enjoyed the uninterrupted favour of all the princes of Anhalt. After having acquired a thorough knowledge of the Latin language, George studied the Roman and the canon law, and he attended the private lectures of three distinguished physicians on anatomy, pathology, materia medica, and therapeutics. He was ordained a priest in 1524, and in the same year, notwithstanding his youth, he was appointed privy counsellor of Albrecht of Brandenburg, cardinal, archbishop of Magdeburg, and elector of Mainz. The reformation of the church was then in its full development, and George, though still a sincere Roman Catholic, began to examine the principles laid down by Luther, with whom he entered into a lasting correspondence. Hesitating between Rome and Wittenberg, he used to pray to God with tears to show him the right way; but seeing that he could never find that way unless he knew the pure sources of the Christian religion, he devoted all his time to the study of the Greek and Hebrew languages. Being gifted with uncommon talents he made rapid progress, and soon became one of the best scholars of his time. He also made the acquaintance of Luther and Melanchthon, and openly adopted the principles of the Reformation. Numerous Roman Catholics in that part of Saxony followed his example, and others were converted by his zeal. He was mild and moderate in all his actions, taking Melanchthon for his model, and he often succeeded in preventing Luther from following too rashly the bold course of his genius. "Prince Gurge (George)," said

Luther, "is more pious than I; and if he should not go to heaven, I am sure that I shall never get in. I will take his advice, for, indeed, I do not believe that I have alone the Holy Ghost, and I will lay down my sharp pen and pray." Augustus, duke of Saxony, having been chosen administrator of the see of Merseburg in 1544, appointed Prince George his coadjutor, who was inaugurated by Luther himself. George possessed a remarkable eloquence, and his sermons attracted great numbers of learned men as well as the common people. He used to preach in all the churches of his see and of the adjacent countries, and the people were so edified that they used to follow him from one place to another. He was generally considered one of the first preachers of his time; he preached both in German and in Latin. When Frederic II., elector palatine, had heard one of his sermons, he exclaimed, that if he had the choice of being either such a preacher as George, or Roman emperor, he would prefer to be George of Anhalt. In 1545 he assembled the Protestant divines of Anhalt and Upper Saxony to deliberate on the state of the reformed church, and he tried, though in vain, to prevent an outbreak between the Emperor Charles V. and the Union of Schmalkalden. The Union having been broken by the victory of the emperor at Mühlberg in 1546, where John Frederic, elector of Saxony, was made prisoner, George of Anhalt hastened to meet Charles, who, admiring the moderation and wisdom of this learned prince, said that he wanted such a man to settle the religious disturbances of Germany. By the victory of Mühlberg, the imperial party acquired such ascendancy, that after the death of Duke Augustus of Saxony, administrator of Merseburg, in 1550, they succeeded in choosing Michael Helding, commonly called Sidonius, a Roman Catholic, bishop of Merseburg. There was a general apprehension that the new bishop would reform the state of religion in his bishopric; but George of Anhalt negotiated with so much success, that Bishop Michael promised not to meddle with the state of religion, whereupon George gave his consent to his election, against which he had at first protested. George of Anhalt died in 1553, with the reputation of the most pious and learned prince in Germany. He had many enemies, but they were not able to ruin his noble name. His body was buried at Dessau; four princes of Anhalt, Philip Melancthon, and Georgius Major, marched at the head of the funeral procession; and Georgius Major preached the funeral sermon. On his tombstone there is an epitaph, written by Melancthon; the following verses paint his character in a few striking words:—

Verâ luce Deum agnovit, precibusque vocavit;
Numinibus fœtis mens inimica fuit.

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Nec virtutum umbras habuit, sed pectore rexit
Ipsa Dei vivens assimilata lyones.

Another epitaph is written by Joachim Camerarius. George of Anhalt had made a MS. collection of his best German sermons, which he dedicated to his brother Bernhard, who, after the death of George, had them translated into Latin by Christophorus Pezelius and Abraham Ulricus, and he also paid the expense of printing the work. The title of the editio princeps is, "Reverendissimi et illustrissimi Principis ac Domini, Domini Georgii, Principis Anhaltini, &c. Conciones et Scripta cunctentia Summam verâ Doctrinâ," &c. Wittenberg, 1570, fol. This edition is in the library of the British Museum. It contains the sermons, some of which on prophets and false prophets possess great beauties; two fine engravings representing the author in his episcopal dress; a preface by Bernhard of Anhalt; a dedication by Melancthon; two letters of George of Anhalt to the Emperor Charles V.; the funeral sermon by Georgius Major; the life of George of Anhalt by Melancthon; the life of the same by Joachim Camerarius, which was also separately published at Leipzig, 1697, 4to.; and the epitaphs mentioned above. Other editions of this work were published at Wittenberg in 1577; at Darmstadt, and at Frankfurt. There is also a German edition, either a translation of the Latin text, or more probably the German text, as it was originally written by the author. (Melchior Adamus, *Vita Germanorum Theologorum*, "Vita Georgii, Principis Anhaltini," p. 245—256.; Sagittarius, *Historia Principum Anhaltinorum*, p. 143—159., especially the notes.)

CHRISTIAN I. prince of Anhalt-Bernburg, founder of the present branch of the dukes of Anhalt-Bernburg, was the second son of Joachim I. Ernst, and was born in 1568. As early as 1582 he went to Constantinople, and after his return, travelled for several years in France, Italy, and Denmark. In 1591 he was appointed commander-in-chief of an army of 20,000 Germans, which the Protestant princes of the empire sent to the aid of Henry IV. of France, then at war with the Ligue. At the siege of Rouen he was wounded in his right foot by a musket ball, which was extracted nine years afterwards. The king of France being not able to pay these auxiliaries regularly, Christian withdrew with them; and on his march to Germany assisted John George of Brandenburg, Protestant bishop of Strassburg, against Cardinal Charles, duke of Lorraine, who had been chosen bishop of Strassburg by the Roman Catholic party. In this feud, which was one of the precursors of the Thirty Years' War, Christian of Anhalt obtained several victories over the cardinal, and he made himself known as a skilful general and bold soldier. In 1594, the emperor Rudolph II., at the diet of

Regensburg (Ratisbon), offered him the command-in-chief of the German army, which was raised by the princes of the empire to drive the Turks out of Hungary; but Christian declined this honour, and offered his sword to Frederic IV., elector palatine, who appointed him governor of the Upper Palatinate.

The empire was then shaken by those religious troubles which afterwards led to the Thirty Years' War: these troubles gradually lost their religious character, and degenerated into a civil contest, the great object of which was, on one side, to maintain the ancient constitution of the empire by consolidating the strength of the Roman Catholic princes, while on the other side, the Protestant princes endeavoured to augment their power by the spoil of the Roman Catholic church, to check the authority of the emperor, and to make themselves as independent of any master as possible. In these disturbances Christian of Anhalt, a man of great talents, of extensive knowledge, and of superior military abilities, distinguished himself as the first intriguer of his time, and his example has become the cause of great calamities to the German nation. The Protestant princes felt that their power would diminish if they continued disunited, and some of them, among whom were Frederic IV., elector palatine, and Christian of Anhalt, directed their attention to King Henry IV. of France, forgetting that the first assistance which the Protestants had received from King Henry II. of France had been the cause of the loss of the bishoprics of Metz, Toul, and Verdun, which were seized by the French. In 1606 Christian went to Paris to form such an alliance, and at the same time he was the soul of the negotiations between the Protestant princes, which were carried on for the purpose of effecting a union, and organising their opposition to the emperor. This "Union" was concluded chiefly by Calvinist princes in 1608, and Christian of Anhalt was appointed second commander of the forces of the Union, the first being Joachim Ernst, margrave of Brandenburg-Ansbach. Christian also acted as ambassador of the Union at Vienna and Paris. Henry IV. willingly accepted his proposition to send troops into the duchies of Jülich, Cleve, and Berg, for the purpose of protecting the princes of Brandenburg and Neuburg, who considered themselves as entitled to these duchies against the claims of the emperor, who designed to sequester them, and give them to an Austrian prince. In 1610 Christian and prince Moritz of Orange took the fortress of Jülich, which was occupied by Spanish and Austrian troops. Some time afterwards the republic of Venice offered him the command-in-chief of her armies; and he received a similar proposition from King Louis XIII. of France; but he declined both

proposals. Frederic V., elector palatine, having been elected king of Bohemia, appointed Christian of Anhalt his commander-in-chief; and in the same year (1619) Christian obtained considerable advantages over the imperial generals Buquoy and Dampierre. But he was entirely defeated by Maximilian, duke of Bavaria, in the famous battle of Prague, on the 8th of November, 1620; in consequence of which Frederic V. lost his kingdom as well as his electorate.

In the battle of Prague, Christian lost part of his private correspondence, which fell into the hands of the Bavarians, and Duke Maximilian contrived or encouraged its publication. No sooner had it appeared, than the adherents of the house of Anhalt, and generally of the Protestant party, attacked this publication as a forgery, and the matter was discussed in several works on both sides. There is no doubt that this correspondence as it was published (*Cancellaria Secreta Anhaltina*) contains many things which have either been added or forged by the editor, while a great number of letters are only given in extracts. But it is certain that the editor had the originals before him, and although mutilated and disfigured, they throw light on many affairs which either preceded the Thirty Years' War, or happened at the beginning of it. Part of this correspondence relates to the negotiations which were carried on between Christian and the King of Bohemia on one side, and Rákóczi, the Hungarian rebel, and Betlen Gabor, prince of Transylvania, on the other side. Christian's favourite plan was to excite Turkey to break the peace of Sitvatorok, concluded in 1606, and he intended to send agents to the Tatars of the Crimea, and even to Persia, for the purpose of forming an alliance between them and Turkey against the emperor. But the faithlessness of Betlen Gabor made all these plans abortive.

In 1621 Christian of Anhalt was put under the ban of the empire, from which he was released in 1623, and in the following year he made his peace with the Emperor Ferdinand II., whereupon he led a retired life in his dominions. As early as 1606 he issued an edict concerning the administration of his dominions, which is considered an important monument of the state of religion, morals, and legislation of that time. He died on the 17th of April, 1630. His successor was his son Christian II. Christian of Anhalt must be acquitted of the charge of having conspired against the person of the emperor; but he was a traitor to his own nation, and one of those ambitious agitators who have caused the gradual ruin of the German empire. (Sagittarius, *Historia Principum Anhaltinorum*, p. 185—192.; *Cancellaria Secreta Anhaltina, id est Occulta Consilia, Inaudita Proposita*, &c. 1621, 4to.; *Secreta Principis Anhaltini Cancellaria, hoc est Vera ac Germana Detectio*,

§c. 1621, 4to.; *Brevis Informatio et Responsio solida ad præcipua Capita, &c., Secretæ Cancellariæ Bavarico-Anhaltinæ*, 1624, 4to. The article "Christian I. of Anhalt-Bernburg" in Ersch and Gruber's *Allgemeine Encyclopædie* is very bad.)

CHRISTIAN II., duke of Anhalt-Bernburg, the son of Christian I., was born in 1599. For about two centuries ability had been the common inheritance of the princes of Anhalt, among whom Christian II. occupies a distinguished rank. His education was directed by his father, who, although unprincipled in political affairs, was competent to direct the intellectual education of his son. Christian finished his education by travelling in France, Italy, Spain, Hungary, England, Denmark, and several other countries of Europe. He knew almost all the modern European languages, and during his sojourn at Venice he addressed the senate in a speech in the Italian language, which he spoke so fluently and with such a pure accent, that the members expressed their unanimous admiration. He learned the principles of warfare under the celebrated Charles Emmanuel, duke of Savoy. In the war between Frederic V., elector palatine and king of Bohemia, and the emperor Ferdinand II., he served under his father, who was the commander-in-chief of the armies of Frederic; and in the battle of Prague, on the 8th of November, 1620, he commanded two divisions. The royal troops were routed, and in order to stop the general disorganisation, Christian made a desperate attack on the Bavarian cavalry at the head of a few hundred horsemen. In this struggle he was severely wounded and thrown from his horse, and in this state he was obliged to surrender to Guilielmo Herdugo, a Spanish nobleman, who presented his prisoner to the emperor. Ferdinand II. at first ordered him to be confined in the fortress of Neustadt, but having had an interview with him, he pardoned him and made him his chamberlain. For some years Christian led a retired life, but afflicted by the lamentable state of Germany during the Thirty Years' War, he left his native country, and visited several parts of Europe. After the death of his father in 1630, he returned to Bernburg, and stayed there some time for the purpose of receiving the homage of his subjects; but he left Germany soon afterwards, and after having visited all Europe, except Russia and Turkey, he returned to Bernburg in 1656. He died in 1666. (*Sagittarius, Historia Principum Anhaltinorum*, p. 193—195.)

LOUIS, prince of Anhalt-Dessau, the son of Joachim II. Ernst, was born in 1579. In 1596 he began his travels in the Netherlands, England, France, and Italy; he remained several years in Malta, at Naples, and at Venice, and he returned in 1501. He had a thorough knowledge of Italian literature,

and he was also well acquainted with the English, French, Latin, Greek, and Hebrew languages. He was a personal friend of, and kept up a correspondence with, King Henry IV. of France, Pope Urban VIII., James I., King Christian IV. of Denmark, the Emperor Rudolph II., and Gustavus Adolphus, king of Sweden. During the Thirty Years' War he took the part of the king of Sweden, who, in 1631, appointed him governor of the bishoprics of Magdeburg and Halberstadt. He afterwards retired from public affairs and devoted himself entirely to literary occupations. His principal object was the restoration of the German language to its ancient purity, and he was one of the founders of the "Fruchtbringende Orden," a society of poets and scholars formed for the purpose of extricating the German language from the "Babylonian confusion" occasioned by its being encumbered with so many Latin, Greek, and French words. He died in 1650. (*Sagittarius, Historia Principum Anhaltinorum*, pp. 206—218.; George Neumark, *Der Neuprossende Teutsche Palmbaum*, 1668.)

LEOPOLD LOUIS, count of Anhalt, was born in 1729. He was the second son of William Gustavus, prince of Anhalt-Dessau, and Sophia Herre, the daughter of a brewer at Dessau. Their children, unable to succeed in the government of the principality, on account of their mother, were created by the Emperor Francis I., in 1749, counts and countesses of the Holy Roman empire. Leopold Louis entered the army of Frederic II., king of Prussia, and distinguished himself in the battles of Kesselsdorf, Lowositz, and Prague. In 1794 he was appointed president of the commission charged with the examination of the military conduct of the commanders of the Prussian army, which, together with the Russians, had destroyed the last remnants of Polish independence. At that time he was general of the infantry, inspector-general of the infantry of Silesia, and knight of the order of the black eagle, the first in Prussia. He was a good and gallant general, but with regard to discipline he was very severe. He died at Liegnitz in 1795. (*De Marées*, in Ersch und Gruber, *Allgemeine Encyclopædie der Künste und Wissenschaften*; *Preussische National-Encyclopædie*, &c.)

FREDERIC, count of Anhalt, the fourth son of Prince William Gustavus of Anhalt-Dessau, and the brother of Count Leopold Louis of Anhalt, was born in 1732. He entered the Prussian army in 1747, and as early as 1759 he became adjutant-general of his uncle, Prince Leopold Maximilian of Anhalt-Dessau, who was a celebrated general of Frederic II. At the outbreak of the Seven Years' War he was aide-de-camp of the King of Prussia, and after the close of the war he was appointed major-general. Dissatisfied with his slow promotion he left the service of

the king, and entered the Saxon army in 1776 as lieutenant-general; but in 1783 he left the Saxon service also, and went to St. Petersburg. As he had received a superior education, the Empress Catherine II. created him governor-general of the cadets. He became subsequently general, that is, commander of a corps d'armée, commander of the rifleman of the guard, and adjutant-general of the empress. The Economical Society of St. Petersburg chose him their president. He died in 1794. (De Marées, in Ersch und Gruber, *Allgemeine Encyclopädie der Künste und Wissenschaften*; *Preussische National-Encyclopädie*.)

LEOPOLD, PRINCE OF ANHALT-DESSAU. [LEOPOLD.]

LEOPOLD MAXIMILIAN, PRINCE OF ANHALT-DESSAU. [LEOPOLD.]

LEOPOLD FREDERIC FRANZ, DUKE OF ANHALT-DESSAU. [LEOPOLD.]

FREDERIC FERDINAND, DUKE OF ANHALT-KÖTHEN. [FREDERIC.] W. P.

ANIANUS, an astronomer of the fifteenth century, must not be confounded with another Anianus [ALARIC II.] Of this astronomer so called, nothing is known except that he wrote "Computus Manualis," in Leonine verses, treating on the solar and lunar cycles, on the moveable feasts and the seasons. Here, for the first time, as is supposed, occur the Latin verses by which the order of the constellations used to be remembered; and also those which contain the nones, ides, and calends. There are said to exist editions of Strassburg, 1488; Rouen, 1502; Lyon, 1504; Paris, 1519; and Paris, 1526; with a commentary by one Marsus, and a calendar by Bonaspe. There is also an edition without date. The reader may look in vain for any thing about this work of Anianus, except in Mattaire, *Index Ann. Typ.* (Lalande, *Bibl. Astron.*; and the *Biographie Universelle*, which is taken from Lalande, as is the present notice.)

A. De M.

ANIANUS, an Egyptian monk, who lived in the early part of the fifth century, is known (solely through the testimony of Syncellus, who follows his computations, and who has preserved some of his remarks) as the author of a "Chronographia," which is founded on the mundane æra, and at the same time on the paschal cycle of five hundred and thirty-two years, and which contained many censures on Eusebius of Cæsarea. His system made the first year of the world coincide with the first year of the first paschal cycle; and his chronology extended to the year 5852 of the mundane æra, which is the end of his eleventh cycle. His æra is the same as that of Panodorus, i. e. each reckons five thousand four hundred and ninety-three years from the creation to the Christian epoch; but he differs from him in placing the incarnation in the year 5501, and not in 5493. Ideler accounts for this gross anachronism of

Anianus by the fact, that as he was resolved to support the theory of the Alexandrian church,—that our Lord eat the passover on a Thursday, which fell on the 14th day of the moon's age,—he was obliged, in order to make those two circumstances coincide with the 25th of March as Easter-day, to place the resurrection in the year 43 of our æra, and in the 5534th of his mundane æra: the deduction of thirty-three years, the assumed duration of our Lord's sojourn on earth, thus necessarily fixes the incarnation in the year 5501. This paschal cycle of five hundred and thirty-two years, which is usually ascribed to Victorius, was probably discovered by Anianus; it is at least certain that he anticipated Victorius in the use of it by half a century. (Ideler, *Handbuch der Chronologie*, ii. 451—454.) J. N.—n.

ANIANUS, a native of Campania, deacon of Celeda, a town in that part of Italy, the site of which is lost, was a personal friend (or, some say, amanuensis) and champion of Pelagius, and as such took an active part in his defence at the council of Diospolis, A. D. 415. The knowledge of his existence is chiefly due to a letter written by Jerome to Augustine and Alypius (*Epist.* 143.), where we learn that Anianus, the pretended deacon (pseudodiaconus) of Celeda, had written a controversial reply to some epistle of Jerome; that the latter had read it, but felt it unworthy of notice, as the writer, although therein revealing his heretical tenets which he had disavowed at the "miserable council of Diospolis," had nothing to distinguish him but his tinkling and borrowed style. This reply of Anianus, which is lost, must have been directed against Jerome's epistle to Ctesiphon. For some time even this passage was not considered sufficient evidence that a Pelagian of this name ever lived; for Baronius wished to read "Valerianus" there; and Jansenius imagined that Jerome, according to his covert mode of attack, was really alluding to some one else. Garnier, however, at length satisfactorily showed that Anianus is both the name and the person there intended, and has strengthened the proofs of his assertion by identifying him with the Anianus who is known to have translated some of the works of Chrysostom: the name, ecclesiastical rank, date, and Pelagianism of both being the same. To this translation belongs the Latin version of the seven homilies in praise of St. Paul, with a prologue to Evangelus, and that of some of the homilies on the Gospel of St. Matthew, with a prefatory letter to the Bishop Orontius, both found in the edition of Chrysostom by Montfaucon, who concurs with Huet in extolling his signal skill and fidelity as a translator. It was not known that Anianus had translated more than eight of these last homilies, until Simon discovered, from a MS. in the royal library of Paris, that the version

of some others is also to be ascribed to him. These translations, which were undertaken with a view of disseminating Pelagian sentiments, show sensible traces of their influence, and are the only works of Anianus which are extant.

Sigebert of Gemblours seems to have led some writers to confound the deacon of Celeda with the referendary of Alaric II., and to ascribe the version of Chrysostom to the latter, but as there is an interval of ninety-one years between the council of Diospolis and the promulgation of that code to which the latter Anianus attached his official signature, the matter is no longer open to doubt. [ALARIC II.] (Walch, *Gesch. der Ketzerzeien*, iv. 699.; Dupin, *Biblioth. des Aut. Eccl.* iii. 2. p. 57.; Cave, *Script. Eccl.* i. 303.; Pagi, *Critica*, ad An. 417.; Simon, *Lettres Choisies*, No. ix.) J. N.—n.

ANIANUS. [ALARIC II.]

ANIBERT. LOUIS MATHIEU, was born at Trinquetaille-les-Arles on the 12th of October, 1742. He first applied himself to the study of music, but ultimately devoted himself to poetry and historical pursuits. His works are—1. *L'Inconsequent*; ou, la Fête du Wauxhall, Comédie," composed in 1773. 2. "*Jocrisse le Blanc, Comédie*," composed in 1780. These pieces have not been printed. 3. *Mémoires historiques et critiques sur l'ancienne République d'Arles, pour servir à l'Histoire générale de la Provence*," 3 vols. 1779, 12mo. 4. "*Mémoire sur l'Ancienneté d'Arles, suivi d'Observations sur la Formation des Marais voisins de cette Ville, et sur un Passage de l'Histoire d'Ammien Marcellin*," 1782, 12mo. At the time of Anibert's death, which took place on the 15th of March, 1782, he had completed the first volume of a work intended to be comprised in two, and entitled "*Nouveaux Mémoires sur l'Histoire d'Arles, depuis sa Fondation jusqu'au Temps de la République*." (*Biographie Universelle*; Quérard, *La France Littéraire*.)

J. W. J.

ANICE'TUS appears to have occupied the see of Rome about A. D. 157; but the time of his death is uncertain, as the story that he suffered martyrdom in 161, in the reign of Aurelius, is for many reasons improbable. It is certain that St. Polycarp visited Rome during his pontificate, for the purpose of settling the disputed question, as to the season for the celebration of Easter; and doubtless this circumstance occasioned an ancient record of that provincial synod held at Rome by Anicetus and Polycarp against the Quartodecimans. One epistle is also falsely ascribed to Anicetus, addressed "*Universis Ecclesiis per Gallias Provincias constitutis*." G. W.

ANICH, PETER, was born February, 22. 1723, near Innsbruck, in the condition of a peasant. At the age of twenty-eight, his desire to study the sciences made him abandon

his farming, and settle at Innsbruck, where the Jesuits, and one named Weinhart in particular, taught him mathematics and astronomy. Some maps of the Tyrol, executed by him, brought him under the notice of the Empress Maria Theresa, under whose patronage he was employed in the construction of maps till his death, which took place September 1. 1766. His maps, completed by Blase Hüber, and edited by his old instructor Weinhart, appeared at Venice in 1774. An account of him is in Hell's "*Ephemeris*" for 1767. (*Biog. Univ.*; Lalande, *Bibl. Astron.*) A. De M.

ANICHINI, LUI'GI, a celebrated cameo and gem engraver of the sixteenth century; he was a native of Ferrara, but he lived chiefly in Venice. Vasari says he surpassed all his contemporaries, with the exception of Alessandro Cesari, called Il Greco. The praise that Vasari bestows upon Cesari for his medal of Paul III., which Michelangelo pronounced to be perfect, Füssli, in his "*Künstler Lexicon*," has given to Anichini, and he appears to have led Dr. Nagler into the same mistake.

Gandellini mentions a PIETRO ANICHINI, an engraver of Florence of the early part of the eighteenth century. (Vasari, *Vite de' Pittori*, &c. part iii.; Gandellini, *Notizie Istoriche degl' Intagliatori*.) R. N. W.

ANIC'IA GEN'S. The Anician Gens, until the middle of the fifth century of the city was unknown at Rome. It came originally from Præneste, and was first admitted to the honours of the state in B. C. 303. From the beginning of the fourth century of our æra it was accounted the noblest in Rome, and had incorporated into itself, by marriage or adoption, the wealth and honours of the principal houses of the later patriciate, the Annian, Olybrian, and Petronian. From the reign of Diocletian (A. D. 285) to the extinction of the western empire the consulships of the Anicii are numerous. Anicius Julianus, consul in A. D. 322, and subsequently prefect of the city, after adhering to the party of the emperor Maxentius (A. D. 306—313) ingratiated himself with his successful rival and successor, Constantine the Great, by his ready espousal of Christianity. The Anicii in a body followed the example of the head of their family; and their prompt conversion and steady adherence to the new faith formed a remarkable contrast to the Roman nobility in general, who were long the centre of declining Paganism, and drew on them the ill-will of the later heathen writers Zosimus and Symmachus. From this number, however, the poet Claudian must be excepted, who in his poem "*In Probin et Olybrii Fratrum Consulatum*," exhausts the art of panegyric in praising the Anicii. But the most illustrious member of this house was Sextus Anicius Petronius Probus, four times prætorian prefect, and colleague of the Em-

peror Gratian in the consulship of A. D. 371. (Ammianus Marcellinus, xxvii. 11.) His great wealth increased the power of the Anicii, and even attracted strangers to Rome; for Paulinus, in his Life of St. Ambrose, says, that "two Persian satraps visited Milan to hear Ambrose preach, and Rome to behold the riches of Probus." His tomb in the Vatican was extant in A. D. 1447, but was soon afterwards demolished by order of Pope Nicholas V. to make room for the new church of St. Peter. Yet, although the Anicii, under the Christian emperors especially, held the first rank among the Roman nobles, the Anician name seldom appears in the fasti prior to the reign of Diocletian; and Livy, xlv. 43., places them below the great families of Rome. Q. Anicius of Præneste, curule ædile in B. C. 303, was probably the first who introduced the Anician name into the senate: and L. Anicius Gallus, consul in B. C. 160, and the conqueror of Gentius, king of southern Illyricum, was the most distinguished of the Anicii under the republic. The omission in the later fasti of the initial letters of the father's and grandfather's names, and the absence in general of the personal names of the later consuls, make it impossible to affiliate the Anicii. We know that Anicius Hermogenianus Olybrius, and Anicius Probinus, consuls in A. D. 395, were brothers, and the sons of Sextus Anicius Petronius Probus, and that it was an unprecedented honour for two brothers to be colleagues in the consulship. But we do not know in what relationship Anicius Bassus stood to Anicius Faustus, nor in what way the Emperor Justinian, and the philosophers Boethius and Symmachus claimed to be regarded as Anicii. The principal branches of the Anician family were the Probi, Probini, Olybrii, Annii, Petronii, Fausti, and Paulini. Nepos (*Atticus* ii.) speaks of *Anicia*, cousin of Pomponius Atticus, and wife of M. Servius Sulpicius, brother of P. Sulpicius the orator. But the reading is doubtful. The *Anician marbles* were a proverbial expression of opulence and splendour; and the name *Anicianum* was given to one species of the numerous genus *Malum*, in Roman horticulture, *Pirum Anicianum*. (Macrobius, *Saturnalia*, ii. 15.) (*Fasti Consulares et Triumphii*; Claudian, *In Probi et Olybrii Consulatum*; Baronius, *Annales*, A. D. 312, 322. 390. 395; Tillemont, *Histoire des Empereurs*, tom. iv. v.)

W. B. D.

ANICIR, or according to the Arabic mode of writing, AN-NAIRIZI', ABU'-L-'AB-BA'S AL-FADHL IBN HA'TIM, one of the most celebrated Arabic astronomers, lived at the time of the khalif Al-mu'tadhed, who died in A. H. 289 (A. D. 902), and he dedicated to this khalif a book on meteorology ("Fi Ahdathu-l-jaww"). His principal works are two astronomical tables, in which he follows the system of the Siddhanta. They are so

frequently quoted by Latin writers on astronomy of the middle ages, that it is very probable that there was a Latin translation of these tables, which it seems is not to be found in any European library; nor is the Arabic original known to be extant in Europe. In the Fihrist the following works of Anicir are also mentioned:—1. "A Commentary on the Liber Quadripartitus of Ptolemy." 2. "The Mathematical Demonstrations of Instruments for measuring Distances." 3. "A work on the Modes of finding out, in any Place, in which Direction the Kiblah is situated" (to which the Mohammedans direct their faces in their prayers). To these Kifti adds:—4. "A Commentary on the Almagest." 5. "A Commentary on the Geometry of Euclid." (*Fihrist Al-kotob III.*, MS. of Leyden; Kifti, *Tārkh Al-hokemā*, MS. of Mr. Bland; *Notices et Extr. des Manuscrits du Roy IV.*) A. S.

ANICIUS, CERIALIS, consul elect in A. D. 66, proposed in the senate, after the discovery and punishment of Piso's conspiracy against Nero, to erect, at the public expense, and dedicate a temple to the emperor. But as temples, in the city at least, were raised to deceased emperors only, and deification implied a previous death, the proposal of Anicius was regarded as ill-omened by the senate, and perhaps by Nero himself; for in the year following, Anicius incurred the emperor's displeasure, and laid violent hands on himself. His fate was the less regretted, because he had formerly betrayed to the Emperor Caius Caligula the conspiracy of M. Æmilius Lepidus. (Tacitus, *Annales*, xv. 74., xvi. 17.; Suetonius, *Caius*, 24.; Dion Cassius, lix. 22.) W. B. D.

ANICIUS, LUCIUS GALLUS, was the son and grandson of a Lucius Anicius, of neither of whom, however, anything is known. He was elected prætor peregrinus at the close of B. C. 169, and entered on his office in the following March. His prætorship thus coincided with the second consulship of Æmilius Paulus, B. C. 168. [ÆMILIUS PAULUS II.] In the assignment of provinces early in B. C. 168, Anicius was directed by the senate to hold himself in readiness for any command that might be offered him, and he was soon afterwards appointed to succeed Appius Claudius in the province of Roman Illyricum, at that time threatened with invasion. Gentius, king, or rather chief, of the princes of southern Illyricum, had been solicited by both Rome and Perseus, king of Macedonia, to become their ally. He had at length yielded to the bribes and promises of Perseus, and not only invaded the Roman province, but had thrown into prison L. Petillius and M. Perperna, two Roman envoys who had been sent to remonstrate with him. The position of Illyricum was important with regard to both Macedonia and Italy, and a report had reached the senate that while the consul

Æmilius was occupied with Perseus, Gentius would attempt a diversion on the eastern coast of Italy. (Plutarch, *Paulus Æmilius*, 9.) The appointment of Anicius, therefore, at this juncture shows that, although his earlier history is unknown, his military reputation was already high. In the beginning of April, Anicius crossed over from Brundisium to Apollonia, where he added two thousand foot, and two hundred horse of the Epirot tribes to his forces. He was however delayed at Apollonia by a fleet of armed boats which Gentius had sent to ravage the neighbourhood of Dyrrachium and Apollonia. But after the defeat of this Illyrian armament, he proceeded to his province. His success was equally rapid and complete. He brought the war to an end within thirty days; and the news of its termination reached Rome before it was known that he had even opened the campaign. After the surrender of his fleet and the submission of some of his towns to the Romans, Gentius shut himself up in Scodra, his capital, with a garrison of fifteen thousand men. The position of Scodra, on an island between two rivers and a lake, was one of great natural strength; it was also carefully fortified and victualled, and had Gentius submitted to a blockade, he might long have baffled the besiegers. But he could not control his own or his army's impatience, and in an ill-conducted sally, after the loss of only two hundred men, a panic seized the Illyrians, and the garrison of Scodra either surrendered or dispersed. Gentius now demanded of the prætor a truce, in order, as he said, to deliberate on the state of his affairs. Three days only were granted him, at the end of which, finding that no relief was to be expected from his brother Caravantius, whom he had ordered to raise a second army, he asked and obtained an interview with Anicius. On approaching the prætor, Gentius threw himself on his knees, lamented with tears his late infatuation, and yielded himself, his wife and children unconditionally to Rome. The submission of Illyricum followed, and M. Perperna, one of the envoys whose imprisonment was one of the causes of the war, was sent to Medeon, a town on the borders of the lake Labeatis, to receive into his custody the wife, the sons, and Caravantius the brother of Gentius. Anicius committed Gentius to the care of C. Cassius, a military tribune, and dispatched Perperna to Rome to announce the submission of Illyricum, and thither Gentius and his family presently followed to await the triumph of Anicius. The prætor having provided for the security of Illyricum proceeded to Epirus to co-operate with the consul Æmilius in Macedonia. Epirus and Molossis submitted to Anicius in the course of the spring and summer of B.C. 168 and 167, and, at the end of the autumn of the former year, having previously placed his

army in winter-quarters, he returned to Scodra, where, with the assistance of five commissioners from Rome, he determined the future division and government of Illyricum. The Roman garrisons were withdrawn; the Illyrians were declared independent; but their country was divided into three portions, one of which certainly paid tribute. Anicius returned to winter in Epirus, and his command, with the title of proprætor, was prolonged for another year. In B.C. 167, he assisted the proconsul Æmilius in the final settlement of Macedonia, Epirus, and Illyricum, and in the shameful pillage of Epirus, which, according to Appian, extended to Illyricum also. Shortly after the departure of Æmilius for Italy, Anicius held a final meeting of the Epirot and Acarnanian delegates, and inflicting penalties on some, and directing others of them to lay their complaints before the senate, he sailed immediately for Rome, where a triumph was decreed him without opposition. He triumphed on the 17th of February, B.C. 166, the festival of the Quirinalia. Gentius, his wife, his children, and his brother, and the Illyrian nobles who had been taken in Scodra, and many military standards and the spoils of the royal household, preceded the chariot of Anicius: and a liberal distribution of the captured money rendered the Illyrian legions better contented with the proprætor than the Macedonian army had been with the consul. Yet the recent triumph of Æmilius, in the preceding December, was unfavourable to Anicius. Although he had secured for Rome a country difficult of access, full of strong and populous towns, and a military frontier to the new province of Macedonia, the spectators contrasted the generals, the captives, and the spoil—the plebeian Anicius with the patrician Æmilius, Gentius with Perseus, the plunder of Illyricum with the wealth of Macedonia. The games which Anicius celebrated in honour of his victory presented a curious scene illustrative of the social state of Rome at that period. Anicius had brought from Greece a company of eminent musicians, and erected for them a large stage in the Circus Maximus. He directed them to be placed altogether on the proscenium, and to play upon their several instruments all at once, but not in concert. The musicians and their choruses, however, began to perform in an orderly manner. But this was not the proprætor's meaning, and a lictor was sent to intimate to them that he would relish a fight rather than a concert. The band entered into the humour of their employer; began to play the most discordant and extravagant tunes, rushed wildly along and across the stage, and having thrown the chorus into inextricable disorder, ended with a general boxing and wrestling match. The delight of Anicius and the applause of the spectators were unbounded, and an exhibition of the

tragic drama, which followed the concert, seems to have been even more absurd. Anicius was consul in B. C. 160, and he afterwards made one of a commission of ten consular senators who were directed to put an end to the war between Prusias, king of Bithynia, and Attalus, king of Pergamus, B. C. 156, and to punish Prusias for his breach of the treaty with Rome. (Livy, xlv. 17. 30. 31., xlv. 18. 26. 43.; Appian, *Ilyrica*, 9.; Polybius, xxx. 13. (in Athenæus, xiv. 1. p. 615), xxxii. 21., xxxiii. 6.) W. B. D.

ANICIUS QUINTUS was a native of Præneste, and curule ædile at Rome in B. C. 303, a few years only after he had been admitted to the full rights of citizenship. For Pliny (*Hist. Nat.* xxxiii. 6.), in speaking of his ædileship, describes him as recently the enemy of Rome. In the curule ædileship Anicius was colleague of the celebrated clerk of Appius Claudius, Cnæus Flavius, a freedman's son; and as the election of the latter was a triumph to the libertini, whom Appius in his censorship six years before (B. C. 309) had enrolled in all the tribes, so the appointment of Anicius was equally a triumph to the municipals. The Roman nobles, patrician and plebeian, were, however, much less offended by the ædileship of Anicius, who was probably of high rank in his native Præneste, than by the elevation of Flavius. The freedman's son they treated with scorn, which he well repaid; but they visited Anicius, when confined to his house by sickness. (Aulus Gellius, *Noctes Atticæ*, vi. 9.; Pliny, *Hist. Nat.* xxxiii. 6.; Livy, ix. 46.)

W. B. D.

ANIELLO, TOMMA'SO. [MASONIELLO.]

ANILÆUS (Ἀνίλαϊος) and ASINÆUS (Ἀσινᾶϊος), two Jews of Babylonia, who lived shortly after the Christian æra. They were brothers, natives of Neerda or Nearda, on the Euphrates, in Mesopotamia, and being left orphans, in the care of their mother, were by her put to learn the business of sail-making. Indignant at having been beaten by the foreman, under whom they were placed, for coming late to their work, they seized a quantity of arms that were in the house, and absconded. Resorting to a district which afforded good pasture, they gathered a band of young men, and constructing a stronghold, levied contributions on the keepers of the flocks and herds that fed in the neighbourhood. Their power increasing, and their outrages becoming multiplied, the satrap of the province of Babylonia marched against them, but met with a severe defeat. Artabanus, king of Parthia, hearing of these transactions, sent for the brothers, thinking that from their daring character, they would be serviceable to him in controlling his great officers. Asinæus, who appears to have been the chief of the two, delayed going, but sent Anilæus with such gifts as he could offer.

However, Anilæus having been honourably received, on his return persuaded his brother to accompany him on a second visit. They were both treated with distinction; and the charge was conferred on Asinæus, who still retained the band which he had gathered, of preserving Babylonia from the depredation of robbers. This charge afforded him an opportunity of building some new strongholds, and strengthening his old ones; and in a short time he attained to such power and influence with the king, that the Parthian officers of the district paid great court to him. This prosperity lasted fifteen years, till it was terminated in the following manner. Anilæus having fallen in love with the wife of a Parthian officer of the district of Babylonia, quarrelled with the husband, and when he had fallen in an engagement which took place between them, married the widow, who introduced into his house the idolatrous worship of the Parthians. The idolatry appears to have been kept secret; but the marriage of Anilæus with a gentile excited considerable displeasure among the followers of his brother, who were all zealous Jews. One of them who was held in the highest regard, having expressed himself too freely, was slain by Anilæus. This increased the discontent; but the consciousness felt by the Jews of their company, that the well-being of the whole was owing to the courage of the two brothers, repressed the utterance of their feelings. When, however, the idolatry was discovered their zeal could no longer be restrained; and they surrounded the house of Asinæus, exclaiming against the marriage of Anilæus, and the idolatry practised in his house, as a departure from their law and an insult to their God, which, if unpunished, would bring ruin on them all. Asinæus was at first unwilling to interfere; but at last, induced by the constant repetition of these tumults, spoke to his brother, and required him to send back his wife to her relations. This interference was fatal to himself, for the wife of Anilæus, fearing lest some violence should be done to her husband, poisoned Asinæus.

Anilæus was now sole chief of the band which they had collected; and his first act was, without any provocation, to lead his troop against the lands of Mithridates, one of the chief nobles of the Parthians, and son-in-law of the king. From this foray he brought away many captives, and much cattle, and plunder of various kinds. Mithridates, who pursued him with a party of horse, was taken prisoner, and after being paraded on an ass, which was among the Parthians counted a grievous insult, was liberated, Anilæus refusing to put him to death when desired to do so by his companions. Mithridates, thankful to have escaped with his life, would have let the matter rest; but being instigated by his wife, renewed

the quarrel, marched with a considerable force against Anilæus, and coming upon him when his men were suffering both from heat and thirst, completely defeated him. Anilæus, however, recruited his forces, and committed great devastation in Babylonia, until he was surprised in his camp by the Babylonians, when his men were drunk and asleep, and was killed with nearly all his followers. The hatred which previously existed between the Jews and Babylonians was so far exasperated by these events that the Jews of the district withdrew to Seleucia, on the Tigris, where, however, a dreadful slaughter was made of fifty thousand of them, about six years after the death of Anilæus, and the remainder withdrew, first to Ctesiphon, and afterwards to Nearda and Nisibis, where, at last, they found security.

The date of these events cannot be accurately given. The only clue to the time of their occurrence is that they occurred in the reign of Artabanus III., king of Parthia, who reigned from A. D. 18—41, and was contemporary with the Roman emperors Tiberius and Caligula. (Josephus, *Jewish Antiquities*, xviii. 9.) J. C. M.

ANIMU'CCIA, GIOVANNI, one of the venerable fathers of the Italian school of music, was born at Florence between 1490 and 1500. Before his appointment as maestro di capella at St. Peter's in Rome, he was connected with the society or congregation established there by Filippo Neri in 1540. Neri, desirous of rendering the meetings of his followers more interesting, invited the aid of music, and engaged Animuccia to compose the "Laudi," or sacred hymns, which were sung after the sermon. In these were occasionally introduced solos for principal voices, and thus was formed the outline of those compositions which we now term oratorios. The first collection of these "Laudi," published at Rome in 1565, was dedicated to St. Jerome in the following lines :

Seque suosque tibi chorus, alma Hieronyme, cantus
Dedicat, ipse tua quos dat in sede plus
Pro quibus, in patria, fac dulcia nomen Jesu
Audiat angelico dulcitus ore cani.

That his character was as noble as his genius was great, the following anecdote will show. Having become acquainted with the afterwards great Palestrina, then a young and obscure member of the choir, Animuccia employed him to write a mass, which he produced, as if it had been his own composition, in the papal chapel. It was performed with the greatest success and excited the warmest admiration, when Animuccia at once revealed the true name of its author. In January, 1555, he was appointed maestro di capella at the Vatican, which office he filled till the time of his death in March, 1571.

In addition to the work already mentioned, it is known that Animuccia published the

following compositions:—1. "Madrigali e Motetti a 4 e 5 Voc." Venice, 1548. 2. "Il primo Libro di Messe a 4, 5, e 6 Voc." Rome, 1567. 3. "Il primo Libro di Madrigali a 4, 5, e 6 Voc." Venice, 1567. 4. "Magnificat a 4 Voc." Rome, 1568. 5. "Il secondo Libro delle Laudi, volgari e Latini, fatti per l' Oratorio di S. Girolamo, mentre quivi dimorava S. Filippo, e l'Animuccia era il Maestro di Capella." Rome, 1570.

Padre Martini has inserted in his "Saggio di Contrapunto" the "Agnus Dei," from two several masses for six voices, by Animuccia, and many of his unpublished compositions are preserved in the Vatican.

The compositions of Animuccia are marked by a greater infusion of melody than the vocal school of Italy, or that of Flanders, had previously displayed, as well as by an endeavour to impart musical expression to words, rather than to employ them as the mere vehicles of sound. His light was dimmed before the blaze of Palestrina's genius, but the name and the labours of Animuccia will always be regarded with respect by every well instructed musician. (Baini, *Vita di Palestrina*; Gerber, *Lexicon der Tonkünstler*; Adami, *Osservazioni*, &c.) E. T.

ANIMU'CCIA, PA'OLO, brother of Giovanni, was, like him, an eminent and skilful harmonist. Little more, however, is known of him than is thus recorded by Poccianti:—"Paulus Animuccia laudatissimi Joannis frater, Musicus veneratissimus, Madrigales et Motettas mirā suavitatē refertas posteris transmisit." He was maestro di capella of the church of St. John Lateran at Rome, from 1550 to 1552. He died in 1563. Among the collections published by Gardano at Venice, some of his compositions occasionally occur, but no entire set has survived. (Fetis, *Biographie Universelle des Musiciens*.) E. T.

ANIS'IO, GIOVANNI, a native of Naples, called more frequently by his Latinised name of Janus Anysius, gained, in his own time, some reputation as a writer of Latin poems. He was born of a distinguished family about the year 1472; but as to the events of his life little is known, except what can be gathered from incidental notices in his own works. We thus learn that he studied law in his youth, but deserted it for literature; that he travelled, resided some years in Rome, and afterwards returned to Naples; that he was in priest's orders, but resolutely declined to accept a benefice. He was alive in the year 1536, and probably died in his native city, since he was buried there in the church of San Giovanni Maggiore. His poems are very little known; but perhaps others that have less worth have been more commended. His eclogues promise, when one first glances at them, greater pleasure than they are afterwards found to bestow. For the design of several among them has much of nature and originality, with a seeming interest in con-

temporary life and history from which we augur favourably as to the tone of feeling to be expected as the poems proceed. Such are the characteristics of the second eclogue, which celebrates the return of peace to Southern Italy on the expulsion of the French by Gonsalvo de Cordova; and of the fifth, in which there is laid down, very picturesquely, the outline of a pilgrimage to Monte Vergine. But when we begin to trace out the details, we are disappointed to find that this promise of originality is not kept. The poems are full of classical reminiscences, of reminiscences so close, indeed, and so frequent, as to make several passages to be little more than a Virgilian cento. The works of Anisio are the following:—1. "Jani Anysii varia Poemata et Satyræ," Naples, 1531, 4to.; 1536 (with additions). The volume, as Mazzuchelli informs us, contains "Sententiæ" but no "Satyræ," which word, therefore, he supposes to be a misprint. From this volume the six eclogues are transferred to the "Bucolicorum Scriptores triginta octo," Basle, 1546, 12mo. p. 409—432. 2. "Jani Anysii Satyræ," Naples, 1532, 4to., with a commentary by the poet's brother Cosimo, a medical man, and himself an unsuccessful Latin versifier, who published a volume of poems at Naples in 1537. 3. "Jani Anysii Protagenos Tragedia," Naples, 1536, 4to. The "first man" who is the hero of the peace is our common parent Adam; and Mazzuchelli, to whom we owe this piece of information, tells us likewise that an appendix, containing "Commentariolus, Apologia, Epistolæ, Correctiones," shows the drama to have been on its appearance very severely handled by its critical readers. 4. "Epistolæ de Religione, et Epigrammata," Naples, 1538, 4to. (Mazzuchelli, *Scrittori d'Italia*; Gyraldus, *De Poetis suorum Temporum Dialogus* ii., *Operum* ii., 1596.) W. S.

ANISSON. The name of a family of distinguished printers of Lyon in the seventeenth and eighteenth centuries, six in all, who contributed greatly to revive the ancient reputation of their native city for typography. The three principal are—

LAURENT ANISSON, who was échevin of Lyon in 1670. The most important work printed by him was the "Bibliotheca maxima Veterum Patrum et Antiquorum Scriptorum," 1677, fol. 27 vols., edited by P. Despont.

JEAN ANISSON, son of Laurent, who in 1690 was appointed by Louis XIV. director of the Imprimerie Royale, which office he held until the year 1702, or according to others 1705, when he resigned it in favour of C. Rigaud, his brother-in-law. He was afterwards chosen deputy from his native city to the Chambre de Commerce at Paris, and so continued until his death in 1721.

J. Anisson had the honour to print the "Glossarium ad Scriptores mediæ et infimæ

Græcitatibus" of Ducange, in 1688, 2 vols. fol. Ducange, in the preface, after complaining that the publishers of Paris had refused to undertake the printing of his work, fearing that it would not sell well, and that he had in consequence determined to lock it up, says, "but I fortunately found in the person of M. Jean Anisson, a Lyonnais full of zeal for the progress of science, who, walking in the footsteps of his father, and actuated by a desire to revive in Lyon the Gryphus', the De Tournes', the Rovilles, and the other celebrated printers of this city, undertook to add to the splendid editions he has already published, that of my Greek glossary." The publishers of Paris did not allow this charge to pass in silence. They issued a defence or explanation in two sheets in folio entitled "Les Imprimeurs et Libraires de Paris à Messieurs les Gens de Lettres," in which they declare that so far from having refused the manuscript, they had even ordered a font of Greek types to be cast for it, when the death of M. Bilaine, who took a principal part in the transaction, disarranged their plans, and that M. Anisson, who happened to be then in Paris, stepped in and carried off the book. They do not say that they made any effort to enforce their prior claim to the risk of publication. The principal corrector of the press of this work was the learned Jacques Spon, and on his quitting the country, Anisson entrusted this important duty to Colonia, whom he himself daily assisted in his labours of correction. The symbol placed at the head of the glossary is the ancient fleur-de-lys of Florence, which was brought to Lyon by the Junte, from whom it passed to Cardon, and from him to the Anissons. The fleur-de-lys in this instance is accompanied by the following words in Italian,

Anni son' che fiorisce,

in double allusion to the name of the printer, and the length of time the flower had flourished as the printer's device.

E'TIENNE ALEXANDRE JACQUES ANISSON-DUPERRON, was the grand-nephew of Jean Anisson, and was born at Paris in the year 1748. In 1783 he was appointed director of the Imprimerie Royale, and maintained in every way the high reputation that had been acquired by his ancestors. In 1790 he published a letter on the printing of assignats. He undertook to arrange the fabrication of this paper money, but involved himself in difficulties. On the 4th of July, 1792, he was obliged to defend himself before the legislative assembly against the charge of having printed an unconstitutional decree of the department of La Somme, and shortly afterwards resigned the direction of the national printing establishment.

In order to escape the bad fortune which pursued him, he retired into the country, but was arrested in the month of March, 1794. He sought to recover his liberty by

brining several members of the municipal authorities of Ris and Corbeil, where his principal estates were situated; but this step only accelerated his ruin. He was immediately afterwards betrayed to the revolutionary tribunal, and condemned to death on the 25th of April, 1794. His estates were confiscated.

Anisson-Duperron lays claim to the invention of the "Presse à un coup" (i. e. press with one pull), in a "Mémoire sur l'Impression en Lettres, suivi de la Description d'une nouvelle Presse," 1785, 4to., and also published in vol. 10. of the "Mémoires de l'Académie des Sciences." The Messrs. Didot, however, claim the priority of invention, and assert that the "Daphnis et Chloe" of D'Ansse de Villosion, printed by them in 1777, was worked by a press of this description. A critical analysis of Anisson's mémoire is given by Didot in the notes to his "Épître sur les Progrès de l'Imprimerie," at the end of his "Essai de Fables nouvelles," 1786, 12mo. p. 137. (Peignot, *Dictionnaire Raisonné de Bibliologie*, and Supplement; Colonia, *Histoire Littéraire de la Ville de Lyon*, ii. 614—616.; Arnault, *Biographie des Contemporains*; *Encyclopédie des Gens du Monde*; Rabbe, *Biographie des Contemporains*.)

J. W. J.

ANITCHKOV, DIMITRII SERGIEVITCH, professor of logic, metaphysics, and pure mathematics, appears to have been born about 1740, or rather earlier, for on the Moscow university being opened in 1755, he went there to complete his studies, and in 1771 was appointed to a professorship, previously to which, however, he had delivered lectures both on metaphysics, and on geometry and trigonometry. He had also published in 1765 the first edition of his "Kurs tchistoi Matematiki" ("Course of pure Mathematics"), or rather what was the original foundation of the work under that title, which he brought out in four volumes that appeared at separate times, between 1780 and 1787; and which included arithmetic, geometry, theoretical and practical trigonometry, and algebra. To this he added another by way of supplement, on artillery and fortification. In 1782 appeared his "Annotations in Logicam, Metaphysicam, et Cosmologiam," intended as commentaries on Baummeister's writings on those subjects. He was also author of various other treatises and dissertations, both in Russian and Latin, and among others of a thesis composed by him for his professorship. This piece, "Dissertatio philosophica de Ortu et Progressu Religionis apud diversas maximeque rudes Gentes," he afterwards gave to a friend who was then just returned from England, and who introduced into it some opinions so exceedingly bold and sceptical, that all the copies which could be found were seized and publicly burnt at Moscow; but of this very extraordinary affair no

further explanation is given, nor is the name of the individual mentioned who committed so daring a literary fraud. It seems, however, that Anitchkov himself was not at all compromised in the matter, and that no suspicion attached to him as having assented, or having even been privy, to what had been done. On the contrary, not only his moral character but his religious principles were never impeached. Indeed some of his minor pieces, his "Discourse on the Providence of God manifested in the Universe," and that on the "Immortality of the Soul proved by its Immateriality," are sufficient to clear him from the imputation of any leaning towards infidelity. Anitchkov died May 1. (13.) 1788. (Snigirev, *Slovar Ruskihkh Svoetskikh Pisatelei*; Bantiesh-Kamensky, *Slovar Dostopamyatnikh Liudei Russkoi Zemli*.) W. H. L.

ANJARES, a Spanish sculptor of Seville, who learnt there of an Italian artist, whom Bermudez calls Maestro Miguel of Florence. Anjares was employed, with other sculptors of merit, in 1548, on the sculptures of the chapel royal of the cathedral of Seville. (Bermudez, *Diccionario Historico*, &c.)

R. N. W.

ANJOU, Counts, afterwards Dukes, of one of the oldest and most illustrious among those noble houses of France, whose power in the middle ages rivalled that of the crown. In the period during which the princes of Anjou held the position thus described, they sprang successively from three different houses,—a house of French nobles; the elder or direct branch of the royal family of the Capets; the first collateral branch of that family, or, in other words, the house of Valois. The independence of the dukedom was completely destroyed in the reign of Louis XI., a little before the end of the fifteenth century.

The vicissitudes which befel the successive houses of Anjou may be understood from a general outline, in which the names of its princes are disposed in chronological order. Memoirs of those of them who merit specific notice are given immediately after this general survey, excepting however all cases where the persons named acquired any other rank in which the dukedom of Anjou was merged. In such cases—as those of the Angevin kings of England and of Naples—the memoirs of the princes find a fitter place elsewhere.

I. The first or oldest house of Anjou traces its origin, though somewhat indistinctly, to the times of the Carlovingian kings. The princes of this house were at first called marquises, and sometimes counts, but afterwards usually counts of Anjou. 1. About the year 870, it is said, King Charles the Bald gave to INGELGER, seneschal of the Gâtinois, that part of the province of Anjou which lies within the river Maine or Mayenne. 2. FOULQUES or FULKE I., named Le

Roux, succeeding, in 888, to Anjou within the Mayenne, acquired likewise, during the minority of Charles the Simple, that part of Anjou which lies beyond the Mayenne. The county was thus made up to its full extent. Foulques died in 938. 3. FOULQUES II., called Le Bon, succeeded him, and died in 958. 4. GEOFFROY I., called Grisegonelle or Greygown, obtained from King Lothaire, for himself and his successors, the office of seneschal of France, which, however, the Counts of Anjou were hardly ever able to vindicate. He is supposed to have died in 988. 5. FOULQUES III., called Le Nerra, Le Noir, or Le Jerosolymitain, is described as having been warlike, active, artful, and unprincipled. He murdered his first wife, tyrannised over his second, quarrelled with the church, obtained reconciliation through presents to the Pope, and made two pilgrimages to the Holy Land. He died in 1040. 6. GEOFFROY II., called Martel, invaded the territories of his neighbours, punished his own rebellious vassals, rebelled in his turn against the king of France, and died in 1060. 7, 8, 9. GEOFFROY III., called Le Barbu, and FOULQUES IV., called Le Rechin or the Brawler, were nephews (by the mother's side) of Geoffroy II., who divided Anjou between them. But, instead of submitting to their uncle's will, they engaged in continual wars, which were fomented by their neighbour William, duke of Normandy, afterwards the conqueror of England. On the death of Geoffroy, Foulques obtained undisputed possession of the whole province, and associated with himself his own son GEOFFROY IV., called Martel, who however died before him. Foulques himself died in 1109, leaving a history of the house of Anjou, of which a fragment has been preserved. The preserved portion fills seven pages in the tenth volume of D'Achéry's "Spicilegium." It is a manly, resolute document, chiefly occupied in relating the author's wars with his brother, which however (if we are to believe the "Gesta Consulum Andegavensium," contained in the same volume) he misrepresents very considerably. The King of France having taken away his wife, Foulques testified his sense of the injury by inventing a new form for the attestations of his charters, which he thenceforth described as having been granted, on such a date, "in France, polluted by the adultery of Philip, its unworthy king." In the fragment of his history there occurs a touch of the same scornful spirit. He says that Ingelger, the founder of his family, received his honours from the house of Charles the Bald, and "not from the ancestors of the impious Philip." 10. FOULQUES V., called Le Jeune, a younger son of Foulques Le Rechin, succeeded his father, and added to his paternal inheritance a province which remained attached to it till the close of the middle ages. This was the county of Maine, which he in-

herited through his wife. He entered into relations with Henry I. of England, made two expeditions to Palestine, and was there crowned as king of Jerusalem in 1131. He died in 1142. 11. Foulques's son, GEOFFROY V., called Le Bel, or more commonly Le Plantagenet (from the broom which he wore as a badge in his cap), became count of Anjou and of Maine in 1129, on his father's second departure for the East. This prince founded the English house of Plantagenet and the claims of that house upon Anjou and Maine, by marrying Matilda, the daughter of Henry I. of England. Matilda's father promised her his duchy of Normandy as a dower; and, after a war, Geoffroy gained possession of Normandy in 1144. He died in 1151. 12. HENRY II., king of England, son of Geoffroy by his wife Matilda, became, on his father's death, duke of Normandy and count of Anjou and of Maine. By his marriage with Eleanor he acquired also the duchy of Aquitaine. [HENRY II. KING OF ENGLAND.] 13. RICHARD CŒUR-DE-LION, son of Henry II., succeeded, in 1189, to his father's French fiefs as well as to his English crown. [RICHARD I. KING OF ENGLAND.] 14. JEAN SANS TERRE succeeded his brother Richard, in 1199, in England as well as in France. In the reign of King John the English crown lost that possession of the French provinces, which, if we reckon from the Norman conquest in 1066, till the surrender of the last Norman towns to Philippe of France in 1204, had lasted for a hundred and thirty-eight years. [JOHN, KING OF ENGLAND; BRETAGNE, ARTHUR, DUKE OF.]

Thus ended the first house of Anjou, after having ruled the province for a period, which (if the date of the foundation be correct) extended to three hundred and thirty-four years. The provinces which had belonged to its princes remained with the crown of France, until the grant next to be related, which founded the second house.

II. The second house of Anjou belonged to the elder or direct branch of the Capets, and lasted for no more than forty-four years. Its two heads bore the title of counts of Anjou and Maine; but each of them successively was king of Naples, and during their reign these French provinces were merely dependencies of a foreign crown. 1. In the year 1246 King Louis IX. of France, usually called Saint Louis, invested his brother CHARLES, count of Provence, with the counties of Anjou and Maine. The early part of the memoirs of Charles I. is mixed up with his brother's unfortunate crusades: the latter part belongs to the history of Italy. He died in 1285. [CHARLES I. KING OF NAPLES AND SICILY.] 2. CHARLES II., called Le Boiteux, succeeded his father Charles I. in the crown of Naples as well as in these three French counties. [CHARLES II. KING OF NAPLES.]

The second house of Anjou came to an end

in 1290 by Charles's voluntary divestiture in favour of his son-in-law.

III. The third house of Anjou, which gained Anjou and Maine by the grant here alluded to, belonged to the royal house of Valois. Its heads were counts of Anjou and Maine till 1360. From that date till 1480 and 1481 (when the two provinces were successively annexed to the crown) they were dukes of Anjou and counts of Maine. The duration of this house was thus a hundred and ninety years. 1. CHARLES, count of Valois, a younger son of King Philippe le Hardi, married Marguerite, daughter of Charles le Boiteux; and in 1290 his father-in-law invested him as count of Anjou and Maine. Charles of Valois is thus known as Charles III. of Anjou. In 1297 likewise, Anjou, which had till then been a simple "comté," was created by the crown into a "comté-pairie." In 1317 Charles III. gave the county of Maine to his eldest son Philippe; but the disjunction thus effected was but temporary. [VALOIS.] 2. In 1325 PHILIPPE OF VALOIS, count of Maine, became count of Anjou by the death of his father; and in 1328, on the death of King Philippe le Bel, without male heirs, Philippe of Valois became king of France, thus uniting Anjou and Maine to the crown. [VALOIS.] 3. In 1332, JOHN, eldest son of King Philippe of Valois, was invested, by his father, with the counties of Anjou and Maine, together with the duchy of Normandy. Ascending the throne of France in 1350, he once more united Anjou and Maine to the crown. 4. In 1356, King John invested his second son, LOUIS, with the counties of Anjou and Maine; and in 1360 he erected Anjou into a duchy ("duché-pairie"). [ANJOU, LOUIS I., DUKE OF.] 5. LOUIS II., eldest son of Duke Louis I., became duke of Anjou and count of Maine on the death of his father in 1384. [ANJOU, LOUIS II., DUKE OF.] 6. LOUIS III., eldest son of Louis II., succeeded in 1442 to the duchy of Anjou and county of Maine. [ANJOU, LOUIS III., DUKE OF.] 7. Louis III., dying in 1434, was succeeded in Anjou and Maine by his younger brother RENÉ. [ANJOU, RENÉ, DUKE OF; LORRAINE; PROVENCE.] With the reign of this unfortunate prince ends the partial independence of the house of Anjou. In 1440 René gave the county of Maine to his younger brother CHARLES, who in terms of the grant transmitted the county, on his death in 1472, to his own son CHARLES [ANJOU, CHARLES OF, COUNT OF MAINE]: and he again, dying in 1481 without children, made LOUIS XI., king of France, his heir. Maine was thus quietly and permanently re-annexed to the crown. On the death of René in 1480, his nephew, CHARLES II., count of Maine, submitted without resistance to the seizure of Anjou by Louis XI., who claimed it as having fallen to the crown on failure of heirs male of the last duke's body. René's grandson (by a daughter), RENÉ II., duke of

Lorraine, disputed the succession to Anjou in the courts of law; but lost it by a decision pronounced in 1484 in the reign of Charles VIII. [LORRAINE.]

From the date of the events last related, the duchy of Anjou has remained attached to the crown of France. It has been bestowed as an appanage, or personal honour, upon younger branches of the royal family. The princes who have thus been dukes of Anjou in modern times are the following:—King Charles VIII. before his accession to the throne; each of the four sons of Henry II. in succession, one of whom, François, is known in English history [ALENÇON, FRANÇOIS, DUKE OF]; the second son of Henry IV. afterwards duke of Orleans; two sons of Louis XIV., both of whom died young; the same king's grandson, who became Philip V. of Spain; and his great grandson, afterwards Louis XV. of France. (*L'Art de vérifier les Dates*; Anselme, Du Fourny, &c. *Histoire Généalogique et Chronologique de la Maison Royale de France*, ed. 1726, 8 tomes fol.)

Materials for the history of Anjou are to be found in abundance, scattered throughout the French chronicles, memoirs, and histories. But this province has not, like some others in France, found any historian of high excellence to relate its annals. Jean de Bourdigné, a canon of Angers, published in 1529 (Angers and Paris, folio, black letter), the only elaborate work of the kind which exists. It is entitled "Hystoire agregative des Annales et Croniques d'Anjou, &c. Recueillies et mises en forme par noble et discret Mssire Jehan de Bourdigné, Prêtre," &c. This history has never been reprinted, is very rare, and is pronounced worthless by all the French historical writers. The sentence is not unjust. The book is a mass of stories collected from the older chronicles, with hardly any attempt at discriminating either the authority due to the relators, or the value of the facts related. Its scale of belief and knowledge is that of a monkish chronicle in the dark ages; and its tone is that of slavish adulation both towards the house of Anjou and the kings of France. But it has preserved not a few curious illustrations of character and manners. There is also a "Histoire sommaire des Comtes et Ducs d'Anjou, de Bourbonnois, et d'Auvergne," by Bernard de Girard, Seigneur du Haillan, first printed in his "Affaires de France," 1570-1, 8vo.; afterwards separately, Paris, 1572, 4to., 1573, 16mo., 1580, 8vo. Another work of even less note is, "Les Antiquités d'Anjou, par J. Huret," first printed in 1618, 8vo. Much more valuable, as well as more modern, than any of these, are the two works of Bodin, "Recherches Historiques sur la Ville de Saumur," 2 vols. 8vo. 1812, 1814; and "Recherches Historiques sur l'Anjou et ses Monumens," 2 vols. 8vo. 1820, 1823. (Le Long, *Bibliothèque Historique de la France*; La

Croix du Maine and Du Verdier, *Bibliothèques Françaises*, edit. of Juvigny.) W. S.

ANJOU, CHARLES OF, Count of Maine, the first who held that county separate from Anjou, was the third son of Louis II. duke of Anjou, and was born in 1414. In his youth he was known as the count of Mortain; and, while he occupied no higher position, he acquired, through his own skilful management, aided by the position of his sister Marie as queen of France, an absolute influence over the mind of King Charles VII. He succeeded La Tremouille as the royal friend and favourite; and held that equivocal post, with indifferent credit, till the king's death. He was invested with several honours in succession. He was first set at the head of the finances, a place for which he was quite unqualified; he was next made governor and captain of Paris; and afterwards he was for many years lieutenant-general and governor of Languedoc. In 1440, his elder brother, René, bestowed upon him and his heirs the county of Maine, which, however, was to continue in the possession of their mother Yolande, during her life. The nobles of France protested against this illegal dismemberment of the possessions of Anjou; but the king, willing to gratify his accommodating wife and his serviceable brother-in-law, issued an ordinance allowing the division. Mans, however, the chief town of Maine, was in the hands of the English; and Henry VI. was made to agree to give it up, on his marriage with the count's niece Marguerite of Anjou. The agreement was not fulfilled until 1448, when Dunois compelled the garrison to surrender, stipulating at the same time for the evacuation of all the other places which the English still held in the county of Maine.

Upon the accession of Louis XI. the Count of Maine had cause to tremble. But his nephew, the new king, in pursuance of those deep-laid plots whose development is traced more intimately in the life of René of Anjou, treated his father's favourite for some time with every mark of confidence and favour. He contrived to make Charles commit himself publicly in opposition to the "League of the Public Weal," with whose leaders he was suspected of being in secret correspondence. Louis next sent Charles into Normandy to defend the province against the Duke of Bretagne, a task in which he exhibited symptoms traceable either to cowardice or treachery. In the same year, 1465, the Count acted still more disgracefully, taking to flight with his troops at the very commencement of the battle of Mont Lheroy. The king dissembled his resentment till he had extricated himself from his difficulties; and then, in 1466, charging the Count of Maine with systematic treachery and misconduct, he displaced him from his government of Languedoc, and forced his brother Duke René to become surety for his good behaviour for the future. The fallen

favourite retired to the country, and spent the remainder of his life in quiet obscurity. He died in 1472, leaving a son Charles, whose short reign was distinguished only by his ceding to Louis XI. all the rights which were his as the last male representative of the third house of Anjou. (*L'Art de vérifier les Dates*; Anselme, &c. *Histoire Généalogique et Chronologique de la Maison Royale de France*; Vic and Vaissette, *Histoire Générale de Languedoc*, tom. iv.; Bourdigné, *Histoire aggregative d'Anjou*.) W. S.

ANJOU, FRANÇOIS, DUC D'. [ALENÇON, FRANÇOIS.]

ANJOU, JEAN OF, titular Duke of Calabria, was the eldest son of René, duke of Anjou. He was probably born in 1424, although there is a difficulty as to the dates; and he died in 1470. The history of this brave and enterprising prince is mixed up closely with that of his father; and the life of René, accordingly, comprises the principal facts in the history of Duke Jean. [ANJOU, RENÉ, DUKE OF.] W. S.

ANJOU, LOUIS I., DUKE OF, was the second son of John, king of France, by Bonne of Luxembourg. He was born in 1339. In 1356 he received from his father investiture of the counties of Anjou and Maine, the former of which was, in 1360, erected into a duchy. The character of Duke Louis I. of Anjou is one of the worst exhibited by the history of France, even during the convulsed and unhappy age in which he lived. The very panegyrists of his house have found for his worst faults no more plausible excuse than that which is furnished by tracing them to his inordinate ambition; and there are acts of his for which even that equivocal plea offers no palliation.

In 1356 he was, together with his father, taken prisoner by the English at the battle of Poitiers; and upon the king's release was left behind in England as one of the hostages. Being afterwards allowed parole at Calais, he made his escape, and peremptorily refused to return. King John, hurt alike by the personal disgrace and by the stain inflicted on the national honour, voluntarily returned to England, and put himself in the power of Edward III. That prince, however, not only refrained from using the advantage thus afforded, but appears to have refrained, during John's lifetime, from expressing his sense of the Duke's dishonourable conduct. The modern French historians have pronounced severe condemnation on Louis's breach of knightly faith; but some of the older ones appear sadly puzzled how to deal with the fact. Bouchet (*Annales d'Aquitaine*, 1644, fol. p. 211.) directly misrepresents the circumstances, passing over the Duke's escape unnoticed, and describing the king's return to England as designed for obtaining the freedom of him and the other hostages. Bourdigné, the clerical flatterer

of the house of Anjou, treats the matter with characteristic naïveté, saying that Louis returned to France to settle his affairs, and to entreat his father to obtain the liberation of the hostages, of whom he was one. (*Histoire aggregative d'Anjou*, fol. cxiv.)

John's son and successor, Charles V., had not long sat upon the throne, when he appointed his brother, the Duke of Anjou, to be governor of Languedoc; while, by a curious coincidence, the nomination was not a week old before Edward III. dispatched to King Charles a demand for the surrender of the Duke, and of several other hostages who had followed his unworthy example. Charles and his brother seem to have paid no attention to the message; but several of the most imprudent and unjust acts which the Duke afterwards committed sprang from an animosity to the English, traceable perhaps, in some measure, to a rankling sense of the public dishonour which they had thus inflicted upon him.

In his government of Languedoc, Louis acted in a manner which brought out all the worst points of his character. He treated the orders of the king with open contempt; he made merciless exactions from the inhabitants, already impoverished by years of civil war; and he gave vent to his hatred of England by exercising towards his neighbours of Aquitaine a system of petty annoyance, which aided in putting an end to the truce then subsisting between the two nations. The war broke out again in 1369. In the course of it the Duke was repeatedly intrusted with high military command, but did little to justify that character for military skill and valour which his partisans were desirous to attribute to him. On one occasion he was able to defeat an English force commanded by an officer of inferior rank; but he never ventured to face his great enemy, the Black Prince. He behaved more than once with savage cruelty, both towards the enemy and towards his own countrymen. For the drowning of Jean Blondeau, the French commandant of Rochesur-Yon, for having surrendered the place too readily to the English, some historians have endeavoured to discover an excuse in the assumption that Blondeau had been guilty of treachery. (Froissart, *Chroniques*, A. D. 1369.) But no excuse is to be found for his massacre of the English hostages at the siege of Derval. Upon this occasion the breach of faith lay, in the first instance, with himself and his officer Du Guesclin; while Knolles, the English captain, had merely refused to ratify his part of a convention already broken by the enemy. (Froissart, *Chroniques*, A. D. 1373.)

In 1376 a new truce with England took away from the Duke of Anjou the immediate prospect of gratifying his ambition at home. He turned his eyes, in the first instance, upon the island of Majorca, feigning, on the death of Don Jayme III., the dispossessed king,

to have received from him a cession of all his rights. A war which he was about to raise against the King of Aragon for making him give effect to this pretended agreement, was averted by a proposal for submitting the question to the arbitration of the church; and Louis's attention was soon diverted to other objects.

In 1380, Charles V., aroused by continual complaints, and by repeated insurrections in Languedoc, removed his brother from the government which he had abused. From a temper like the Duke's, irritated by this new disgrace, much danger was to be apprehended; but events speedily occurred which made him dangerous in a different manner. Within six months Charles was on his death-bed; and the Duke, hastening to the neighbourhood of Paris, kept himself concealed till the news reached him that the king had expired. Instantly Louis showed himself. Founding upon the right to the regency, which was supposed to belong to him as the eldest uncle of the young king, Charles VI., he claimed the unlimited government of the kingdom during his nephew's minority. Charles V., who knew his brother's character well, had by his will taken all precautions for making him harmless. The Duke's right to the office of regent does not seem to have been denied; but the care of the young king's person was entrusted to the Duke of Burgundy (brother of Charles V. and of Louis), and to the Duke of Bourbon (their uncle); the treasury, and the superintendence of the finances, which the rapacious governor of Languedoc was clearly unfit to manage, were expressly given to the two guardians; and they were directed to crown Charles VI. with the least possible delay. Louis refused to give obedience to any part of his brother's arrangements. Putting himself at the head of his retainers, he seized the jewels of the crown, and the whole royal treasure; a part of which indeed he was not able to discover until he had compelled the treasurer, by threats of instant execution, to betray the place where the ingots had been concealed. The dangerous quarrel which this conduct immediately excited among the princes of the blood, was appeased by an irregular agreement to which the principal nobles became parties. Anjou's claim to the regency was evaded by a resolution to crown the king immediately, and declare him to have attained majority; but one of the Duke's main purposes was gained, by his obtaining a tacit permission from the princes and nobles to retain the royal property which he had embezzled. (Sismondi, *Histoire des Français*, tom. xi. chap. 15, 16.; Barante, *Histoire des Ducs de Bourgogne*, tom. i. liv. 1.; Le Laboureur, *Histoire de Charles VI., par le Religieux de Saint Denis*, livre i. chap. 1. 3.; Juvenal des Ursins, *Histoire de Charles VI.* p. 4, 5., edition de Godefroy, 1653, fol.)

The Duke of Anjou soon found uses for the wealth which he had so disgracefully obtained. In 1382, the unhappy Joanna I., queen of Naples, was murdered by her kinsman, Charles of Durazzo; and Louis of Anjou, whom she had recently named her heir, had not indeed thought it necessary to attempt saving the life of his benefactress, but now thought it full time to assert his claim to her inheritance. Leaving his countrymen to contend as they best might against the English garrisons, he commenced his expedition into Italy by visiting Provence, which formed a part of the dominions bequeathed to him. He began his reign over this country by abandoning it to be pillaged by his soldiers. He then continued his march for Naples. Gaining possession of the open country in the mainland provinces of the kingdom, and of some of the districts in the lower region of the northern Neapolitan mountains, he endeavoured to spare his wealth by allowing his troops to prey upon the inhabitants as they had preyed upon the Provençals. But the peasants of the Abruzzo and the Capitanata had not learned to submit to pillage with the same equanimity as the Jacquerie of France. A spirit of fierce resistance was aroused; the Duke's claims on the crown became every where unpopular; his troops were subjected to all sorts of annoyance and hardships; he was compelled, in spite of himself, to undertake their maintenance from his own resources; and his ill-gotten treasures melted rapidly away. At length the fever of Puglia, assisted by famine, destroyed the greater part of his army, and killed the Duke himself. He died at Bari on the 21st day of September, 1384. The annalists of the time relate that, at the time of his death, he possessed, of the magnificent service of royal plate, no more than one silver cup to drink from (*Le Religieux de Saint Denis, Histoire*, livre iv. chap. vi.). Of the French knights who survived the expedition, many begged their way back to France. Thus ended the first invasion of Italy undertaken by the French for the purpose of establishing those claims of the house of Anjou, which for centuries afterwards were to cost France so dear.

Louis, whose life presents so many features of depravity, did not die without a feeling of repentance. His will, dated some months before his death, showed him to have reflected painfully on some parts of his conduct. (*Histoire de Languedoc*, livre xxxii. tom. iv. p. 374.) He bequeathed fifty thousand francs to the churches, hospitals, and poor of three districts in Languedoc; "in reparation," says he, "of the loss and damage which the people there hath sustained while we held the government of the said province, and for the rigorous execution to which we there put the aids and subsidies; and for masses in behalf of the souls of those persons

who may there have died in misery and abandonment, or as fugitives from their native land, and of whose wretchedness we may have been the cause." (*Sismondi, Histoire des Français*, tom. x. xi.; *Vic and Vaissette, Histoire Générale de Languedoc*, tom. iv. livre 31, 32.; *Le Laboureur, Histoire de Charles VI., par le Religieux de Saint Denis*, 1663, tom. i. livre 1—4.; *Froissart, Chroniques*; *Anselme, Histoire Généalogique de la Maison Royale de France; L'Art de vérifier les Dates*; *Sismondi, Histoire des Républiques Italiennes*, tom. vii. chap. lii.; *Giannone, Storia del Regno di Napoli*, lib. xxiii. cap. v. lib. xxiv. cap. i.; *Summonte, Dell' Historia della Città e Regno di Napoli*, 1675, tom. ii. lib. iv.) W. S.

ANJOU, LOUIS II., the second duke of, was also the second of the name who bore the ducal title. He was the son of Louis, the first duke. Having been born in 1377, he was no more than seven years old in 1384, when he succeeded to the dukedom of Anjou and county of Maine as well as to his father's claims upon Provence and Naples. Louis II., a man of kindly and amiable dispositions, wanted not only the worst of his father's vices, but also his energy of character. In the history of France he played an obscure part; and even when as a claimant of the throne of Naples he came more prominently forward, he continued to be no more than the instrument of others more ambitious and more determined than himself.

The claims of the house of Anjou upon the inheritance of Queen Joanna, which seemed almost desperate at the death of the first duke, became more promising during the minority of his successor. Provence, although it revolted immediately, was recovered without difficulty. In 1389, Louis II. was crowned at Avignon by the Pope as king of Naples, Sicily, and Jerusalem; and at that time he had a fair prospect of retaining possession of the mainland provinces of Naples, from which his competitor, Ladislas, equally youthful with himself, had just been driven. In the winter of the same year, Louis, now twelve years old, was married at Barcelona to Yolande, daughter of the king of Aragon; and in 1390, assisted by subsidies raised in Anjou by his mother and guardian, Marie of Bretagne, he set sail for Naples with a considerable fleet. A similar attempt at collecting contributions from Provence rekindled the civil war in that country at the very time when it was about to break out anew in the south of Italy. The city of Naples was in the possession of the party of Anjou from the very commencement of the contest; and in the surrounding provinces the war was maintained for some years with varying success. In 1400, however, Louis was driven out of Italy. This catastrophe was caused partly by the activity and military talents of the

young Ladislas, partly by the poverty in which Louis's mother left him, while she amassed riches for herself by oppressing Anjou and Maine. When, in 1404, she lay dying, her son ventured to express surprise at the manner in which she had behaved towards him; upon which she declared (and the anonymous monk of St. Denis seems to admit the excuse as good) that she had always despaired of his success; and that, holding his liberty dearer than his crown, she had designed her wealth to serve for ransoming him from captivity. (*Le Laboureur, Histoire de Charles VI. par le Religieux de Saint Denis*, livre xxiv. chap. 3.)

For the loss thus sustained, Louis received some amends by being able to recover possession of Provence. For eight or nine years he remained quietly in France. During that period he had a share, but one of the most obscure as well as least unprincipled, in the intrigues of those French princes and nobles who abused, for their own profit and for the gratifying of their own animosities, the advantages afforded by the pitiable imbecility of the king, Charles VI. The place obtained by the Duke of Anjou, in 1403, in that council of princes of the blood, to whose members were committed the functions of sovereignty, brought with it for him no real authority or influence. In 1404, on the death of his mother, he succeeded to the county of Guise, which had formed her dowry.

In 1409 the Florentines, at feud with the ambitious Ladislas, offered to Louis assistance in money and the command of their forces for an attack upon the common enemy; and the Duke, sailing for Pisa with fifteen hundred Provençal men-at-arms, was there invested by the new pope, Alexander V., as king of Sicily and Jerusalem. After this, his forces and those of the Florentines (commanded by Braccio da Montone and other celebrated condottieri) besieged and took Rome for their patron Alexander. Louis himself, however, having become tired of the adventure, had already returned to France. Dividing his attention between his wars in Italy and the intrigues and feuds of the factions which convulsed France, Louis was always either defeated by Ladislas, or, if successful, proved unable to avail himself of the advantages he had gained. In May, 1411, Louis defeated his enemy at Roccasecca, on the banks of the Garigliano; and Ladislas himself believed that his cause was irretrievably ruined. "The first day after my defeat," said he, "Duke Louis was master both of my kingdom and of my person: on the second day my person was safe, but my kingdom was still in his power: on the third day it was out of his power to profit by his victory in any way." In fact, before the last of the three days had closed, Ladislas had occupied all the passes which led southward, leaving open to the Angevin army no roads

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but those which led northward into the Roman state. The anecdote illustrates well the slowness and irresolution by which the duke's character was marked so strongly; and another story, which the Italian historians tell in regard to the same battle, shows that the want of money under which he had laboured during his mother's regency had not been removed since he became his own master. The soldiers in his army were in want of the necessities of life: they were obliged to dismiss their prisoners, being unable to feed them. But they endeavoured to secure some benefit from the captures they had made by retaining each man's horse and arms, and setting a price upon them, which the owner might pay if he wished to ransom them. Ladislas, upon learning what had happened, issued an order upon his treasurer for the whole sum required. A herald, bearing the money, was dispatched to the Duke of Anjou's camp, attended by a rabble of horse-boys; and in a few hours the boys returned to their master mounted and armed. (*Summonte, Dell' Historia della Città e Regno di Napoli*, 1675, tom. ii. lib. iv. p. 547.) Indeed, during the whole of the struggle which this house of Anjou maintained for the crown of Naples, nothing could be more evident than that the undertaking was beyond their unassisted strength; while the crown of France either discouraged the attempt or left it unaided, and the alliances with the Italians were always broken up either by quarrels or by treachery. An abler general than Louis II. might have protracted the struggle; but probably no talents could have brought it to a successful termination.

Louis quitted Italy for the third and last time, within two months after the battle of Roccasecca. During the few remaining years of his life, he had a more active part than formerly in the civil wars which raged in France; but the most decisive step which he took in that period was one which embittered the jealousies between his own family and another of the most powerful of the French houses. He sent back the daughter of Philip duke of Burgundy, who had been betrothed to the young Louis of Anjou (the next duke), and who had resided for three years at Angers under the care of her future mother-in-law. The insult was not forgotten; and it was bitterly avenged upon the unfortunate René, the last head of the Valois house of Anjou. Another of the family arrangements made by Duke Louis II. was more prudent. Indeed it gave to his two successors in the dukedom an influence which their own character and talents would have been insufficient to gain. This was the marriage agreed upon in 1413, though not celebrated till 1422, between Louis's elder daughter Marie, and Charles count of Ponthieu, afterwards Charles VII., king of France. Louis II. of Anjou died at Angers in 1417. (Simondii,

Histoire des Français, tom. xi. xii.; Le Régulier de St. Denis, *Histoire de Charles VI.* livre v. &c.; Le Fèvre de St. Remy, *Mémoires*, chap. 33. 76. in Buchon's *Collection des Chroniques Nationales Françaises*, tom. xxxii. xxxiii.; Monstrelet, *Chroniques*, liv. i. chap. 68. 95. 135.; Anselme, *Histoire Généalogique; L'Art de vérifier les Dates*; Sismondi, *Histoire des Républiques Italiennes*, tom. vii. chap. 52., tom. viii. chap. 60, 61.; Giannone, *Storia del Regno di Napoli*, lib. xxiv. chap. 3, 4, 5. 8.; Summonte, *Dell' Historia di Napoli*, tom. ii. lib. 4.)

W. S.

ANJOU, LOUIS III. of, the third duke, and third duke of the name, was the eldest son of Louis II. He was born in 1403, and was consequently fourteen years old when he succeeded to the dukedom by his father's death.

The early years of his sovereignty in Anjou and Maine coincided with that time of misery for France which preceded the appearance of the Maid of Orleans; but even then his provinces were maintained in comparative tranquillity through the prudent temporising of his mother Yolande, who held Maine as her own dowry, and Anjou as guardian of her son. The activity and spirit of Yolande, using promptly and unscrupulously the advantages which her position gave her, contributed much to attaining for the house of Anjou a power in French affairs to which for some generations it had been a stranger. Marie, Charles VII's. queen, a daughter of Yolande and Louis II., contrived to keep up her influence over her husband in spite of his infidelities. Charles count of Maine, the queen's third brother, became the king's favourite, and long exercised in fact the whole authority of the kingdom. The strength of the family was further increased by the relations of René, the queen's second brother, to the duchies of Bar and Lorraine.

But Louis, the chief of the house, did not, in any period of his short life, contribute towards the promotion of the family interests. Indeed he cannot be said to have taken any part whatever in the affairs of his native country. His history belongs entirely to Italy. In 1421, when he was in his eighteenth year, he accepted the invitation of discontented Neapolitan nobles to renew the claim upon the crown of the Sicilies. The attempt was signally unsuccessful. Queen Joanna II., led at that time by the partizans of the house of Durazzo, had adopted as her heir Alfonso the Magnanimous, king of Aragon and Sicily: and from him she received assistance in repulsing the Duke of Anjou. Their joint forces, directed by the military skill of Braccio da Montone, defeated him utterly, and compelled him to quit the kingdom. Soon, however, the weak and dissolute queen became subject to new influence. In 1423 she declared Louis III. of Anjou her heir,

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disinheriting Alfonso; and Louis, coming into Southern Italy by her request, governed Calabria quietly for some time as her lieutenant. Alfonso, however, was no man to submit to the queen's caprices. He renewed the contest as soon as possible, both in Italy and in Provence; Louis of Anjou fell into disfavour with Joanna, was neglected by her, and embroiled himself imprudently in the feuds of the Neapolitan nobles. Having caught a fever while besieging Tarentum, he died in Calabria in 1434, shortly after having been married to a daughter of the house of Savoy, by whom he left no children.

Louis's character seems to have closely resembled that of his father; and no more unequivocal testimony could be borne to his amiability than those which are furnished by all the best of the Italian historians. (Summonte, *Dell' Historia di Napoli*, tom. ii. p. 600. 617.) The natives of the Neapolitan provinces, remembering his father's generosity and mildness, and indisposed towards the Spanish dominion, received him warmly on his adoption by the queen: his own conduct in Italy rendered him still more popular; and Joanna herself, repenting of her recent unkindness to him, joined in the regret which his death excited, and endeavoured to make atonement to his memory by adopting his brother René in his stead. Indeed the goodness of Louis II. and his son was held in traditional remembrance by the common people in the Neapolitan provinces, even in the end of that century and in the beginning of the next. The affection paid to their names did some service to LOUIS XII. and CHARLES VIII. in their attempts to enforce a claim, which, weak even when vested in the real chiefs of the house of Anjou, had in the persons of these new claimants become altogether preposterous. (Sismondi, *Histoire des Français*, tom. xiii.; Monstrelet, *Chroniques*, livre i. chaps. 156. 170. 241., livre ii. chap. 2.; Sismondi, *Républiques Italiennes*, tom. viii. chap. 63, 64., tom. ix. chap. 67.; Giannone, *Storia di Napoli*, lib. xxv. chap. 3, 4, 5, 6.; Summonte, *Dell' Historia di Napoli*, tom. ii. lib. 4.)

W. S.

ANJOU, RENÉ, duke of, was the second son of Duke Louis II., by Yolande of Aragon. He was born at Angers, on the 16th (or 26th) of June, 1408; and the first title which he bore was that of Count of Guise. In early boyhood he was adopted by his mother's uncle, Louis, cardinal-duke of Bar, who educated him under his own eye, with extreme care, and in such a manner as to cultivate that taste for literature and art which was to prove to him, in more advanced life, a solace amidst accumulated misfortunes.

René was originally destined by his grand-uncle to re-unite the dukedoms of Bar and Lorraine, and thus to restore the greatness of a house which had been weakened by a division of its territories. Accordingly, in

1419, René was married to Isabelle, daughter of Charles duke of Lorraine, who had no male heirs. In the same year the cardinal-duke ceded to his grand-nephew the dukedom of Bar; of which, dying in 1430, he left to him the undisputed possession. The young Duke of Bar, whose studies had not yet made him forget the knightly duties of his station, hastened to share in the victories to which the Maid of Orleans had just begun to point the way. Collecting two or three thousand fighting men from Bar and Lorraine, he placed himself with them under the tutorship of the Sienr de Barbazan, an old and distinguished soldier. The castle of Chappes in Champagne was held by adherents of the Duke of Burgundy, who, thirsting after vengeance for the murder of his father, was then actively engaged in supporting the cause of the English. René attacked the castle, took it after an obstinate resistance, and levelled it with the ground. (Monstrelet, *Chroniques*, livre ii. chap. 85. in Buchon's *Collection*, xxx. 290.)

But he was soon called away from the wars with the English, to support himself in his own possessions. In the beginning of 1431 Charles of Lorraine died; and René, in virtue of his wife's right, his father-in-law's will, and the cheerful acquiescence of the people, was received as duke of Lorraine. His title was immediately questioned by Anthony count of Vaudemont, a nephew of the late duke, on the ground that Lorraine was, as he alleged, a male fief, and could not pass to a daughter. Philippe duke of Burgundy, discovering an opportunity not only for furthering his political designs, but for gratifying his ancient grudge to the house of Anjou, supported Anthony's claim with all his power. The question was decided, for the present, by one short campaign, lasting for a part of the summer of 1431. It was closed by the battle of Bouligneville, in Burgundy, in regard to which there are related several incidents of a chivalrous cast. The monkish compiler of the Annals of Anjou copies from Monstrelet the story of an omen which preceded it. A stag appeared, pawing the ground between the two armies, and by its attitude portending defeat to the Duke of Bar. Another chronicler reports facts which made the duke's defeat probable as an effect of natural causes. René's best captain, the venerable Barbazan, observing the enemy to be strongly drawn up, advised that they should not be attacked. René and his young nobles laughed at the old man's caution, and charged him with poltroonery. "He who is afraid of the leaves," said they, "does not go into the wood." "Thanks be to God," answered the aged knight, "I have lived seventy-five years without reproach; and this day it shall be seen whether I have spoken from cowardice." (Bourdigné, *Histoire Aggrevative d'Anjou*, fol. cxi.; Monstrelet, *Chroniques*, livre ii.

chap. 108. in Buchon's *Collection*, xxxi. 11.; Le Fèvre de Saint Remy, *Mémoires*, chap. 171. in Buchon's *Collection*, xxxiii. 421.) He then drew up the troops, and led the attack. It was speedily repulsed; and the rash young men who had insulted him were the first to flee. The old knight himself was killed, in making a last desperate effort to retrieve the fortune of the day. Duke René, after having exhibited much personal courage, was obliged to surrender. The Duke of Burgundy claimed René as his prisoner, refused to give him up to the Count of Vaudemont, and carried him to his town of Dijon. In the castle of Dijon is a tower still called the "Tour du Bar," in which the unfortunate captive, now only in his twenty-third year, was rigorously imprisoned. His captivity was the indirect cause of several events important to France at large. His wife Isabelle, repairing to the court of Charles VII. to implore assistance, carried in her train the beautiful Agnes Sorel, who, becoming the king's mistress, was able to inspire him with a more manly temper than he had displayed in the earlier part of his reign. The Duke of Burgundy, again, having now in his hands the chief of his enemies of Anjou, listened to the entreaties for peace which were addressed to him by his friends and subjects; and, without formally abandoning his relations with England, he subscribed a truce with Charles VII. But the luckless Duke of Lorraine was overlooked in the pressure of greater matters; and he remained a prisoner for the greater part of a year. He himself felt bitterly the neglect of his kinsfolk, then so powerful, and testified his sense of their unkindness in a manner whimsically accordant with that fantastical Provençal taste which he had imbibed from his early studies. He amused himself by adorning the glass of his prison windows with gilded figures in the shape of wafers: the wafer (*oublie*) being symbolical of the forgetfulness (*oubli*) in which he was left by his friends.

At length, however, they found time to remember him. In April, 1432, he was released, leaving as hostages his two infant sons, John and Louis; giving to the Duke of Burgundy a temporary possession of several castles; procuring the signatures of a large number of nobles to letters of guarantee, and engaging, on the security of these pledges, to return to his dungeon in twelve months, if Philippe should demand his surrender. (Calmet, *Histoire de Lorraine*, ii. 777. livre xxviii.; Barante, *Histoire de Bourgogne*, vi. 175.)

The question as to the succession to the duchy of Lorraine was referred to the Emperor Sigismund, as superior lord of the fief; and in 1434 he pronounced a sentence which gave the duchy provisionally to René. René took the oath of allegiance to the emperor; and, being gladly received at Nancy, assumed the government of Lorraine. Anthony of

Vaudemont, however, complained to the Duke of Burgundy, who announced to René that his parole must be redeemed. In the beginning of May, 1435, the young duke, without a word of remonstrance, returned to his prison at Dijon. He had hardly entered its gates, when he learned that, by the death of his brother Louis III. without offspring, he had become Duke of Anjou and Count of Maine. A few months later, when he had been removed to a castle near Salins, there was brought to him an offer of the crown of Naples, and of all the other inheritance of Queen Joanna II., who had just died, substituting him for his brother as her heir. Alfonso of Aragon and Sicily, the competitor with Louis for the crown of Naples, did not lose a moment in asserting his claim against the captive René; and the Duchess Isabelle, who was sent by her husband into Southern Italy towards the end of the year 1435, found Alfonso to have already invaded the kingdom.

At length, in November, 1436, René was released, after having endured a second captivity of a year and a half. Before being dismissed, he engaged to pay a heavy ransom in money; he yielded to Burgundy several places in his duchy of Bar, and promised the succession of Lorraine, at his death, to Yolande, his eldest daughter, who had been married to Ferry, the son of his rival the Count of Vaudemont. About the same time, René's eldest son, John, created Duke of Calabria, was betrothed to Marie of Bourbon, the Duke of Burgundy's niece.

René, on his release, entrusting Lorraine to the government of two bishops of the province, took into his own hands, for the first time, the administration of Anjou, and likewise ruled Provence in person. The county of Maine, still left to Yolande his mother, as her dowry, was given by him in 1440 to his younger brother Charles, who thus became the founder of a separate line of counts, not destined to possess Maine for more than two generations. In the payment of his ransom René was assisted, not only by Charles VII., and by the higher vassals of his own states, but also by the forbearance of the Duke of Burgundy, whose enmity seemed to have cooled down completely. In April, 1438, René, henceforth known as King René, departed for Naples; and in May he entered the capital of the kingdom. During four years from that time he maintained, against his rival Alfonso, a contest which closed in the same manner as the preceding contests of the Angevin princes for the attainment of the same object. The task of gaining it, always too difficult for the strength of the third house of Anjou, was in this instance infinitely too difficult for the military and administrative talents of the individual. In the summer of 1442, first besieged in the city of Naples, and then forced to take refuge in its

castles, René quitted Italy, and returned to the court of his brother-in-law, the king of France.

During his absence from home his states had been suffering great misery. The more powerful vassals of Bar and Lorraine had taken upon themselves the task of keeping alive the half-reconciled feud with the Count of Vaudemont. A series of mutual ravages had continued for four years. "Thus," says the annalist who describes the feud, "was carried on the war between the parties, that is, between those two lords and the knights who were their vassals, to the prejudice and destruction of the helpless common people." (Monstrelet, *Chroniques*, livre ii. chap. 251. in Buchon's *Collection*, xxxii. 104.) The wretchedness which René's absence had thus allowed to spring up, could not be extirpated but by a stronger hand than his.

He had not long returned to France when events occurred which re-united the history of the house of Anjou with that of the royal family of England. The intrigues of Suffolk issued in the proposal for cementing the interests of England with those of France, by marrying Henry VI. of England to René's second daughter, Marguerite, then fifteen years old. The marriage took place at Nancy, in the spring of 1445; and Queen Marguerite's dowry consisted in a cession by her father of that chimerical claim on the kingdom of Majorca, which he had inherited from his grandfather Louis I. of Anjou.

For some years after this alliance René's name seldom appears in the chronicles. During that time, however, he was not without influence on King Charles VII., whose chosen counsellor, however, was René's brother, Charles count of Maine. In 1453, Isabelle of Lorraine died; upon which her husband ceded that duchy to John duke of Calabria, who was now his only surviving son. This young prince was about twenty-nine years of age when he thus succeeded to his maternal inheritance. His energy and talents, both for war and for government, although insufficient to retrieve the declining prosperity of his house, yet shed brilliancy over the remaining years of his father's life which followed the cession of Lorraine.

But no part of the fame was gained by René himself. On his wife's death he retired into Provence, where, after celebrating his domestic affliction in the fantastic fashion which he delighted in all things to follow, he sought consolation in a second marriage, celebrated in the autumn of 1454. René was then forty-six years of age. His second wife (by whom he had no children) was Jeanne, daughter of Guy count of Laval. René's favourite pursuits were now allowed to engross him wholly. He made verses: he painted miniatures on glass and in missals. These were the most dignified among his diversified occupations: and both of his poetry

and his painting specimens are still extant. Two allegorical poems of his, which have been printed, are unanimously pronounced to display decidedly a want of real poetical genius. His talent for painting was perhaps less deficient. (Fiorillo, *Geschichte der Malheriey*, iii. 96.) But he had many other avocations. He planned and cultivated gardens, introducing into the south of France for the first time several rare flowers, among which (it is said) was the rose to which Provence gives its name. Birds and beasts likewise found a place in the sympathies of the royal mind. His majesty was especially curious in peacocks: and on one occasion he enjoyed the satisfaction of sharing with his brother-in-law of France a menagerie of wild animals never before seen in that country, which were sent him by the King of Portugal. (*Histoire Aggregative*, fol. clxviii. clxxii.; Calmet, *Histoire de Lorraine*, ii. 854-5. livre 28.) It is more pleasing to add, that these amusements,—some of them so frivolous, all of them so unworthy of one to whom destiny had assigned a place calling upon him for vigorous action,—were not sufficient to make René forget his subjects. His kindness of heart and frankness of manners, the mildness of his rule, and the charities which (when mismanagement left him anything to give) he bestowed upon the poor, gained for him the title of “The good King René.” The memory of his gentle and peaceful reign was cherished for many generations by the inhabitants of Southern France. The worst act of his which is recorded, namely, his slaying alive a Jew who had spoken evil of the Holy Virgin, did not seem to his affectionate Provençals to be at all derogatory from his character of mildness. For, after the sentence had been pronounced, and while it was feared lest the king’s compassion might tempt him to stop its execution, a band of gentlemen in masks paraded the streets of Aix, prepared, if necessity should arise, to act as executioners of the blasphemers. (*Histoire Aggregative*, fol. clxxi.; *Histoire de Lorraine*, ii. 903. livre 28.)

Twice, indeed, René roused himself from his indolence, to assert the claims of his house upon their Italian crown. But upon each of the occasions he soon thought it wisest to leave the assertion of his rights in the hands of his brave and energetic son. His first incitement to exertion arose in the autumn of 1453. He was then visited by envoys from the Florentines, and from Francisco Sforza, duke of Milan. Both of these powers wished to use him for their own advantage: they were at war with Alfonso, and desired to create a diversion. René weakly yielded to the call, and collected some thousands of those adventurers whom the expulsion of the English from France had left without employment. At the head of these he attacked, with some success, the

territories of Alfonso’s allies, the Venetians. Quarrels, however, arose between these savage mercenaries and the soldiers of Milan; and in three months René returned to Provence, married his second wife, and resumed his life of imaginative idling.

Duke John, who had accompanied his father into Italy, did not quit that country with him. The Florentine rulers had discernment enough to discover that this young man was of a different spirit from the good King René. They made an agreement with him, by which he engaged to remain in Italy for three years, in command of the army belonging to the republic of Florence, the republic furnishing and maintaining a fixed number of troops, and paying to Duke John an annual subsidy. In the meantime, however, no war took place, Florence being able to make up temporarily its quarrel with Alfonso. Duke John accordingly found leisure to return to Lorraine, where, in 1456, he exhibited, near Nancy, a splendid passage of arms. In 1458 he returned to Italy in another character. Pietro Fregoso, the doge of Genoa, harassed by dangers from within and from without, sought for safety by offering to Charles VII. of France the “Signoria” or lordship of the city. The offer was accepted; and Genoa being threatened with a blockade by the Aragonese fleet, the Duke of Calabria was sent, as Charles’s lieutenant, to undertake its defence. But while he was preparing to receive the enemy, the aspect of affairs was suddenly changed by the death of the brave and accomplished Alfonso. He had bequeathed his kingdom of Naples to his natural son Ferdinand, a cruel and perfidious man, well known and generally disliked in the Neapolitan provinces. The barons, in the first instance, offered the crown to the King of Navarre, who wisely refused it. The Duke of Calabria listened more willingly to proposals made to him in favour of his father. The offer was accepted, and the investiture of the kingdom of Naples, which Pope Pius II. gave to Ferdinand of Aragon, was met by a formal protest taken in the name of King René. Sailing from Genoa in the end of autumn 1459, with a small fleet half-Genuese, half-Provençal, the Duke of Calabria disembarked at Gaëta, to enter upon his second Italian expedition. On his journey farther southward, he was joined by many of the principal nobles; and before the end of winter he was master of the Abruzzi of Puglia, and of a part of Calabria. But the two parties were not long left to fight their battles for themselves. Giacomo Piccinino, a celebrated condottiere, brought seven thousand fighting men to the standard of Duke John; the pope and the Duke of Milan (now at variance with the French) gave to Ferdinand assistance still more considerable. Ferdinand, however, received from his allies not only troops, but plentiful

supplies of money; while the adventurers who joined the other army, instead of bringing wealth, came avowedly in search of it. This difference, always fatal to the house of Anjou, speedily decided the question against them. Duke John had brought no treasure with him; his father, in the meantime at least, sent him none; and there is no appearance of his having received any aid from his uncle-in-law the King of France. Accordingly he was obliged to live at free quarters; and even the inhabitants of those provinces that had at first been devoted to his cause, became tired of the exactions he was compelled to make. Intrigue likewise was busy among the Neapolitan nobles of the Angevin party. One of them, the Prince of Taranto, who was uncle to Ferdinand's wife, was solicited (it is said) by his niece in person, visiting the enemy's camp in the disguise of a friar. Treason, desertion, and open hostility, soon completed the ruin of Duke John. Before the close of the campaign of 1460, the only ground possessed by him in the Neapolitan provinces, was that which was covered by his camp in the Principato Citra; and an assault which was made upon that camp, was expected to end in the annihilation of his small and dispirited army. He repulsed the enemy, however, with distinguished courage, and then withdrew the remnant of his troops into winter quarters in Puglia.

While he awaited the chances of the next campaign, the fate of his adventure in Italy was decided by extraneous causes. Charles VII., interested in the fate of Henry VI. of England and his queen Marguerite of Anjou, but willing that his support of them should be given at the expense of others, demanded from Genoa a fleet of galleys to be used in the service of the house of Lancaster. The Genoese, closely connected with England in trade, refused to embroil themselves in the English quarrel. The French governor of their city in vain endeavoured to enforce his authority; and in March, 1461, the French were obliged to take refuge in one of the forts, leaving the city to the contests of its native factions. The Genoese repulsed with great slaughter an attack made on them by a new force despatched from Provence by the King of France and René, and headed (according to some historians) by the latter in person. The Duke of Calabria thus found his communication with France to be left completely at the mercy of the hostile Genoese fleet.

A second event followed, the consequences of which were infinitely more momentous. Charles VII. died in the summer of 1461; and the house of Anjou thus lost that support which it had derived from the personal affection of the king for some of its members. Serious danger threatened them from the character of Charles's son and successor, Louis XI. Upon his kinsmen of Anjou,

indeed, that crafty king had his eye steadily fixed from the very commencement of his reign. He might feel a desire to revenge some personal injuries; for he had long been at variance with his father King Charles, and the Count of Maine had been active in fomenting the quarrel. But, above all, the princes of Anjou were among those rivals of the crown whom it was necessary to bring completely into subjection. The time for action, however, was not yet come; and in the meanwhile the new king behaved with great deference, not only to his mother Marie of Anjou, but to his two uncles. He conferred the county of Beaufort upon René; to the Count of Maine he gave a pardon for his intrigues, and a confirmation in his governorship of Languedoc. His conduct to the Duke of Calabria was different, and is not easy to be accounted for. The duke, availing himself of the cessation of hostilities in the Neapolitan provinces, appears to have returned into France before the death of Charles VII., first visiting Provence, and afterwards his duchy of Lorraine. He was present at the coronation of Louis XI., and made overtures of friendship to the king, which, it is said, were contemptuously rejected. (*Histoire de Lorraine*, ii. 863. livre 28.) The high-spirited duke, disgusted by the haughtiness of his old associate, entered heartily into those intrigues which began immediately on the commencement of the new reign, though they did not break out into open war till some years later.

In the meantime, however, Duke John resumed his Italian wars; and in regard to these, King Louis exhibited some of the earliest instances of that treacherous policy which soon made his name proverbial throughout Europe. He sent an embassy to Rome the year after his accession, ostensibly for the purpose of detaching Pius II. from his alliance with Ferdinand of Aragon. The pope and the Duke of Milan, however, although allies and personal friends of Louis, treated his mediation with seeming neglect. They continued to use their utmost exertions for driving the French out of Italy. It is even said that there were found on the person of an intercepted messenger letters of encouragement addressed to Ferdinand by Louis himself. A trifling aid which the Duke of Calabria was able to carry with him from Provence on his journey southward was quite inadequate to the pressing emergency. In the autumn of 1463, deserted by all his Neapolitan partisans one after another, he fled with a handful of men to the isle of Ischia, where he remained till next summer, when his father sent a galley to bring him home. King Louis XI. bore the disasters of his cousin with the same equanimity which he had displayed the year before, when Marguerite of Anjou was driven from England on the coronation of Edward IV.

There followed in France the short civil war, usually known as the "War of the Public Good." In the course of it King René remained steadily attached to the royal cause; but his son was an active member of the league against the king. He was one of the chiefs in that army of the princes which in the autumn of 1465 invested and had almost taken the city of Paris, thus exposing Louis's power to a danger which he himself acknowledged to have been one of the most imminent it ever experienced. (Philippe de Comines, livre i. chap. 6. 8. in *Petitot's Collection des Mémoires relatifs à l'Histoire de France*, xi. 382. 392.; Jean du Clercq, *Mémoires*, chaps. 40. 41. in Buchon's *Collection des Chroniques Nationales Françaises*, xl. 31—34.) But the consummate dexterity which enabled the king to extricate himself so speedily from those early embarrassments was displayed with particular success in the case of the Duke of Calabria. Louis made the most flattering advances to the duke; he promised him subsidies and troops for a new invasion of Naples; he even went so far in his pretences as to contract his daughter Anne to the duke's son Nicholas. Duke John was speedily won over; and, by a humiliating yet not unnatural change, he became intriguing and even treacherous upon beginning to act in concert with his plotting and treacherous cousin. He not only exerted himself actively in bringing about the treaties of Conflans and Saint Maur-des-Fosses, by which the king and the princes made up their quarrel at the expense of the people: he likewise signalled his zeal for the royal cause by that which is the most equivocal act attributed to him, being an attempt to betray Prince Charles into the hands of his brother. (Sismondi, *Histoire des Français*, xiv. 217.; Calmet, *Histoire de Lorraine*, ii. 867.) But the sacrifice of principle was made in vain. The ruin of the house of Anjou was irrevocably determined upon. The War of the Public Good had added new reasons of personal offence to those reasons of state policy, which would have been by themselves strong enough to dictate the sentence of destruction. Offence had been given by the Duke of Calabria's cooperation with the league of the princes; offence yet deeper had been given by the cowardice or treachery of the Count of Maine at the battle of Mont Lheroy.

But from the fate of witnessing the fall of the princely house, the worthy scions of the stock were to be saved. Duke John's career drew nigh to its premature close. Despairing of Italy, he found a new object of ambition in the crown of Aragon, which, in 1467, was offered to King René by the discontented Catalans. The weak vanity of the father, and the restless activity of the son, concurred in prompting the resolution

to accept this dangerous invitation. The Duke of Calabria marched into Catalonia with eight thousand French soldiers. In Spain he maintained the contest with decreasing success till the end of the year 1470, when he died at Barcelona, either of a fever or of poison. His age was about forty-six.

Duke John is supposed (although the point is oddly involved in uncertainty) to have left as his heir a son of his own name, who survived him but died immediately after. Within a very short period we find the dukedom of Lorraine, and the whole inheritance of Duke John, to have been vested in the person of his son Nicholas, formerly Count du Pont, who, having been born in 1448, was twenty-two years old at the time of his accession. The young duke inherited no small portion of his father's energy and high spirit. His fate, like that of his father, was that of falling a victim to the cold-blooded schemes of others. Before his father's death, having been left (under guardianship) as governor of Lorraine, he had begun to display much aptitude for the military art; and continual feuds with neighbours, particularly with Toulangeon, marshal of Burgundy, had given him opportunities of acquiring some military experience. In 1472 he came to Paris, presented himself to the king, and demanded assistance for an invasion of Aragon. Louis refused the request, and spoke of the late duke with contumely and scorn. Nicholas, enraged at the insult offered to his father's memory, made his escape from Paris, and threw himself into the party of Charles the Bold, duke of Burgundy. Duke Charles tempted Nicholas by holding out hopes of marrying to him his daughter Marie. She was indeed at that very time all but promised, both to Maximilian of Austria and to the Duke of Guienne; but in the intrigue which Charles had thus clumsily copied from the tactics of his enemy King Louis, the Duke of Lorraine was certainly the party with whom the deceit had been carried farthest. In the very year of Nicholas's flight from Paris, he and Marie of Burgundy were allowed to exchange written promises of marriage, which are still to be found in the histories of the dukedom. (Barante, *Histoire des Ducs de Bourgogne*, livre 4. x. 67—70.; Calmet, *Histoire de Lorraine*, ii. 891.) The only act worth notice which Nicholas had time to perform after his alliance with Charles the Bold, was an unsuccessful attempt to surprise the free city of Metz. In August, 1473, he died at Nancy, suddenly, unattended, and in circumstances every way suspicious. The people of the city believed his servants to have poisoned him; and it was openly asserted throughout France that they had been hired to do so by King Louis.

With Nicholas the male descendants of

King René were extinct; and the duchy of Lorraine (with that of Bar) fell to René's eldest daughter, Yolande countess of Vaude-mont, who immediately ceded her whole inheritance to her son René. The Duke of Burgundy, apparently hopeless of finding a tool in the new duke, seized his person by surprise, and gave him over to the Emperor Frederic III. Louis XI., instantly arresting a nephew of the emperor, who was a student at Paris, was able to compel the release of the prisoner. René of Lorraine was thus completely gained over to King Louis's views; and, as his first step in acquiescence, he gave up to the crown of France the duchy of Bar. There were thus detached from the house of Anjou all those rich possessions which King René had brought into it. In a very few years it was despoiled of all which he had inherited from his predecessors of the same family. The history of his old age, which yet remains to be told, presents nothing but a series of unresisted spoliation.

For these a pretence was soon furnished by the imprudence of King René himself. He entered secretly into an agreement with the Duke of Burgundy, for selling to him not only his French possessions of Anjou and Provence, but also his right to the crowns of Sicily, Jerusalem, and Aragon. Another part of the scheme provided for putting Louis XI. under the tutelage of four princes, two of whom were to be King René and the Duke of Burgundy. Louis seems to have learned every step of this plot as soon as it was taken. In August, 1474, he seized Angers, and appointed a governor over all the provinces belonging to the house of Anjou. Not a sword was drawn in resistance: hardly a word was spoken in remonstrance. King René, after the first shock of surprise was over, remarked philosophically, that his cousin and he had now a province the less to quarrel about. Provence, however, still remained to be contended for; and René, as if determined to give his watchful enemy every facility for destroying him, continued his negotiations with the Duke of Burgundy. But very soon Charles was prostrated by his defeat at Granson; and René had now no protector. Immediately on hearing of the battle, Louis sent orders to his parliament to proceed against King René, for having conspired with the enemies of the kingdom. René, sensible of his danger, offered the most ample submissions, and came to meet the king at Lyon. Philippe de Comines was present at the interview, and describes the cause of René as having been pleaded at once boldly and skillfully by one of his counsellors. (Comines, *Mémoires*, livre v. chap. 2. in *Petitot's Collection*, xii. 202.) With René was his nephew Charles, son of his brother Charles count of Maine, and now Count of Maine himself, since the death of

his father in 1473; and there were thus placed in Louis's hands the only two surviving members of the male line of Anjou. The king used with tolerable moderation the advantages thus given to him. He had originally intended to strip René of every thing, and to allow him a pension for life. But now, abandoning this design, he was content with securing to himself the possession of his cousin's dominions after the death of him and his nephew. In April, 1476, he obliged René and Charles to declare him the heir of each; and, to make assurance doubly sure, he at the same time compelled the unfortunate Queen of England to make over to him all her rights both by father and by mother. Having thus gained the ends which he had resolved on gaining, the king treated René with the greatest appearance of kindness. He went so far as to put him again in possession, not only of Angers (of which the king had just robbed him), but of Bar, on which René had no longer any good claim. Louis, however, considerate in his beneficence, took the precaution to garrison Angers, and to bribe René's counsellors.

From the date of those transactions the histories of the time do not again record the name of King René, until they step aside to mention his death. He died at Aix in Provence, on the 10th of July, 1480, aged seventy-two years. In October of the same year, Louis made Marguerite of Anjou renew her act of cession. King René's nephew, Charles of Maine, — who became by his death titular king of Sicily, — survived him only a year and a half. A confirmed valetudinarian, and governed absolutely by a paid spy of King Louis, he was easily induced to fulfil the engagements entered into at Lyon. He did so by making a will, in which he declared Louis XI. his universal heir. Having executed this instrument, he died at Aix in December, 1481. Of the house of Anjou, however, there still survived René, the young duke of Lorraine; and he, although he had no right to Anjou, a male fief, was the undoubted heir to the female fiefs of the house, namely, Bar, Provence, and the claim to the crown of Naples. His partisans had begun to rise in Provence, even before the death of the last Charles; but it cost King Louis no trouble to suppress the insurrection; and the states of Provence, on being summoned for the purpose, acknowledged Charles's testament to be valid. The whole of his dominions were already in the king's hands; and the independence of the third house of Anjou was at an end.

There has been published in France, within the last few years, an elaborate life of King René, by the Vicomte L. F. Villeneuve-Bargemont, "*Histoire de René d'Anjou*," &c., Paris, 1825, 3 vols. 8vo. Of King René's poetical works no more than two appear to have ever been printed: — 1.

"I'Abusé en Court," a dull moral allegory, of which an analysis is given by Goujet (*Bibliothèque Française*, ix. 366—372.), and a better one in a more recent work (*Bibliothèque Universelle des Romans*, for March, 1778, p. 182—201). There are enumerated at least four black-letter editions of the "Abusé en Court." Of these one only (that of Vienna, by Schenck, 1484), bears any date; but all seem to belong to the fifteenth century. Of one of them there is not known to exist more than one copy; and the others are hardly less rare. 2. "La Conquête qu'un Chevalier, surnommé Le Cœur d'Amours Epris, fit d'une Dame appelée Douce Mercy," 1503, black letter. This work is extremely rare. Brunet and his Brussels editors name it only from report. (Calmet, *Histoire Ecclésiastique et Civile de Lorraine*, fol. 1728, 4 tomes, tome ii., livres 27, 28.; Sismondi, *Histoire des Français*, tomes xiii., xiv.; Barante, *Histoire des Ducs de Bourgogne*; Bourdigné, *Histoire Aggégative d'Anjou*; Monstrelet, *Chroniques*, livre ii.; Philippe de Comines, *Mémoires*, livre i.; Le Fèvre de Saint-Remy, *Mémoires*; Anselme, &c., *Histoire Généalogique de la Maison Royale de France*; *L'Art de Vérifier les Dates*; Sismondi, *Histoire des Républiques Italiennes*, tome ix. chap. 68. 70. 74., tome x. chap. 76, 77, 78.; Summonte, *Dell' Historia della Città e Regno di Napoli*, tom. ii. lib. 4, 5.; Giannone, *Storia del Regno di Napoli*, lib. xxv. cap. 6, 7., lib. xxvi. cap. 2, 3., lib. xxvii. cap. 1.). W. S.

ANJU or ANJOU. [AZAD-UD-DAULAH.]

ANKARKRONA, THEODOR, was born at Carlskrona on the 15th of February, 1687, and sent, in 1693, by his father, Theodor Christoffers, to Amsterdam, where his brother, Jacob Christoffers, was at the head of a large mercantile establishment. Theodor, after receiving a good education at the Dutch universities, spent five years in trade, during which time some voyages that he made to France inspired him with a passion for the sea. He entered the service of the Dutch West India Company and set sail for America as supercargo, but the vessel in which he embarked was captured by four French privateers, after a combat of five hours, and carried into Dunkirk. As Sweden was at that time at peace with both France and Holland, Ankarkrona obtained leave to enter the French navy as a volunteer, and served under Forbin in many of his adventurous voyages. "England, however," says his Swedish biographer, "had long since earned the honour of being called the first and highest naval power. Thither, therefore, his fancy led him, and in 1708 he entered the English service as volunteer and extra midshipman in the fleet commanded by Lord Dursley (Lord Dursley, afterwards Earl of Berkeley) "in the channel and off the French coast" against his former leader Forbin. The

Chester man-of-war, fifty-four guns, on board which he served, brought in more than twenty prizes. Ankarkrona rose to the rank of lieutenant in the English navy; but on the breaking out of the war between Sweden and Denmark, in 1711, he returned to his native country. He took a share in many actions during this war, but his most conspicuous services were the conveyance of Stanislaus Leszczynski from Sweden to Stralsund, in 1712, and of Charles the Twelfth from Stralsund to Trelleberg, in December, 1715, on the king's return from Turkey. In 1717, after the conclusion of the war, he was ennobled, and then assumed the title of Ankarkrona. He rose through various dignities to that of admiral and member of the Admiralty Council in 1742, and "landshöftinge," or lord lieutenant of the district of Stockholm in 1748. During this time he distinguished himself by the active assistance he lent to Alströmer [ALSTRÖMER, J.] in the introduction of manufactures into Sweden. He died on the 3d of November, 1750, at the age of sixty-three.

His writings are — 1. "Relation om Konung Carl XII:s afresa ifrån Stralsund och ankomst till Sverige 1715" ("An Account of King Charles the XII.'s Voyage from Stralsund to Sweden," inserted in the "Svenska Mercurius" for 1760. 2. "Tal om Förbindelsen emellan Landtbruk, Manufacturer och Sjöfart," Stockholm, 1744, 8vo. ("A Speech on the Connection between Agriculture, Manufactures, and Navigation," delivered as President of the Swedish Academy of Sciences, of which he was an active member. (Carleson, *Aminnelse-Tal öfver T. Ankarkrona*, Stockholm, 1750, 8vo.; Rosenhane, *Anteckningar hörande till Vetenskaps Akademiens Historia*, p. 202, 450.; Aurivillius, *Catalogus Bibliothecæ Upsaliensis*, i. 33.) T. W.

ANKARSTRÖM, JOHAN JAKOB, the assassin of Gustavus III. of Sweden, was the son of a Swedish noble, and was born in the year 1759. He early entered the army as an ensign in the Royal Blue Guards, but quitted the service in a very few years. His motives for this step have been variously represented, and according to one account, which has obtained extensive currency, he was compelled to take it in consequence of being detected in a treasonable correspondence, which had for its object the giving up of Finland and the Isle of Gothland to the Russians. He is even said to have owed his life on this occasion to the clemency of Gustavus; but the whole story rests on no good foundation. After leaving the army, he visited various parts of Europe, and resided for a short time in England, where he was reduced to such poverty, that he left the country without discharging his bill at an hotel in London. On his return to Sweden, he became connected with a large body of disaffected nobles, who, disgusted with the

two regal revolutions of 1772 and 1789, and partaking of the Jacobinical opinions just then so triumphant in France, were ready to adopt any desperate measure to take vengeance on Gustavus for his past acts, and to prevent his threatened interference by arms in favour of Louis XVIII. His assassination was resolved on, and Ankarström was pitched upon to do the deed. Two others of the conspirators, Counts Ribbing and de Horn, it is said, drew lots with Ankarström for what they considered an honour.

After two or three ineffectual attempts, the assassination took place on the 16th of March, 1792, during a masked ball at the Opera House at Stockholm. The king had received an anonymous letter in the morning, cautioning him not to go to the ball, as his life would be attempted; but he was too courageous to allow himself to appear afraid, and he resolved to go. He had been only a short time in the room, when, notwithstanding his mask and domino, he was easily recognised, and a number of masks began to crowd around him. One of them (Count de Horn) tapped him on the shoulder, with the salutation, "Bon soir, beau masque," which was the signal agreed on among the conspirators, and Ankarström immediately fired a pistol, fully charged with powder, balls, and rusty nails, point blank at the king. Gustavus fell into the arms of his favourite, the Count d'Essen, and the conspirators raised a preconceived cry of "Fire!" in order to escape in the confusion. The doors, however, were quickly closed, and no one was permitted to depart until he had been recognised by the police, and had signed his name in a book. Ankarström was the last to quit the place, and he passed with so easy and confident an air as to avoid all suspicion. After it was cleared of visitors the room was searched, and a pair of pistols, one loaded, the other not, and a formidable dagger, were found on the floor, where they had been left by the assassin. They were soon recognised as belonging to Ankarström by the gunsmith and cutler of whom he had bought them, and his arrest immediately ensued. On his examination he displayed great firmness, at once avowing and glorying in his crime, but denying that he had any accomplices. The researches of the police, however, in a short time led to the apprehension of between twenty and thirty of the principal conspirators.

The king survived his wound twelve days. As his son was only thirteen years old, his brother, the Duke of Sudermania, became regent, and the dying Gustavus is said to have exacted a promise from him that only the actual murderer should suffer death. Ankarström, after a lengthened trial, was condemned, on the 29th of April, to suffer a death of torture. He was ordered to be exposed to the people on three successive days in the streets of Stockholm, with the pistols

and dagger suspended over his head, together with the inscription "Konungs Mördrar" ("Murderer of the King"); to be beaten on each day with rods; and on the fourth day to be beheaded, his right hand being first cut off; to be then quartered, and his head and quarters set on wheels, according to the Swedish custom, in the chief places of the capital. The other conspirators were sentenced to various punishments. Counts de Horn and Ribbing, and Colonel Lilienhorn, the writer of the anonymous letter, were condemned to suffer imprisonment for life. Another conspirator, Baron Bjelke, had committed suicide before he could be taken.

Ankarström suffered with undaunted courage; he bore the execrations of the people, which were liberally bestowed, with the utmost equanimity, and received the strokes of the rods, which after the first day tore away the bleeding flesh in strips, with unflinching fortitude. He continued to declare his satisfaction in having "rid his country of a tyrant" to the last. Though his crime was held in detestation by the common people, many of the nobles regarded it with admiration. The "memory of Ankarström" became a favourite toast in their private assemblies, and the spots where the quarters of the criminal were exposed became places of pilgrimage for his followers, among whom were often seen ladies of high rank. Owing to this, and the numerous treasonable poems and inscriptions continually stuck up on the posts which supported the wheels, the government removed the remains of Ankarström as soon as possible.

There are numberless versions in books of the period, and of later date, of the motives of Ankarström in committing this murder, embracing almost every imaginable variety; but none appear to rest upon much better authority than mere conjecture. It is hardly necessary to search further for the exciting cause than the revolutionary spirit of the period, especially when the assassination is viewed in connection with the events which speedily followed it in other countries. (*L'Art de Vérifier les Dates depuis l'Année 1770, jusqu'à nos Jours*, ed. Courcelles, i. 558, 559.; Clarke, *Travels in various Countries of Europe, Asia, and Africa*, part iv. Scandinavia, i. 159.; Rabbe, *Biographie des Contemporains*, i. 98.; Beaumont-Vassy, *Les Suédois depuis Charles XII.* ii. 22—48.)

J. W.

ANKER or ANCHER, FEDER KOFOD, was the son of Jürgen (George) Anker, and was born on the 14th of June, 1710, at Oester Larskier, in the island of Bornholm, where his father was minister: by his mother's side he was descended from the noble family of Kofod. He received his preparatory education in the royal academy of Soroe under the celebrated Sneedorf, and afterwards went to Copenhagen, where he first studied theology,

and from 1736, law. In 1741 he was appointed professor of law in the university of Copenhagen, after having taken the degree of doctor of law; and he became subsequently counsellor of justice, attorney general of the maritime department, and counsellor of the high court of the admiralty as well as of the consistorium of the kingdom of Denmark. He died in 1788. Anker, who was highly distinguished as a lawyer and as a public functionary, is generally considered the first who introduced the scientific study of the law into the kingdom of Denmark. He is the author of numerous works and treatises on the Danish, the Norwegian, and the Roman law; he also wrote on ethics. He wrote in Latin, in Danish, and sometimes also in German. His principal works are — 1. "Dansk Lov Historie," Copenhagen, 1769—1776, 3 vols. 4to., a critical exposition of the Danish laws from King Harald Blaatand down to Christian V., which is considered the best work on the history of the Danish and also of the Norwegian law. 2. "Een Jüdske Lovbog paa Gammel Dansk" ("A Jewish Lawbook in Old Danish"), Copenhagen, 1783, 4to. This is the best edition of the old laws of Jütland: the text is accompanied with critical and historical notes and explanations, and with a Latin translation from the editor. 3. "Farrago Legum antiquarum Danie Municipialium," Copenhagen, 1776, 4to. 4. "Dansk Lehns-Ret" ("The Feudal Laws of Denmark"), Copenhagen, 1778, 8vo. This work was translated into German by J. H. Bärens (Copenhagen, 1788, 8vo.), who, in his preface, gives a detailed account of the author's life.

Anker's family enjoyed great esteem and popularity in his native island of Bornholm. The Swedes having acquired it by the peace of Roeskild (26th of February, 1658,) Jens Kofod (Koefoed) a Danish nobleman, and Povel or Paul Anker, minister of Rods, formed the plan of delivering Bornholm from the Swedish yoke. Povel Anker was the father of Jürgen, and the grandfather of Peder Kofod Anker. The uproar broke out on the 8th of December, 1658; the inhabitants, excited by Anker, who put himself at the head of a large body of them, surprised the Swedish garrison and made them prisoners, and in a few days the island was delivered. The happy result of this hazardous enterprise was chiefly due to the great ascendancy of Anker over the peasants, among whom he was universally revered. The king of Denmark, Frederick III., was so much delighted at the news, that he wrote a letter to the islanders assuring them that he accepted the sovereignty of Bornholm as a present made from its inhabitants to the crown of Denmark. This letter is contained in Holberg, cited below. More than one hundred years later the people of Bornholm, exasperated by a heavy salt-tax, rebelled

against their authorities. The king resolved to quell the troubles by force, and two men of war, with sufficient forces on board, were ready to leave Copenhagen for that purpose. But Peder Kofod Anker persuaded the king to allow him to go to Bornholm, pledging his word that he would pacify the island by the sole authority of his name. No sooner had he landed on his native island than the people flocked together to salute the grandson of their deliverer from the Swedes; and Anker having addressed them in his own name and in that of his grandfather, they laid aside their arms, and in four days the whole population returned to their duty. On his return to Copenhagen, Anker persuaded the king to abstain from all severity, and to abolish the salt-tax, which was done. (Holberg, *Dannemarks Riges Historie*, iii. 348, &c.; Adelung's *Supplement to Jöcher's Allgemeines Gelehrten-Lexicon*; Ersch und Gruber, *Allgemeine Encyclopädie der Künste und Wissenschaften*.)

W. P.

ANKWITZ. [ANCWITZ.]

ANLY, JEAN D', a native of Montmédy, lived about the middle of the sixteenth century. A work of his is or was preserved in MS. in the monastery of Orval in the duchy of Luxemburg. The "Biographie Universelle," our only authority (for we have searched the "Bibliothèque" of Le Long, and other sources of information in vain) gives the title as follows, "Recueil et Abrégé de plusieurs Histoires, contenant les Faits et Gestes des Princes d'Ardenne, &c.; ensemble une Table Généalogique de la Postérité de Clodion le Chevelu, &c."

J. C. M.

ANNA, BALDASSA'RE D', a Venetian painter of the beginning of the seventeenth century, but by birth a Fleming. He was the scholar of Leonardo Corona, and after his death, finished some of the works which he left incomplete. He painted several good works for various churches in Venice in the style of Corona, whom, however, he surpassed in mellowness of colour and in chiaroscuro, but he was inferior to him in design.

There was an ALESSANDRO D' ANNA, who lived at Naples towards the end of the eighteenth century, who made himself known by some paintings of eruptions of Vesuvius and Ætna, several of which have been engraved and printed in colours by J. B. Chapuy and others. (Zanetti, *Della Pittura Veneziana*, &c.; Lanzi, *Storia Pittorica*, &c.; Nagler, *Neues Allgemeines Künstler Lexicon*.)

R. N. W.

ANNA COMNE'NA (Ἄννα Κομνηνή), the eldest daughter of the Emperor Alexis I. Comnenus, and the Empress Irene, was born at Constantinople in 1083. Gifted with great beauty and extraordinary talents, she received an education which was rather fit for a scholar than for a princess, who was exposed to the chance of becoming the first ornament of the harem of a Turkish prince

in Asia Minor. She was instructed in every branch of knowledge, and according to her own words, she was well acquainted with Plato and Aristotle. At an early age she was betrothed to Constantine Ducas, who died before the marriage. She was afterwards demanded in marriage by Melek Shah, the son and successor of Alp-Arslán, sultan of the Turks-Seljuks; but the emperor eluded the proposition and married her to Nicephorus Bryennius, a noble Greek, who by his birth, talents, learning, and character, was worthy of such an accomplished princess. For a long period her palace was the rendezvous of the most eminent Greek scholars, poets, artists, and statesmen, and as her youth coincided with the arrival of the first Crusaders at Constantinople, she was surrounded by many distinguished barons who accompanied Godfrey of Bouillon. She was admired by all, and was early accustomed to the most unbounded respect and flattery of eminent men. She was present at the death of her father in 1118, and she and her mother Irene tried to persuade the dying emperor to nominate her husband, Nicephorus Bryennius, his successor, in prejudice to his son John. But Alexis declined, and John succeeded his father to the great disappointment of Anna. She persuaded Bryennius to form a conspiracy against John, and she put herself at the head of it; but the pusillanimity, or perhaps the remorse, of her husband, who refused to act at the moment when he was to be proclaimed emperor, rendered the plan abortive. Anna and Bryennius were both punished with exile and their estates were confiscated. They retired to Oenoe, now Unieh, in the province of Trebizond on the Black Sea, and led an obscure life for many years. It appears, however, that they recovered the favour of the emperor, for in 1137 Bryennius commanded the Greek troops in the expedition against Antioch. Exhausted by fatigues and the climate he returned to Constantinople in the same year and died soon afterwards. Anna was deeply afflicted by the death of her husband, with whom she was united by the ties of mutual love and esteem. She blamed him severely when he refused to carry into effect the conspiracy against the emperor, saying that at a moment when she showed the energy of a man, he had acted with the timidity of a woman; but this reproach was rather the result of female vexation than of real contempt. On the other hand, the great praise which she bestowed upon him after his death, induces us almost to believe that she was eager to persuade the world that such an extraordinary woman as she wished to be considered, had chosen for her husband a man who was the first of his sex. After the death of Bryennius, Anna retired from the world, and occupied herself with the arts and literature. She

died in 1148. During the latter years of her life, and at the beginning of the reign of Manuel Comnenus, who succeeded John in 1143, she composed that memorable work to which she gave the name of "Alexias."

The "Alexias" (*Ἀλεξίας*) is a biography of the Emperor Alexis I. This was a difficult task for his daughter, who in the preface to this work says — "If I praise Alexis, the world will say that I have preferred the glory of my family to the truth; and whenever I shall be obliged to blame him, I shall incur the reproach of impiety." But if she deserves reproach, it is certainly not for want of filial piety, the picture which she makes of her father being little less than a brilliant picture of his virtues. She has not forgotten herself, and she commemorates her own merits wherever she can conveniently, and she is apparently pleased with displaying her erudition. She is unjust towards the Crusaders, describing the Greeks as the most virtuous of all people, and the Latins as vicious barbarians. The Norman Bohemond is the only Latin whom she praises, and it may be true, as it is said, that he loved her, and that she was far from disliking him. Her style is artificial, and she always sacrifices facts of importance to details which are adapted to herself, her father, or her own character. In short, it is the work of a learned princess. But notwithstanding these defects, it is one of the most important and interesting works of that time, and the chief source for the life of Alexis I.

The "Alexias" is divided into fifteen books. The first nine contain the exploits of Alexis against the Turks and the Normans in Epirus; the tenth relates the arrival of the Crusaders at Constantinople; the following three treat of the progress of the Crusaders in Asia, and the emperor's relations with them, especially with Bohemond; in the fourteenth she describes the successful wars of Alexis against the Turks after they had been weakened by the Crusaders; and the fifteenth book contains the glorious end of his reign and his death. Thus the work has a striking resemblance to an historical drama divided into five acts, each of which contains an important period of the hero's life. The first edition was that of Hoeschelius, entitled "*Alexiados Libri VIII.*," Augsburg, 1610, 4to. The text, however, is only an abridgment, and very corrupt, especially the eighth book. This edition was dedicated to the celebrated Marcus Welser and to John James Rembold, patricians of Augsburg; it contains only the Greek text, and the books are not divided into chapters. The editor of the Paris edition (1651, fol.) which is complete, is Petrus Possinus, who also translated the work into Latin: this very incorrect version fills up twice as much space as the Greek text. Du Cange has written valuable notes to the "Alexias," which are contained in the Paris

edition of Cinnamus (1670, fol.), p. 223—428. The best edition is "Annæ Comnenæ Alexiadis Libri XV. ed. L. Schopenius," 2 vols.; 1st vol. Bonn, 1839. The text is revised and divided into chapters. The editor has enriched this edition with a careful Latin translation; and he has added the notes of Du Cange as well as some trifling notes of Hoeschelus. Cousin (le président), the French translator of the greater part of the Byzantine historians, has also published a translation of the "Alexias," which, however, has rather more resemblance to the Latin version of Petrus Possinus than to the Greek text. A German translation is contained in the first volume of "Historische Memoiren," edited by Schiller. (The chief source of information is the *Alexias* of Anna Comnena; Martinus Hankius, *De Byzantinorum Rerum Scriptioribus Græcia*, p. 507—516.; Fabricius, *Bibliotheca Græca*, vii. 726, &c.) W. P.

ANNA of HUNGARY, the princess by whose marriage with an Austrian prince the kingdoms of Hungary and Bohemia became united with the dukedom of Austria, was the daughter of Ladislaus II., king of Hungary and Bohemia, and was born on the 23d of July, 1503. She was married in 1521 to Ferdinand of Austria, the brother of Charles V., and who afterwards, in 1558, succeeded Charles as emperor of Germany. The destruction of Lajos, or Louis II., son and successor to Ladislaus, in the fatal battle of Mohacs, on the 28th of August, 1526, transferred his two kingdoms to the husband of his sister; but the claims of Ferdinand were resisted in Hungary by Zapolya, with whom he finally came to an agreement to share the kingdom. Anna died at Prague in childbirth in her forty-fifth year, on the 27th of January, 1547. She was the mother of three sons and eleven daughters. Her principal virtue seems to have been humility. In her funeral sermon by Nausea it is recorded, that she was accustomed to dress in old and patched apparel, rather like a servant than a queen. (Herrgott, *Monumenta Domus Austriacæ*, tom. iii. pars ii. 254—259.) T. W.

ANNA JOANNOVNA, empress of Russia, was the second daughter of Joann or Ivan, the elder brother of Peter the Great, and was born at Moscow on the 9th of February, 1694 (28th January, o. s.) She was brought up by her mother the Tzaritza Praskova Theodorovna till her sixteenth year, when Peter the Great wishing to establish a connection with the Prussian court gave her in marriage to Frederick William, duke of Courland, nephew of the King of Prussia. The marriage, which took place at St. Petersburg on the 12th of November, 1710, was followed by the death of the bridegroom on the 15th of January, 1711. Ferdinand, the uncle and guardian of Frederick William, en-

deavoured to make good his succession to the vacant dukedom, but was prevented by the troops of Peter the Great, who took possession of Mittau and established the widowed duchess as regent. In 1726 the states of Courland elected Maurice of Saxony, better known in England as Marshal Saxe, the illegitimate son of Augustus II., king of Saxony and Poland, to succeed in case of the death of Ferdinand, who still retained the title though not the power of duke, and this election was supported by Anna, who endeavoured unsuccessfully to gain the consent of the courts of Russia and Poland. At length finding that Maurice of Saxony was not disposed to be so faithful to her as she had believed, she relinquished his cause and continued Duchess of Courland till the unexpected series of events which in 1730 summoned her to ascend the throne of Russia. In her last will, the Empress Catherine, (widow of Peter the Great,) who died in 1727, named for her successor Peter II., the son of Alexis, Peter's son, and in case of his death without issue, Anna Petrovna [ANNA PETROVNA.]

By the death of Peter II. in 1730, just as he was on the point of marrying a princess of the Dolgoruky family, the male branch of the house of Romanov became extinct. The female members then remaining were, Ekaterina or Catherine Joannovna, duchess of Mecklenburg, eldest daughter of Joann, the elder brother of Peter the Great; Anna Joannovna, duchess of Courland, and Praskovia Joannovna, the two sisters of Catherine; and Elisabetha or Elizabeth Petrovna, the daughter of Peter the Great, whose sister Anna was dead but had left a son Charles Peter Ulric. The council of state, which consisted of eight members, namely, four princes of the Dolgoruky family, the favourites of Peter II., two Golitzuins, Ostermann, and Golovkin, assembled to deliberate on the best method of filling the vacant throne. Demetrius Golitzuin and Vasily Lukich Dolgoruky had conceived the bold idea of changing the form of government and subjecting the resolutions of the monarch to the approbation of the council of state. They persuaded the whole of their colleagues to agree to this plan with the exception of the chancellor Ostermann, a German by birth, who absented himself on the plea of illness. Many candidates were named for the throne. Prince Ivan Dolgoruky, partly on the ground of a will said to have been made by Peter, proposed his sister Catherine, who had been betrothed to the late emperor, and would soon have been empress. Eudocia, the repudiated wife of Peter the Great, was nominated by others. Finally, at the suggestion of Vasily Dolgoruky, it was determined to offer the crown to the Duchess of Courland, in the expectation that she would be more docile to the council than her elder sister, whose here-

ditary right was so plainly superior. Vasily himself and two others were sent to Mittau with instructions to require the duchess to sign the articles agreed on as an indispensable preliminary to the proffer of the empire. The most important of these articles were that she should not make war or peace, impose any new tax, punish any of the nobility with death, alienate any of the lands belonging to the crown, or choose either a husband or successor without the consent of the council.

On their arrival at Mittau the deputies met with a most favourable reception from the duchess, who made no difficulty in signing the articles. They naturally attributed this readiness to her joy at her sudden elevation; but there was a deeper reason. Yaguzhinski, a lieutenant-general at Moscow, who had become aware of the designs of the council, had sent a secret messenger before the deputies to Mittau to apprise the duchess of their intended demands, to entreat her to comply with them for the present, and to assure her that on her arrival at Moscow as empress she would soon be able to arrange matters according to her pleasure. The new empress assented even to a demand of the deputies that she should not take to Russia with her the grandson of a groom named Biren, who occupied in her court the post of her acknowledged favourite. In spite of this promise however he appeared at Moscow a few days after her arrival there on the 20th of February, and the impunity with which he did so convinced the empress of the weakness of the council of state, who did not venture to notice so open a breach of her engagements. By the assistance and advice of Ostermann and Yaguzhinski she excited the discontent of the lesser nobility at the new arrangements, by which it was insinuated that a powerful oligarchy would secure to itself all the valuable appointments in the gift of the crown. On the 8th of March six hundred gentlemen, with the Princes Trubetzkoy, Kantemir and others at their head, waited on the empress, obtained an audience, and entreated her to order the council of state and senate to be assembled. The empress commanded the attendance of both those bodies, and at the same time directed the avenues of the palace to be taken possession of by guards with loaded pieces, who were to suffer none of those who entered to leave the palace without permission. When all were assembled, Count Matveyev as the spokesman of the six hundred petitioners addressed the empress, and informed her they regretted that she had by the conduct of the council of state been surprised into making the concessions which she had signed. He added that Russia having for so many ages been governed by absolute princes and not by a council, all the nobility and the whole nation entreated her

to take into her own hands the government, and rule as uncontrolled as her ancestors had done. The empress affected surprise and exclaimed, "How! was it not in accordance with the will of the whole nation that I signed the document presented to me at Mittau?" The six hundred answered, "No." She turned to Prince Vasily Dolgoruky, and asked how he came to deceive her so shamefully; she then sent for the document which she had signed, and with her own hands tore it to pieces in presence of the whole assembly. She declared at the same time that she should henceforth claim the same prerogatives as her ancestors, from whom she derived her crown by right of inheritance and not from the election of the council of state as they had pretended, and that whoever opposed her sovereignty should be punished as guilty of high treason.

The government of the empress for the first three years of her reign was mild and popular. The council of state, most of the members of which anticipated death as the consequence of their failure, was abolished, three of the four Dolgoruky were banished to distant parts of the empire, and these were the only punishments inflicted for the attempt at revolution. The administration was entrusted to five departments of the senate, controlled after the second year of Anne by a cabinet, which had nearly the same powers as the former council of state. The army underwent a complete reformation under Marshal Münnich; the emoluments of Russian officers were equalised with those of foreigners, which had hitherto been double those of natives; and the obligation of serving in it was lightened. The gentry were allowed a greater freedom in the sale and disposal of their estates, arrears of taxes were remitted to the merchants, and the poll-tax was considerably diminished for the serfs. The empress established peace with Denmark by relinquishing the interests of the Prince of Holstein, the widower of Anna Petrovna, and with Persia, by giving up to Nadir Shah, then reigning, the provinces which Peter the Great had conquered, but from which the Russian nation then derived more disadvantage than benefit. After this prosperous period of three years everything altered for the worse, not through any change in the Empress's character, or any reverse of fortune, but through the influence of Biren, who, from passing his time in indolence and luxury, took it into his head to manage the affairs of state, and was allowed by the weakness of his mistress to gratify his cruelty, ambition, and avarice to their full extent. On the death of Augustus II., king of Poland and elector of Saxony, in 1733, the empress declared against the election of his son as King of Poland, and in favour of the elevation of a native Pole to that dignity; but on the promise of the new elector to second her views in Courland, where she had

the project of inducing the states to raise Biren to the dukedom, she at once espoused his cause. In consequence of the indignation of the Poles at her conduct, they unanimously elected Stanislas Leszczynski, the old enemy of Russia, who had once before been placed on the throne by Charles XII., and who was now the father-in-law of the King of France, Louis XV. The Russians, under the command of Marshal Münnich, entered Poland; Stanislas was besieged in Danzig, from which he hardly escaped with his life; and the Elector of Saxony, Augustus III., was seated on the throne. The Russian arms were equally successful in a war against the Turks and Tartars begun in 1736, and conducted by Marshal Münnich, who conquered Moldavia, and took Azov and Ochakov or Oczakow. The ill success of the arms of Austria, however, the ally of Russia, obliged the empress, who found the whole power of Turkey on the point of being directed against her, to relinquish her conquests, though she descended to a humbler tone than was necessary when, at the suggestion of Biren, she sent full powers to the Marquis of Villeneuve, the French ambassador to the Porte, to settle a peace with Turkey, which was accordingly concluded at Belgrade, much to the disadvantage of Russia, in 1739.

It was in the interior arrangements of the empire, however, that the influence of Biren was most pernicious. His tyranny was carried to a height which diffused universal terror throughout the empire. To gratify his revenge, which still brooded over the project of the Dolgorukys to exclude him from following the empress to Moscow, that unfortunate family was recalled from banishment to perish on the scaffold. They were accused of forging a will of Peter II. in favour of Catherine Dolgoruky; some were beheaded: Vasily Lukich and Ivan were broken on the wheel. Even after this, one of the cabinet ministers, of the name of Boluinsky, ventured, in 1740, at a council in which Biren took the part of the Poles, to throw out a sarcasm, that as he was not a vassal of Poland, he did not think himself obliged to defend the cause of the enemies of Russia. Biren felt the sarcasm was directed against himself as holding, from Poland the fief of Courland, the dukedom of which his mistress had procured for him. He trumped up a set of charges against Boluinsky, one of which was that he had dared to present a Russian translation of Macchiavelli's "Prince" to the empress, and the minister was condemned to death. The empress long refused to confirm his death warrant, and burst into tears when it was repeatedly brought for her signature. Biren at last demanded it with a threat, in case of refusal, to leave Russia for ever, and Boluinsky perished. It is easy to suppose that after this Biren met with little

opposition in the cabinet. While he loaded his coffers with treasure, the revenues of the state were insufficient to support the expenditure, and the taxes were collected by the most violent means. Soldiers were directed, in place of receiving pay, to live at free quarters. "Whole villages," says Ustrialov, "were laid waste, many were burned, the inhabitants were sent to Siberia." Twenty thousand persons were driven into this species of exile by Biren. But during his time of power exile was almost to be considered a slight punishment: "many," says Ustrialov, "were knouted, many had their tongues cut out, many perished beneath the axe of the executioner, and not a few were broken on the wheel." The number of persons who lost their lives through Biren's tyranny is computed at eleven thousand. The conscience of the empress was touched by the death of Boluinsky, whom she knew so well and knew to be innocent, and it is supposed by many that remorse on that account brought her to the grave. She died at St. Petersburg on the 29th of October, 1740, in the forty-seventh year of her age, and left the crown to Joann Antonovich, the grandson of her elder sister, Catherine, from whom, according to her own doctrine of hereditary right, she had usurped it. As guardian of the prince, and regent during his minority, she nominated Biren [BIREN].

The Empress Anna has the character of having been a humane and judicious princess, but her criminal affection for her worthless favourite made her reign as great a curse to her subjects as if she had been the most remorseless tyrant. The last seven years of her reign are spoken of with horror by Russian historians, who are not disposed to exaggerate the faults of the great. During her reign several public improvements were introduced. The senate was divided into departments, the army was much improved, the cadet establishment at St. Petersburg for the education of the higher classes was founded, schools for singing and music were established in Malorussia. In 1739 the Middle and Lesser Hordes of Kirghiz Tartars submitted themselves to Russia. The empress received embassies from Persia and China. She patronised navigation, and during her reign some of the Kurile islands were explored and surveyed by Russians. (Article by Kraevsky in *Entsiklopedichesky Lexikon*, ii. 320—323; Ustrialov, *Russkaya Istoriya*, iii. 208—251; Levesque, *Histoire de Russie*, v. 220—238.) T. W.

ANNA MARIA, of BRUNSWICK, was the daughter of Eric L, duke of Brunswick-Lüneburg. In 1550 she married Albrecht of Brandenburg, duke of Prussia, and she died on the 20th of March, 1568, on the same day with her husband, whose second wife she was. She was the mother of two children, Elizabeth and Albrecht Frederic, who suc-

ceeded his father. For the instruction of her son, she wrote in German a work entitled "Fürsten-Spiegel" (the "Mirror of Princes"), which she divided into one hundred chapters, each of which contains the exposition of one of the principal duties of princes. The MS. of this interesting little work is in the royal library at Königsberg. It has lately been published by Dr. Nicolovius, professor of law in the university of Bonn. (Hendreich, *Pandectæ Brandenburgicæ*, p. 198.; Hartknoch, *Altes und Neues Preussen*, p. 334.; Jöcher, *Allgemeines Gelehrten-Lexicon; Preussische National Encyclopædie*.) W. P.

ANNA PETROVNA, the eldest daughter of Peter the Great, by his second wife Catherine, was born on the 27th of February, (o. s.) 1708. She was married on the 28th of May, 1725, a few months after the death of her father, to Charles Frederick, duke of Holstein-Gottorp, a singularly unfortunate prince, who having lost the succession to the crown of Sweden (to which he had claims as nephew of Charles XII.) by the election of Charles's sister Ulrica as queen by the states, was also deprived of his hereditary dominions by the king of Denmark, and compelled to seek the protection of the Russian czar. Peter, before the marriage, compelled the king of Denmark to restore about half of his son-in-law's dominions, and would probably if he had lived have enforced the restitution of the remainder. During the two years' reign of the Empress Catherine the duke remained at St. Petersburg, and was a member of the supreme council, and a dangerous rival of Prince Menshikov. The empress, before her death, nominated Peter the son of Alexis [ALEXIS PETROVICH] as her successor, and Anna Petrovna as his guardian, with the succession in case the young emperor died without issue. The new czar however was for a time so entirely under the control of Menshikov, who in every way opposed and humiliated the Duke of Holstein, that the duke and duchess thought it best to leave the Russian dominions, and in July 1727 removed to Kiel, where, on the 10th of February (o. s.) in the next year Anna Petrovna gave birth to a son, Peter Ulric, who was destined to receive the offer of both the Swedish and the Russian thrones, and to perish the victim of his greatness. [PETER III. OF RUSSIA.] Three months afterwards, on the 4th of May, Anna Petrovna died. In 1735 the widower instituted in her honour the order of Saint Anne, which has since been adopted in Russia, and is now the fourth order of knighthood in that empire. Anna Petrovna much resembled her father, whose favourite daughter she was, and was conspicuous for beauty and accomplishments. (Article by Ustrialov in *Entsiklopedichesky Lexikon*, ii. 319, &c.) T. W.

ANNABELLA DRUMMOND (Queen of Scotland). [ROBERT III. OF SCOTLAND.]

AN-NA'BIGHAH is the surname generally given to Zeyyād Ibn 'Amru Ibn Mu'awiyah Adh-dhobyāni, a celebrated Arabian poet, who lived before Mohammed. The word *nabighah*, and with the article *an-nabighah*, means a poet who is not born with talent for poetry, and who has not cultivated that art, but has become a great poet at a very advanced period of his life; and Zeyyād was so called because he showed no talents whatever for poetry until he was very advanced in years. The patronymic Adh-dhobyāni denotes that he was descended from Dhobyān, the father of a tribe of the stock of Kays-'Aylān. Zeyyād is supposed to have lived about the time of An-no'mān, son of Al-mundhir (Mondhar), son of 'Amru-l-kays, surnamed Abū Kābūs, last king of Hīrah of the Arabian dynasty, and consequently about the time of Khosrū-Parviz, twenty-third king of Persia, of the Sassānian dynasty, in whose time the Mohammedan prophet was born. Having written a poem which contained some satirical couplets, he fled into Syria, to the court of one of the kings of Ghassān, by whom he was kindly received and hospitably entertained. Here An-nabighah resided until, through the intercession of another poet who was his intimate friend, he obtained a complete pardon from Al-mundhir, who, soon restored him to his ancient favour. The year of An-nabighah's death is not certain. A *kassidah* by this poet, written in praise of a girl called Horayrah, has been published with a French translation and notes by the late Baron Silvestre de Sacy in his "Chrestomathie Arabe," vol. ii. p. 404. There are several other Arabian poets known by the surname of An-nabighah, such as Kays Ibn 'Abdillāh Al-ja'dī, 'Abdullāh Ibnū-l-mokhārek, and others. (Pococke, *Specimen Hist. Arabum*, p. 72—74.; Eichhorn, *Mon. ante Histor. Arabum*, p. 195.; Reiske, *Ann. Hist. in Abul-fedam*, i. 63.) P. de G.

AN-NADHDHA'M (Abū Is'hāk Ibrāhīm Ibn Beshar), a Mohammedan doctor, founder of the sect of the Naddhdhāmians, was a native of Basrah. He was at first a Motazelite, but having studied Greek, and read the works of the ancient philosophers, he set up a new sect of his own, and had, while he lived, numerous disciples. Imagining that he could not sufficiently remove God from being the author of evil, without divesting him of his power in respect thereto, he taught that no power was to be ascribed to God concerning evil and rebellious actions. Some of his disciples, however, were of opinion that God could do evil, but did not on account of its turpitude. Like the rest of the Motazelites, An-naddhdhām maintained that the korān was created, and that there was nothing miraculous in it, either respecting the style or the composition, excepting only the prophetic relations of things past and predic-

tions of things to come; and that if God had left men to their natural liberty, the Arabians could have composed a book not only equal, but superior to the korán, in point of eloquence, method, and purity of style. An-nadhdhám means "the threader of pearls," and Abú Is'hák was so called because he sold necklaces and bracelets made of beads and small shells. (Abú-l-fedá, *Ann. Musl.*, vol. i.; Pococke, *Specimen Hist. Arab.* ed. nova, p. 200.; Sale's *Korán*, Preliminary Discourse.)

P. de G.

AN-NADHR IBN SHOMAYL, Ibn Kharrashah Ibn Yezíd Ibn Kálthúm Ibn 'Antarah Ibn Zohayr, a native of Basrah, was a celebrated Arabic grammarian and a pupil of Al-khalíl. He settled at Merw-ar-rúd, where he died in A. H. 203 or 204 (A. D. 217-18). He wrote a large grammatical and lexicographical work, entitled "Kitábu-s-sifah (the "Book of Descriptions"). Abú 'Obayd Al-kasim Ibn Sallám made a new edition of this work under a different title. Early Arabic grammarians used to write monographs containing all the words and phrases referring to one object. They illustrated them by verses or proverbs of the Beduins, and pointed out the synonymous words, and the difference between words which are nearly synonymous. The work of An-nadhr is of this description. The first book of the Kitábu-s-sifah contains all the words and phrases that refer to man; the second book contains those which refer to dwellings, mountains, plains, and utensils; the third book is entirely devoted to the description of the camel; the fourth book contains words and phrases referring to rain, to the sun, moon, day and night, and the like; the fifth book contains words that refer to trees, vines, and the productions of the earth. An-nadhr wrote also similar monographs on the horse, on arms, and the like. He is also the author of "An Introduction to the Kitab al-'ain," and of a work on obsolete expressions which occur in the traditions called "Gharíbu-l-hadíth." (*Fihrist Al-kotob*, MS. of Paris; Soyúti, *Biographical Dict. of celebrated Grammarians*, MS. of Dr. Lee.) A. S.

AN-NADIM AL-MAUSILI' is the surname of Abú Is'hák Ibráhim Ibn Mahán, or Maymún At-temími, a celebrated musician of Al-mahdí billah, third khalif of the race of 'Abbás. Abú Is'hák was born at Kúfah in A. H. 125 (A. D. 742). His family was originally from Persia; but his father, Mahán, had migrated and settled at Kúfah. Having from his early youth evinced great talent for music, and being moreover gifted with a sweet and melodious voice, he cultivated that art, and became a very accomplished singer. In one of his visits to Baghdád, he contrived to sing in the presence of the khalif Al-mahdí, who was so pleased with the performance, that he ordered him a large sum of money out of his treasury, and retained him

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in his service. Músa Al-hádi, who succeeded Al-mahdí in the khalifate, and his son Hárún Ar-rashíd, continued to dispense their favours to Abú Is'hák. Hárún Ar-rashíd having once quarrelled with one of his wives, named Máridah, Ja'far the Barmekide, who was the vizir and favourite of Hárún, wishing to reconcile them, directed Abú Is'hák to sing some verses which should allude to their estrangement, and the musician acquitted himself so well of his commission, that the khalif entirely forgot his resentment. Máridah then inquired who it was that had brought about their reconciliation, and being informed of what had passed, rewarded Abú Is'hák with a present of ten thousand dirhems, to which Hárún added another of double that sum. Abú Is'hák passes as the inventor of several new musical modes. He had numerous disciples, among whom was the celebrated Abú Náfi' Ziryáb, who having afterwards quarrelled with him, went to Spain, where he became chief musician of 'Abdu-r-rahmán II., the fourth of the Bení Umeyyah [ZIRYÁB]. According to Abú-l-faraj Al-isbaháni, Abú Is'hák died at Baghdád in A. H. 188 (A. D. 804). Other writers postpone his death till 213 (A. D. 828). An-nadim Al-mausilí means "the social companion from Mosul," and Abú Is'hák was so called because, in his capacity of musician, he was admitted to the private parties of the khalifs. Although he was a native of Kúfah, he had resided long at Mosul, owing to which reason he was surnamed Al-mausilí. The life of Abú Is'hák is in the Biographical Dictionary of Ibn Khallikán, as well as in the "Kitábu-l-aghá-ni," or "Book of Songs," by 'Abú-l-faraj of Ispahán. (Al-makkari, *Moham. Dyn.* i. 410.; Abú-l-fedá, *Ann. Musl.* sub anno 213.)

P. de G.

AN-NADIM MOHAMMED IBN ISHAK, commonly called Abú-l-faraj Ibn Abi Ya'kúb, is the author of a work called "Fihrist Al-kotob," which is a valuable catalogue of books that were either written in Arabic or translated into that language, with short but very good and correct notices of their authors. Nothing is known of the life of An-nadim. He says himself repeatedly that he wrote in A. H. 377 (A. D. 987-8); in note on the title page of the copy of Leyden it is stated that he died in A. H. 385 (A. D. 995), and from the contents of the Fihrist it appears that he lived in the 'Irák.

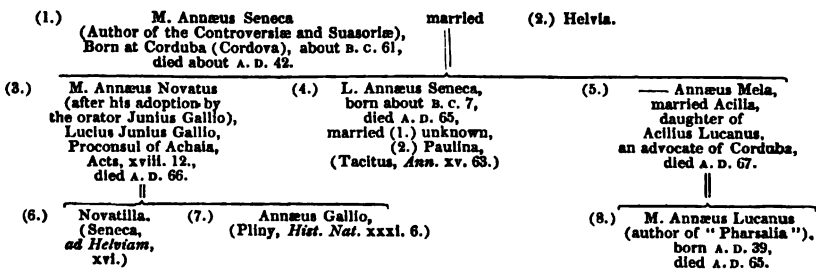
The titles of the books in the Fihrist are arranged according to their contents. After a short but very interesting notice of the alphabets of various nations, which includes the Latin and Himyaritic characters, he speaks of the Korán and the various works written on this book. Among other very curious details in this book he says, that in a collection of autographs there existed, not long before he wrote, a copy of the Korán, which was written by 'Alí, the son-in-law of the prophet, and

which bore the signature of several well-known contemporaries of 'Ali, who affirmed that he had written that copy. An-nadim proceeds to give an account of authors and works on Arabic grammar and philology. He then mentions all historical works, and he concludes the first volume with a short chapter on the poets. A very ancient and correct copy of this volume is in the royal library at Paris. The third volume, written by the same hand, which evidently belonged to the copy of Paris, is at Leyden, but the second volume of this copy is lost. A more modern, and as it appears from extracts in the "Journal Asiatique" a less correct, copy of almost the whole work is in the possession of Baron von Hammer-Purgstall, at Vienna. The second volume contains the works on theology, dialectic, and jurisprudence. The third volume begins with philosophy and the translations of philosophical works made from the Greek, Syriac, Persian, and other languages; then the author proceeds to medicine, mathematics, and astronomy. The last chapter of the Fihrist contains accounts of stories and apologies translated from the Persian and Sanscrit, such as the fables of Pilpay, and the "Arabian Nights' Entertainments," and the Arabic imitations of these books. This chapter has been published in a German translation by Baron von Hammer-Purgstall in the "Wiener Jahrbücher;" and an account of the Arabic translations of the works on medicine mentioned in the "Fihrist" has been given in a pamphlet, "De originibus Medicinæ Arabicæ sub Khalifatu," Leiden, 1840.

An-nadim adds to his work, in an appendix, an account of some of the religions of the

east. The chapter on the Sabæans has been made much use of by Hottinger in his "Historia Orientalis," and was subsequently translated by Von Hammer-Purgstall in the "Journal Asiatique." Considerable extracts from the rest of the Fihrist are found in Hottinger's "Promptuarium seu Bibl. Orientalis." The number of books mentioned in the Fihrist may be estimated at near ten thousand, and the number of authors at about two thousand. This gives us a very advantageous idea of the literary activity of the Arabs; for all these ten thousand books were written in less than two hundred years; and the Fihrist does not contain all that has been written. (Weijers, in the *Orientalia*; Baron Slane, in the *Journal Asiatique*; Jonsius, *De Script. Hist. Phil.*, Frankf. 1659. p. 318.) A. S.

ANNÆA GENS. The name Annæus occurs in the Capitoline Fasti for the first and only time under A. D. 62, in which year L. Annæus Seneca, the philosopher and the tutor of Nero, was consul. It is found in combination with various family names — "Cornutus" (Persius, *Satir.* v.); "Serenus" (Tacitus, *Annal.* xiii. 13. Prefect of police in Nero's reign. Pliny, *Hist. Natur.* xxii. 23. (47.). Seneca, *Epist.* 63, his kinsman, dedicated to him his treatise "De Tranquillitate Animi"); "Statius" (Tacitus, *Annal.* xv. 64.), Lucius Seneca's physician, and probably a freedman. But, as the following stemma will show, its celebrity is owing principally to its connection with the names of Seneca and Lucan. (Docti Senecæ ter numeranda domus, Martial, *Epigramm.* iv. 40.; *Prefatio in Controvers.* i.)



W. B. D.

ANNÆUS, LUCIUS. [CORNUTUS.]
ANNÆUS, LUCIUS. [FLORUS.]
ANNÆUS, MARCUS. [GALLIO.]
ANNÆUS, MARCUS. [LUCANUS.]
ANNÆUS. [MELA.]
ANNÆUS, MARCUS. [SENECA.]
ANNÆUS, LUCIUS. [SENECA.]
AN-NAHHA'S. [AHMED AN-NAHHA'S.]
AN-NAIZIRI. [ANTICIR.]

ANNAND, JOHN, a native of Aberdeen, who settled in Paris towards the end of the

sixteenth century, is mentioned by several bibliographical writers as the author of an abridgement of Aristotle's *Ethics*, and of a work "De Politia civili," but no trace of these books can be found in the catalogues of the great public libraries. (Dempster, *Hist. Eccles.*; Tanner, *Biblioth. Brit. Hib.*)

J. H. B.
ANNAND, WILLIAM, an ecclesiastic, was born, in 1633, at Ayr in Scotland, where his father, the descendant of an Aberdeen-

shire family, was parish clergyman. In the year 1638, the father, who adhered to the Episcopal church, was obliged to seek refuge in England. In 1651, the son became a scholar of University college, Oxford; and though the discipline he was there subject to was nominally presbyterian, he obtained instruction from some of the episcopal divines who still lurked in the neighbourhood. In August, 1656, being a bachelor of arts, he took orders in the Episcopal church, and in the same year he is found to have performed clerical services at Weston-on-the-Green in Oxfordshire. He afterwards obtained the vicarage of Leighton Buzzard in Bedfordshire. In 1662 he was appointed chaplain to the Earl of Middleton, the king's commissioner to the parliament of Scotland. In 1663 he was appointed clergyman of the Tolbooth church, one of the churches attached to the cathedral of St. Giles in Edinburgh, and in 1676 he was made dean of Edinburgh. In 1685 he received the degree of D.D. from St. Andrew's. He lived to see the re-establishment of the presbyterian religion and the downfall of the Episcopal church of Scotland, to which he was ardently attached; dying on the 16th of June, 1689, just at the time when the Duke of Gordon, who held out the castle of Edinburgh for James II., was compelled to surrender it to the convention parliament. Dr. Annand published several works on divinity, which are now very rare. The only one which has come under the notice of the present writer is called "Pater Noster, or The Lord's Prayer explained. The Sense thereof, and Duties therein, from Scripture, History, and Fathers, methodically cleared, and succinctly opened at Edinburgh," by W. A. London, 8vo., 1670. He gives us his reason for publishing his work, "viz., that I found no act of Parliament discharging me to scribe, and that my solitary life created some hours of melancholy, especially in long nights, the tediousness whereof I comfortably evited in blackning paper." The treatise is elaborate, but diversified by a quaint humour which was more characteristic of the presbyterian than of the episcopalian writers of the author's age. The titles of his other works will be found at length in the authorities referred to. (Wood, *Athena Oxon.* iv. 258, 259.; Kippis, *Biog. Brit.*)

J. H. B.

ANNAS. [ANÁNUS.]

AN-NA'SIR LIDI'N-LLAH MOHAMMED, fourth sultan of Africa and Spain, of the dynasty of the Al-mowahhedún, or Almohades, succeeded his father Ya' kúb Al-mansúr in Rabi' the first, A. H. 595 (Feb. A. D. 1199). Soon after his accession to the throne, An-násir was summoned to the district of Ghomárah, where a berber named 'Aludán was stirring up the native tribes to rebellion. Closely pursued by the sultan's

troops, 'Aludán caused his armed followers to disperse, and hid himself in the neighbouring mountains. An-násir had scarcely quelled this rebellion, when intelligence of the most alarming nature summoned him to the eastern frontier of his empire. Ever since the time of his father, Ya' kúb Al-mansúr, the third of the Almohades, a chief named Yahya Alma-yúrkí had maintained himself in open rebellion against the ruling dynasty. Yahya belonged to the tribe of Masúfah, one of those comprised under the generic name of Sanhájak, and he was, moreover, a member of the powerful family of Ghániyyah, so celebrated in the annals of Africa and Spain for their zeal and their courage in supporting the tottering throne of the Almoravides. His father, Is'hák Ibn Mohammed, had been king of the Balearic islands; and he himself, after de-throning his brother Mohammed, had reigned some time there: but finding those islands too narrow a field for his ambition, he fitted out a fleet, and having appointed a brother of his, named Talhah, to command during his absence, sailed for eastern Africa, where he had numerous partisans. Being joined at his landing by several tribes hostile to the Almohades, he took possession of Algiers, Bujéyah or Bugie, Kafsas, and other towns along the coast, and hastened to proclaim Al-mustadhi, the 'Abbáside, the khalif at Baghdád, to whom he despatched an embassy with presents. So long as Yahya's conquests were confined to a corner of the empire, he was left undisturbed; but when he presumed to raise the dreaded banner of the Bení 'Abbas in opposition to that of the Mahdí, his ruin was determined upon, as there was nothing which the Al-mohade sultans dreaded so much as the establishment in Africa of the spiritual rule of the successors of the prophet. In A. H. 598 (A. D. 1201-2) An-násir, after making immense preparations, entered the dominions of Yahya, and laid siege to Algiers, which surrendered to him by the treachery of its governor. Unable to keep the field against so formidable an adversary, Yahya fled into the interior of the province, where he hoped, by frequent incursions and by cutting off the enemy's supplies, to oblige him to give up his undertaking; but An-násir was determined to reduce his enemy to the last extremity. Having fitted out a fleet at Algiers, he sailed for the island of Mallorca, which he overran and conquered in Rabi' the first, A. H. 600 (Jan. A. D. 1204). After appointing a governor named 'Obeydullah Ibn Haulti-llah, An-násir returned to Algiers, and prepared to attack Yahya. Wherever he went, that rebel fled before him, and the towns and fortresses on his passage opened their gates to the victor. Mahdiyyah alone, where Al-háj, a lieutenant of Yahya, commanded, offered some resistance. Al-háj was a brave and experienced officer, devoted to the cause of

the Almoravides; and as the defences of Mahdiyyah were very strong and the city was well provided, he had no difficulty in holding out. Al-háj was, moreover, very expert in the management of artillery, which began then to be used in Africa. We are told that he had several ra'dát (thunderers), with which he caused great havoc in An-násir's camp. After a siege of several months, Al-háj, perceiving that he had no hopes of succour from Yahya, surrendered the place to An-násir, on condition that his life should be spared. That sultan not only kept his word, but gave Al-háj employment in his army.

Whilst these events were passing, An-násir's dominions across the sea were rapidly falling into the hands of Alfonso III. of Castile. Either the forces which the Almohades had in Spain were insufficient to cope with their Christian foes, or, what is more probable, the religious enthusiasm which once animated the followers of the prophet was fast dying away; the fact is that the Castilian king made annual inroads into Andalusia, spread devastation to the gates of Seville, where the Almohade governors then held their court, and seldom returned into his dominions without wresting from the enemy some important fortress. An-násir was no sooner disengaged than he resolved to recover his losses. His preparations are said to have been of the most formidable description. For three consecutive months the jihád, or holy war, was proclaimed throughout his extensive dominions; and emissaries were sent to the most remote provinces of his empire to invite the people to join in the war against the infidel. Whole tribes are said to have left their native deserts on this occasion to enlist under the banners of An-násir, and to have crossed the straits with their women, children, and camels. An-násir landed at Tarifa on Monday, the 25th of Dhí-l-ka'dah, A. H. 607 (May, A. D. 1211), and, after a short stay at Seville, marched to Estremadura, where he besieged the castle of Salvatierra. The place, however, was so gallantly defended by the knights of Calatrava, that it held out for several months, which gave Alfonso and his allies, the kings of Navarre and Aragon, time to prepare. At last the two hosts met near Tolosa, on a plain called by the Arabs "Al-a'káb," and by the Spaniards "Las Navas," where the combined Christian forces gained a most complete victory over the enemy. [ALFONSO VIII. OF CASTILE.] An-násir's behaviour during the battle was highly characteristic. While the negroes who composed his body guard and formed a triple phalanx round his tent fell by hundreds, An-násir, seated on his shield, was reading aloud the sūrah, or chapter of the korán, entitled "the victory." Seeing, however, his troops give way everywhere, he shut the sacred volume, and called for his

armour. It was too late; one of his courtiers soon appeared, leading by the hand a fleet mare. "Prince of the faithful," he said, "how long wilt thou remain here? Dost thou not perceive that the Moslems flee, and that the will of Allah must be done?" An-násir answered, "Thou art right, man! Allah alone is just and powerful; the devil is false and wicked!" and mounting the mare offered to him, he joined the fugitives. An-násir did not long survive his disaster. On his return to Africa, the lamentations of those who had lost their friends and relatives in the contest beset him on all sides; and so general was the discontent produced by the loss of so proud an armament, that he became afraid of assassination, and shutting himself up in his harem, abandoned himself to pleasure, left the cares of government to his son Yūsuf, or rather to his ministers, and died on the 10th of Sha'bán, A. H. 610 (Jan. A. D. 1215), not without suspicion of poison. (Ibn Sāhibi-s-sálat, *Hist. of the Almohades*, MS.; Ibn Khaldūn, *Hist. of the Berbers*, MS.; the *Karttás*, translated by Moura, p. 287.; Conde, *Hist. de la Dom.* p. 410-27.; Cardonne, *Hist. de l'Afrique et de l'Espagne*, ii. 318-330.; Mondejar, *Cronica de Don Alonso VIII.*) P. de G.

AN-NA'SIR LID'NI-LLAH. [YU'SUF ABU' YA'KU'B, second sultan of AFRICA, of the dynasty of the BENI MERYN.]

AN-NA'SIR LID'NI-LLAH (the defender of the religion of God), Abú-l-'abbás Ahmed, the thirty-fourth khalif of the race of 'Abbás, succeeded his father Al-mustadhí, in Shawwál A. H. 575 (March A. D. 1180). He is represented by the Arabian writers as one of the most just, pious, and enlightened princes of his dynasty; one whose only object was to promote the happiness and welfare of his subjects. Himself a learned man, he encouraged by every means in his power the cultivation of science in his dominions, and by seasonable rewards to the authors and poets of his court, by the foundation of colleges and schools in various parts of his extensive dominions, succeeded in restoring Arabian literature to its pristine splendour. His zeal for the advancement of religion was not less conspicuous; he is said to have exerted all his authority to correct abuses, and to have abolished many reprehensible practices which had been introduced under the reigns of his predecessors. He is moreover represented as the founder of several charitable establishments (dāru-dh-dhiyáfah), mosques, and khans or public inns for the shelter of poor travellers. For a period of about fifteen years, An-násir was enabled to cultivate the arts of peace; and with the exception of a short war with Toghrol, the Seljúkide sultan of the Persian Irák, his arms remained inactive. But in A. H. 590 (A. D. 1193), Muyyedu-d-dín Mohammed, surnamed Ibnu-l-kassáb (the butcher's boy),

upon whom An-nássir had just conferred the vacant dignity of vizir, prevailed upon his master to send an army against the people of Khúzistán, who had some time before shaken off the yoke of the khalif. Muyyed-din, having obtained the command of the forces, penetrated into the revolted province, defeated the rebels in several encounters, and brought them once more under the authority of the khalifs. Three years after this, in A. H. 593 (A. D. 1196), one of An-nássir's Turkish mamlúks, named Sanjar, left Baghdád at the head of considerable forces, and, having invaded the province of Laristán, reduced it in like manner to the sway of the 'Abbásides. Hitherto An-nássir's wars had all been attended with success; but he had soon to encounter a more formidable adversary. It appears that on the taking of Ghiznah by Khowarezm Sháh, in A. H. 611 (A. D. 1214-15) a letter had been found among the papers of Shehábu-d-dín Al-ghúri, the dethroned sultan, in which the khalif An-nássir instigated him to commence hostilities against Khowarezm Sháh. The latter had no sooner perused the letter than he swore vengeance against An-nássir. Accordingly, in A. H. 614 (A. D. 1217-18), having previously declared An-nássir unworthy of the khalifate, and pledged his allegiance to 'Aláu-d-dín At-termedhi, as khalif and imám [AT-TERMEDHI], he advanced towards Baghdád with an army of three hundred thousand men. To avert, if possible, the storm which threatened him, An-nássir dispatched a learned theologian of his court, named Shehábu-d-dín Ash-sheherdhúri, with instructions to make any reasonable concessions rather than expose his empire to foreign invasion. Shehábu-d-dín found Khowarezm Sháh encamped in the neighbourhood of Hamadán. After experiencing considerable difficulty and delay, he was at last admitted to the pavilion of the shah, who, without even returning his salutation, bade him state his business. Shehábu-d-dín then pronounced a speech in which he expatiated in praise of the Bení 'Abbás, describing them as the right successors of Mohammed, and the only princes who had a right to the khalifate. But without suffering him to proceed, Khowarezm Sháh interrupted him, saying, "Enough of that, thou prating old fool! That may well be thy opinion of the Bení 'Abbás; but it is neither mine nor that of my people. Tell your master that I shall soon visit him in his palace, and there we will perhaps settle our differences." Shehábu-d-dín returned to acquaint An-nássir with the failure of the negotiation intrusted to him; and the inhabitants of Baghdád made every preparation to defend themselves against the approaching enemy. Meanwhile Khowarezm Sháh was advancing towards the capital as rapidly as the number of his followers would permit him; but, on entering the passes of Hulwán, the sultan experienced

such intensity of cold, and heavy falls of snow, it being then the commencement of winter, that the whole of his cattle perished through the severity of the weather; and his army being rendered incapable of movement, he was compelled to withdraw into his own territories, in order to recruit and restore his shattered equipments. Khowarezm Sháh, however, had no leisure to renew the attempt. Having shortly after engaged in a war with Jenghiz-Khán, he was defeated in several battles [KHOWAREZM SHÁH], and deprived of all his dominions, being obliged to seek shelter in remote regions, where he died in Dhí-l-hajjah A. H. 617 (Feb. A. D. 1221). An-nássir died on the first of Shawwál A. H. 622 (Oct. 5, A. D. 1225), at the age of sixty-nine, and after an unusually long reign of six-and-forty years and two months. Notwithstanding his liberal expenditure, and the immense sums which he is said to have lavished in erecting public buildings, and endowing mosques, colleges, and schools, An-nássir still left upwards of six millions of dinárs in his treasury. It is true that, in order to replenish his empty coffers, he ordered that the effects of every foreign merchant, who died at Baghdád, should be seized for his use, not the slightest article being allowed to come to the heirs of the deceased, a measure which rather tarnished the reputation for justice and benevolence which he generally enjoyed. An-nássir was succeeded by his son Adh-dháher billah (Abú Nasr Mohammed) who occupied the khalifate only a few months, from the death of his father to the 13th of Rejeb, A. H. 623 (July 10, A. D. 1226). He is described as a just and benevolent prince. (Ibnu-l-athir, *Ibratu-l-awali*, MS.; Abú-l-fedá, *Ann. Musl.*, sub. annis 575. and 611.; D'Herbelot, *Bibl. Or. voc. Nassir*, Mohammed Kothbeddin, Alaedin, &c.; Price, *Chron. Retrospect. of Moham. History*, vol. ii. cap. v. p. 208.) P. de G.

AN-NA'SSIR LIDI'NI-LLAH, 'ABDU-R-RAHMA'N III., surnamed Abú-l-motref, eighth sultan and first khalif of Spain, of the dynasty of the Bení Umeyyah, succeeded his grandfather 'Abdullah in Rabi' I. A. H. 300 (Oct. A. D. 912). He was the son of Mohammed Al-maktúl, or "The Slain," the eldest son of that sultan, who was executed by his father's order in Shawwál, A. H. 282 (A. D. Nov. 895), on the plea that he meditated a revolt. 'Abdullah had several sons, who had frequently appeared at the head of his armies or commanded in the provinces; yet he preferred his grandson 'Abdu-r-rahmán, and appointed him as his successor, either because he wished to atone for his guilt, or because he deemed him better qualified than the rest to undertake the duties of the government. 'Abdullah was not mistaken. No sooner had 'Abdu-r-rahmán, who was then in his twenty-eighth year, ascended the throne than he gave evident proofs of

that firmness and talent which enabled him afterwards to raise the Mohammedan empire to the highest degree of prosperity which it is known to have attained. Under the weak administration of his grandfather, the different parties, into which the Moslems of the Peninsula were divided, assumed all their virulence. The Modharite armed himself against the Arab of Yemen, and both made war against the Muwallad or Mulad, as the mixed population, born of Christian fathers converted to Islām, were called. The Berbers, also, were divided into two hostile races, the Botar and the Beránis; and the provinces of Mohammedan Spain were converted into a vast field of battle, wherein people speaking the same language and professing the same religion were daily slaughtering one another. In the confusion arising from this state of things, a number of ambitious chieftains shook off the yoke of Cordova, and whoever could muster a few followers and had a castle to retire to in case of attack, refused his allegiance to the sultan, and levied contributions on all those who passed through his territory. The most formidable of these brigand chiefs was a man of Christian origin, named 'Omar Ibn Hafssún, the avowed chief of the Muwallad party. Often defeated, but never subdued, 'Omar had maintained himself during the whole of 'Abdullah's reign, and had even taken possession of Toledo. 'Abdu-r-rahmán having raised an army of forty thousand men, took the field in person, and encamped before that city. Unwilling to shut himself within the walls of a fortress, 'Omar left his son Ja'far in defence of Toledo, and withdrew to the mountains of Valencia, where he had numerous partisans; but being followed thither by the troops of that sultan, he was surprised, defeated, and obliged to hide himself among the mountains, where he died in A.H. 303 (A.D. 915). His son, Ja'far, held out for a length of time in Toledo; but hearing of his father's death, and having no hope of succour, he made his submission, and surrendered the city to Ahmed Ibn Ya'la, who commanded the besieging forces. Having reduced one by one all the rebels who resisted his authority, and by his conciliating policy effected a reconciliation between the Modharites and the Arabs of Yemen, 'Abdu-r-rahmán turned his arms against the Christians. In A.D. 893 the city of Zamora, on the Douro, had been taken by Alfonso III. of Leon, who had added considerably to its defences, and provided it with a strong garrison. An attempt made in A.H. 288 (A.D. 906) to recover it had proved unsuccessful, the general who commanded the expedition being slain, and his army dispersed. To this may be added, that about A.H. 325 (A.D. 937) Umeiyah Ibn Is'hák, governor of Santarem, hearing that a brother of his, named Ahmed, had been executed at Cordova, by the command of 'Abdu-r-rahmán,

went over to the Christians, and served in their armies. Being an officer of great experience and well acquainted with the country, where he lately held command, he was ordered to take up his quarters at Zamora, whence he often led the Christian bands into the rich districts south of the Douro, "causing," as an Arabian writer expresses himself, "the ravages of the storm." 'Abdu-r-rahmán was no sooner free from internal enemies than he prepared to wrest from the Christians their valuable prize. Having caused the jibád to be proclaimed from the pulpits of all the mosques in his dominions, he collected an army amounting to upwards of one hundred thousand men, and putting himself at its head, laid siege to Zamora. Meanwhile, Ramiro, who then occupied the throne of Asturias and Leon, was not inactive. Knowing all the importance of Zamora as a military post, he hastened thither with all his disposable forces. At the news of Ramiro's approach, 'Abdu-r-rahmán advanced to meet him, leaving his uncle, Al-modhaffer, with twenty thousand men to prosecute the siege. The two armies met at a place called Simancas, on the banks of the Pisuerga, fifteen miles west of Zamora, and the battle which ensued was one of the most contested and sanguinary battles in the annals of Mohammedan Spain. After fighting without interruption from sunrise to sunset, the two hosts separated without obtaining any decisive advantage. Both Christians and Moslems claimed the victory as their own. The former remained masters of the field, whilst the Moslems were suffered to leave it, unmolesied, and rejoin the camp before Zamora. This battle, about which so much obscurity prevails in the Christian chronicles, was fought on the 28th of Shawwál, A.H. three days after the eclipse of the sun, which enables us to fix it at July 19, A.D. 939. Some days after, on the first or second day of August, 'Abdu-r-rahmán gave orders for a general assault on Zamora. This city, we are told, was defended by seven stone walls or inclosures, flanked by strong towers. In their first ardour the Moslems passed the first two inclosures; but whilst they were in the third they were simultaneously attacked in front and behind by the inhabitants and the garrison, and obliged to relinquish the undertaking, after leaving the place strewn with their dead. This second battle, which was called *wak'at al-handik*, or the "battle of the moat," became ever after memorable for the loss which the Moslems sustained.

A year after this, 'Abdu-r-rahmán concluded a peace with Ramiro, and turned his arms against the 'Obeydites of Africa, who had not only established their rule in that country, but assumed the title of khalif. 'Abdu-r-rahmán began by taking that title to himself, and, having sent an army to Africa under the command of one of his best gene-

als, he made an alliance with the Bení Idris, and conquered a great portion of Western Africa. Peace was at last re-established, and 'Abdu-r-rahmán was thereby enabled to carry into effect those plans of national improvement which he had so long meditated. The foundation of the palace and city of Az-zahrá, about three miles from Cordova, attested his taste and luxury. The roof of this palace is said to have been supported by upwards of four thousand pillars of variegated marbles, brought from Carthage, Sfax, and other places in Africa; the floors and walls were of the same costly material, and the chief apartments were ornamented with basons of porphyry brought from Greece. In one of the apartments a fountain of quicksilver constantly played, reflecting a thousand times the rays of the sun. The audience room, called Kasru-l-kholafá (the hall of the Khalifs), was decorated with the utmost magnificence. The ceiling and the walls were of transparent marble of various colours, incrustated with gold. Even the tiles of the roof of this magnificent hall were made of pure gold. In the centre stood a splendid bason of gilt bronze, a present to An-nássir from Leo, the emperor of Constantinople, who, knowing that khalif's taste for decoration, is said to have sent him from time to time sculptures and carvings wherewith to ornament his palaces. We are told that the sides of Leo's bason, as it was called, exhibited most exquisite carvings representing human figures, and that An-nássir ornamented it also with figures of lions, antelopes, tigers, crocodiles, &c., of solid gold, wrought in Cordova: this fact, and many similar ones that might be adduced, go far to prove that the Spanish Moslems were not so averse as their brethren of the east to human figures. Indeed we are told that An-nássir caused a statue of his favourite mistress, Az-zahrá, to be cast in gold, and placed on the gate of the city, which he named after her. Within the palace was a mosque which, though of smaller dimensions than that of Cordova, was nevertheless as richly decorated. The houses destined for the vizirs and high functionaries at court, as well as for the reception of twelve thousand Slavonians who composed the khalif's body-guard, were built on a scale of equal magnificence. This city of palaces was destroyed and set on fire by the Berbers, during the civil wars between Suleymán and Al-muhdi, and, strange to say, although it is too minutely described by the Arabian writers to leave us any doubt as to its size and magnificence, not a stone has been left standing to mark out the site. Of the justice of this great king, a remarkable instance may be given in the fate of his eldest son, 'Abdullah. Several years before his death, An-nássir caused his second son, Al-hakem, who afterwards reigned under the title of Al-mustanser billah, to be recognised

as wáli-l-ahd, or successor to the empire. The choice gave umbrage to 'Abdullah — others call him 'Obeydullah — who, being secretly instigated by an ambitious man, named Mohammed Ibn 'Abdi-l-barr Al-kassiniani, entered at length into a conspiracy to murder his brother Al-hakem, and to dethrone the khalif. The secret, however, was betrayed by one of the conspirators; Mohammed Ibn 'Abdi-l-barr was arrested and committed to a dungeon, where, knowing the fate that awaited him, he put an end to his life on the very night of his imprisonment. 'Abdullah was also arrested, and his guilt being proved, he was condemned to death and executed, notwithstanding the entreaties of his intended victim Al-hakem.

An-nássir was fond of letters, which he encouraged in his dominions. Having assumed the titles of khalif and imám, which had heretofore been the prerogative of the Bení 'Abbás, as lineal descendants from the prophet, it seems as if An-nássir wished also to eclipse the glory which Al-mahdí, Al-mámún and other princes of that race had gained as patrons of the sciences and arts. Not only did he reward with munificence all those authors and poets who dedicated to him the fruit of their labours, and commission learned men of his court to compose for him works on given subjects; but he sent young men to Cairo, Baghdád, Damascus, and other cities, to study under the best professors of the day. His constant communication with Leo and Romanus, emperors of Constantinople, who about that time courted his friendship, and solicited his assistance against the Bení 'Abbás, afforded him the means of procuring the works of the Greek philosophers and having them translated into Arabic. In A. H. 337 (A. D. 948-9), at the request of An-nássir, Romanus sent him a valuable present of Greek and Latin books, among which was an ancient copy of Dioscorides's work on materia medica, which is described as being beautifully written and embellished with splendid illuminations, as well as a copy of Orosius's "History of the World." Ibn Joljol, from whom these facts are borrowed, informs us that An-nássir was particularly desirous of acquiring the two above-mentioned works: the former, because the Arabic version of Dioscorides made by Estephan, which was used by scholars in Spain, had been pronounced by competent judges to be very defective and not to be trusted; and the latter, because it was said to contain ample and valuable information on the history of the Romans, Goths, Franks, and other European nations. The work of Orosius was forthwith translated into Arabic by a Christian then residing in Cordova; but although every inquiry was made after a man who should know Greek, none was found, and Dioscorides remained for a long time untranslated in An-nássir's library. At last in

A. H. 340 (A. D. 951-2), the khalif sent an embassy to Romanus, requesting him to procure for him a man well versed in Greek literature, and who could converse in Arabic, that he might become a teacher in Cordova. Romanus granted An-nássir's request, and sent him a monk named Nicolaus, who, immediately upon his arrival in Cordova, began to deliver lectures to a very crowded audience of botanists and physicians anxious to read Dioscorides in the original Greek. Ibn Joljol, himself a physician, has preserved the names of most of the pupils who learned under Nicolaus, and who afterwards assisted him in making a new translation of Dioscorides into Arabic. He says that a Jew named Hasday Ibn Bashrútt, probably the Hasdai ben Isaac Sprot mentioned by Castro (*Bibl. Española*, tom. i. p. 29. 239.), who was An-nássir's chief physician, was the most intelligent of his disciples. The reign of An-nássir may be called without dispute the most brilliant period in the history of the Spanish Moslems. If he made no great conquests from his Christian neighbours, he suffered nothing to be taken from him; and his empire was greatly strengthened by the acquisition of considerable territories in Africa. Under his enlightened rule commerce flourished and riches were accumulated in an unexampled degree; the revenue of Mohammedan Spain is said to have amounted to six million pounds sterling, a very large sum, if we consider the slight taxation to which all Mohammedans are subjected by law. A powerful navy was formed and maintained in full activity, and a regular army of forty thousand men was stationed on the frontiers to guard against any sudden invasion of the enemy. Many splendid works, such as bridges, canals, aqueducts, and mosques, were undertaken and completed in the principal towns of Mohammedan Spain; mines were worked in various parts of the Peninsula; in short, the people were every where allowed to enjoy the blessings of peace. After a prosperous reign of about fifty years, An-nássir died of a paralytic stroke on the second day of Rama-dhán A. H. 350 (Oct. A. D. 961), at the age of seventy-three. He left several sons, and was succeeded by Al-hakem. It is related that after the death of An-nássir, a paper in his own handwriting was found, in which that great king noted down all the days which he had passed in perfect happiness since his accession to the throne. Upon being counted, they were found to amount only to fourteen. "Wonder, oh man!" says a Mohammedan philosopher, "and observe the small portion of real happiness which this world can afford, even in the most enviable position! The khalif An-nássir, whose prosperity and success in mundane affairs, and whose widely-spread empire became proverbial, had only fourteen days of undisturbed enjoyment

during a reign of fifty years, seven months, and three days!"

No history of An-nássir's reign seems to have been written; but Ahmed Ibn 'Abdi-r-rabbihi Abú 'Amru, a celebrated poet of his court, composed a long *muwashshah* to his praise, in which the wars, embassies, and the principal events of his reign are minutely described. This poem, which is among the best productions of the age, is inserted in the seventeenth book of Ibn 'Abdi-r-rabbihi's historical cyclopædia, entitled "Al-'ikd" ("The Necklace"), copies of which are not uncommon. [AHMED IBN ABDI-R-RABBIHI.] One volume of Ibn Hayyán's great historical work, entitled "Al-matin," is also said to have been entirely consecrated to the life and reign of An-nássir. (Ibn Abi Ossaybi'ah, 'Oyánu-l-anbá, MS. (Brit. Mus. No. 7340.) fol. 137.; An-nuwayri, *Hist. of the Beni Umayyah of Spain*, MS.; Al-makkari, *Moh. Dyn.* i. App. p. 24. and ii. 140—155.; Conde, *Hist. de la Dom.* i. pp. 355—455.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 201—342.; Cardonne, *Hist. de l'Afrique et de l'Espagne*, i. pp. 309—455.; Rodericus Toletanus, *Hist. Arabum*, ad calcem Erpenii, p. 25.; Sampirus Astoricensis, *Chronicon*, in Regno Ramiri II. apud Florez, *España Sagrada*, vol. xiv.)

P. de G.

ANNAT, FRANÇOIS, confessor of Louis XIV., was born in the province of Rouergue, which now forms the department of Aveyron, February 5. 1590, and admitted a member of the society of Jesuits, February 16. 1607. He took the fourth vow in the year 1624. After being professor of philosophy for six years, and of theology for seven years, at the college of Toulouse, he became censor-general of the books published by the members of his society, and theologian to the general, at Rome. Returning to France, he was made rector of the college of Montpellier, and afterwards of that of Toulouse. In 1645 he was sent as deputy of his province to the eighth general congregation of the Jesuits held at Rome, on which occasion he gave such proofs of ability that eighteen months afterwards he was appointed by Vincent Carafa, the general of the Jesuits, to fill up the place of assistant of France (*assistens Gallie*), which was then vacant. He held the same office in the ninth general congregation. Subsequently he became provincial of the province of France, and finally confessor to Louis XIV. He discharged the duties of confessor for sixteen years, till the beginning of the year 1670, when he requested permission to resign, as his hearing had become weakened by old age. There are some absurd stories connected with his resignation of this office, which are refuted by Bayle in his dictionary. Annat lived only four months after leaving the court, and died in the Maison Professe at Paris the 14th of June, 1670.

The name of Annat occurs very frequently in the history of Port-Royal, and the members of that community regarded him as their most determined enemy. From the time that the Jansenist disputes began in France up to the close of his long life, Annat exerted all his powers as a writer, and the influence which he derived from his position in the society of the Jesuits and at the court, for the purpose of suppressing the Jansenist cause. In all the persecutions which befell Port-Royal, in all the severe enactments both of the popes of Rome and the King of France, we can trace the effects of his secret or open hostility. The two things which caused all the troubles of this community were the constitution of Innocent X. and the formulary of Alexander VII.; and in the various manœuvres which were requisite to obtain and enforce the execution of these two ordinances, Annat played a very prominent part. He was at Rome when the syndic Cornet denounced to the faculty of Paris, in July, 1649, the famous propositions extracted from the "Augustinus" of Jansenius. After the failure of this attempt, Annat wrote to a brother Jesuit at Paris, named Dinet, the king's confessor, that if a portion of the clergy of France would demand the censure of the propositions, they would infallibly succeed with the pope, who would be ready enough to exercise his sovereign power. It would seem that this letter gave rise to that other letter signed by the eighty-five Gallican prelates, which eventually called forth, on the 31st of May, 1653, the constitution of Innocent X., condemning the propositions of Jansenius. While the case was pending at Rome, Annat spared no exertions to obtain the required condemnation; and St. Amour and the other Jansenist delegates found him an active and watchful adversary. [AMOUR, LOUIS DE ST.] On the arrival of the constitution in France, the *quæstio de facto* arose, the question whether the pope had condemned the five propositions, "as being those of Jansenius, and in the meaning which Jansenius attached to them." The Molinists were determined that this should be acknowledged; but the Jansenist bishops, when they published the constitution in their dioceses, in obedience to the letters patent of the king, added to it certain explanations to save the "Augustinus." The Molinists resolved to effect their object by the intervention of the prime minister, Cardinal Mazarin. All these religious disputes were matters of perfect indifference to the cardinal, but his political difficulties rendered him willing to listen to their solicitations. Mazarin had given Innocent X. several causes for serious displeasure; and now that he had imprisoned his principal enemy, the Cardinal de Retz, he was afraid lest the pope might take some steps relative to this imprisonment, which might cause him embarrassment. Annat, who was now in Paris,

intimated to him that the thing which above all others would please the pope would be the reception of the constitution without any reservation or explanation. Mazarin determined to give his holiness a pleasure which would cost him so little. He immediately proceeded to hold those assemblies of the prelates in the Louvre in March, 1654, where it was decided that Innocent had in his constitution "condemned the propositions as being those of Jansenius, and in the meaning of Jansenius;" and again, as a new brief arrived from Innocent declaring this to be the case, he convoked the special assembly of fifteen prelates, 20th of May, 1655, where it was determined to send the constitution and the brief to all the bishops, with an exhortation that they should have them signed by all ecclesiastics and all the communities, both regular and secular, of their dioceses.

But to put an end to all possibility of evasion as to the question whether the propositions were in the book of Jansenius, De Marca together with Annat drew up a formulary in this same year, 1655, which the general assembly of 1656 decreed should be signed not only by all ecclesiastics, but even by *religieuses*, by females. It contained an express condemnation of the propositions as being contained in the "Augustinus." Alexander VII. who had just succeeded Innocent X., confirmed by a new bull, dated the 16th of October, 1656, the constitution of his predecessor, declaring and defining, that the five propositions were taken from the "Augustinus" of Jansenius, and that they were condemned in the meaning of that author. A clause to this effect was inserted in the original formulary, which was henceforth called the formulary of Alexander VII. The assembly of 1657 determined, that the king should be petitioned to send forth a declaration, enjoining all the ecclesiastics of the kingdom to sign. But the parliament of Paris was averse from registering the declaration and the bull; the presence of the king was required to constrain it. These difficulties seemed at length to weary Mazarin, who one day answered some new solicitations on the part of Annat, that his society gave him by itself more trouble than all the kingdom, and that the king had done for them more than he ought. All these acts, as well as the subsequent severities which were practised for the purpose of forcing the *religieuses* of Port-Royal to sign the formulary — their excommunication from the sacraments, the dispersion of the leading members of the community, and the substitution of strangers as their superiors — are attributable to the influence of Annat with the king and the Archbishop of Paris. However, his efforts were ineffectual to prevent the conclusion of the peace of Clement IX., "la paix de l'église," as it is called, of 1668, but the negotiations for it were kept secret from

him. He died two years after this event. To counteract the impressions which the histories of Port-Royal leave upon the mind relative to Annat, it is fair to add these words of the Jesuit biographer, Sotuel, or Southwell, "he was the patron of the orthodox faith, the prop of the church in France, the defender of St. Augustin and his doctrine, the hammer of heresies, and particularly a most vigorous opponent of the new heresy of the Jansenists." The same biographer represents him as a man of great prudence, integrity, modesty, humility, disinterestedness, and zeal for religion, and as one who never used his influence to advance his own private interests or those of his family; and as a proof of his disinterestedness he adds, that the king was once heard to say, that "he did not know whether Annat had any relatives."

The works of Annat are very numerous, both in Latin and French: such as are given below are all on the subject of Jansenism, and were most of them answered by Arnauld, Nicole, and Pascal. Pascal addresses to him the seventeenth and eighteenth of his "Provinciales." His compositions in his native language are much inferior to his Latin works, and they cannot bear any comparison with the French writings of his great adversaries. But the celebrated defender of the Jesuits, Daniel, in his "Entrétiens de Cléandre et d'Eudoxe," p. 79, 80., edition of Holland, 1696, speaks highly of the merits of that work which Annat wrote in answer to Pascal, entitled "La bonne Foy des Jansénistes en la Citation des Auteurs, reconnue dans les Lettres au Provincial," 4to., Paris, 1656.

The Latin works of Annat are:—1. "Vincentii Severini Disceptatio Catholica de Ecclesia presentis Temporis," 8vo. Paris, 1650. To this treatise is added an "Epistola ad Vincentium Lenem." This Vincentius Lenis was a Dr. Fromond, a Jansenist, who had composed a work on free will in answer to two Jesuits, Richard (that is, Etienne des Champs) and Petau. 2. "Augustinus a Baianis vindicatus Libri Octo, in quibus ostenditur Doctrinam Jansenianam longè distare a Doctrina S. Augustini," 4to. Paris, 1652. 3. "De incoacta Libertate Disputatio quadripartita; qua monstratur ex Doctrina potissimum S. Augustini atque etiam S. Thomæ, Indifferentiam, hoc est agendi et non agendi Potentiam, et quidem proximam et expeditam ad Libertatem Arbitrii esse necessariam," &c., 4to. Rome, 1652. 4. "Jansenius a Thomistis, Gratia per seipsam efficacia Defensoribus, condemnatus," 4to. Paris, 1653. 5. "Informatio de Quinque Propositionibus ex Jansenii Theologia collectis, &c." 4to. Paris, 1653. 6. "Cavilli Jansenianorum contra latam in ipsos a Sede Apostolica Sententiam, seu Confutatio Libelli Trium Columnarum, &c." 4to. Paris, 1654. This "Libellus Trium Columnarum" is the me-

moir presented to Innocent X., 19th of May, 1653, by the deputies of the Jansenist bishops, and it may be found in Dupin (*Histoire Ecclesiastique du XVII^{me} Siècle*, t. ii. p. 234—249.). 7. "Scientia media contra novos ejus Impugnatores defensas, propugnante P. F. Annat, Editio altera, recognita, cui adjuncta ejusdem Exercitatio sub Nomine Eugenii Philadelphi Anno 1632 edita," 4to. Paris, 1662. The first edition seems to have been published at Toulouse, 1645, 4to. (Walchius, *Bibliotheca Theologica Selecta*, tom. ii. p. 952.; *Annales de la Société des soi-disants Jésuites*, 4to. Paris, 1767, tom. iii. p. 985.) 8. "Notæ in Diarium Sanctamori," 4to. Paris, 1664, that is "Notes on the Journal of St. Amour." These eight works were collected and published, with a previous address to the reader, in three volumes, 4to. at Paris, in the year 1666. 9. "Jansenius de D. Augustino, de Ecclesia Catholica, de Theologia Scholastica, ac de Divi Thomæ Familia pessimè meritis," 12mo. Paris, 1651. 10. "Jansenius per Heterodoxorum et Orthodoxorum Theses et Antitheses productus et profligatus," 12mo. Paris, 1651. 11. "An sit sopienda quæ jam fervet Jansenistarum Controversia, imposito utrique Parti Silentio," 4to. Paris, 1652.

Of the works which Annat wrote in French only three are worth mentioning besides the one already quoted. 1. A treatise which he composed on the miracle which is connected with the name of Mademoiselle Perrier, entitled "Rabat-joie des Jansénistes, ou Observations nécessaires sur ce qu'on dit être arrivé à Port-Royal, au Sujet de la Sainte Epine, par un Docteur Catholique," 4to. 1656, published probably at Paris. 2. "Lettre de Jansénius, Evêque d'Ypre, au Pape Urbain VIII., contenant la Dédicace de son Livre intitulé Augustinus, et supprimée dans la première Edition de ce Livre, avec les Réflexions du P. Annat," 4to. Paris, 1666. 3. "Remarques sur la Conduite qu'ont tenue les Jansénistes en l'Impression et Publication du Nouveau Testament de Mons," 4to. Paris, 1668. The titles of the other works of Annat may be seen in the following authorities. (*Catalogue des Livres imprimés de la Bibliothèque du Roy*, Théologie, tom. iii. table p. 5.; Le Long, *Bibliothèque Historique de la France*, tom. v. p. 381.; *Bibliotheca Anti-Janseniana*, pp. 12. 78.; Sotvelli, *Bibliotheca Scriptorum Societatis Jesu*, 4to. Rome, 1676.; Racine, *Abbrégé de l'Histoire de Port-Royal. Nouvelle Histoire Abrégée de l'Abbaye du Port-Royal*. But the best work on Port-Royal is the recent one by Sainte-Beuve, *Port-Royal*, of which two volumes have appeared, 8vo. Paris, 1840 and 1842, and which is to be completed in four volumes.) C. J. S.

ANNAT, PIERRE, a relative of François Annat, was born at Villecontat, a town of France, in the province of Rouergue. He was for some time professor of philo-

sophy at Toulouse, but afterwards applying himself to the study of theology, he entered the Congrégation de la doctrine Chrétienne, of which he became the general in 1694. He was elected to the same dignity again in 1705, and died at Paris in 1715, at the age of seventy-nine. The character given of him is that "he was a man of the utmost modesty, of true simplicity and uprightness, devoted to a life of retirement." He has left a work of considerable merit, entitled "Methodicus ad positivam Theologiam apparatus, in Gratiam Candidatorum, a P. Petro Annato, Congregationis Doctrinæ Christianæ." Paris, 1700, 2 vols. 4to.; reprinted at Paris in 1705, in the same form; at Venice, 1701, 8vo.; and subsequently, as it appears, in the same place, at Herbolis (i. e. Würzburg), 1726, 4to. Alterations were made in the edition or editions published at Venice by the command of the authorities at Rome. The work consists of seven books. The first treats of positive and scholastic theology, and of the difference between them; the second of Scripture and its interpretation; the third of tradition; the fourth of the fathers; the fifth of the councils; the sixth of the decrees of the Roman pontiffs; the seventh of heresies. To each book, with the exception of the first, is subjoined a list of the authors who have treated the various subjects at greater length. (*Gallia Christiana*, t. vii. p. 974. E., p. 975. B.; Walchius, *Bibliotheca Theologica Selecta*, v. 1. p. 16.; *Catalogue des Livres imprimés de la Bibliothèque du Roi. Théologie*, D. 373.) C. J. S.

AN-NAUBAKHTI, the cognomen of several Arabic astronomers, is derived from Naubakht, the grandfather of Al-fadhl, the vizir of Al-mámún. Naubakht was a great astronomer at the court of Al-mansúr. He was originally a Magian, but he turned Mohammedan to please the khalif. Although he is frequently mentioned by Arabic authors, it is uncertain whether he left any work. Sahl, the son of Naubakht, was also an astronomer, but no work of his is known, unless he is identical with the Zahelis, who is mentioned by Albertus Magnus in the "Speculum" as a writer on astronomy. It seems that Sahl was of age when his father turned Mohammedan, and that he continued faithful to the Magian religion, for the grandsons of Naubakht embraced the Islam only after they had entered into the service of Al-mámún.

Hasan Ibn Sahl An-naubakhti was, according to Abú-l-faraj, the most distinguished astronomer of the family of Naubakht, and he was the first among them who wrote, though the An-naubakhtiah, that is the family of Naubakht, had contributed to the advancement of astronomy before Hasan, for their opinions are quoted by Alchindus and other still earlier Arabic writers. Hasan Ibn Sahl the astronomer is probably the same person as Hasan Ibn Sahl, the brother of Al-fadhl,

and the governor, under Al-mámún, of Arabian and Persian 'Irák; at all events Hasan the astronomer and Hasan the governor of 'Irák, if they are different persons, were contemporaries, for we find that the former was alive in A. H. 232 (A. D. 846-7), and the latter died, according to Abú-l-fedá, in A. H. 235 (A. D. 849-50). Hasan An-naubakhti's work treats on the mansions of the moon, and is called *Anwd*.

Another member of the family of Naubakht, who made himself known as an author, was Hasan Ibn Músa An-naubakhti. According to Al-mas'údi he wrote, among other works, a book "On Philosophical and Religious Doctrines," in which he enters into the history of the origin of the religion of the Hindus, and explains the faith of that nation.

There were several other celebrated men who bore the name An-naubakhti, and Al-mas'údi (chap. 126.) mentions the family of Naubakht as the principal founders of astronomy among the Arabs. They flourished from the beginning of the 'Abbáside dynasty to the time of Al-mutawakkel, and after this khalif for above a hundred years, and they enjoyed all this time great influence. They were the astrologers of the khalifs, who were guided by the stars in difficult questions. Under Al-mámún the family of Naubakht administered the state, and possessed almost unlimited power [AL-MÁMÚN], and it was principally owing to the influence of this family that Al-mámún encouraged astronomy. It seems that this family and some other Persian astronomers formed the technical language of Arabic astronomy and astrology, which is entirely Persian, and must have existed before Greek authors were translated into Arabic; for if the Arabs had derived their first notions of astronomy from the Greeks, the astronomical expressions would be Greek, as are those of medicine. (*Fihrist Al-kotob*, MS. of Leyden; Abú-l-faraj, *Hist. Dynast.* p. 168.; Kifti, *Tárikh Al-hokemá*, MS.) A. S.

AN-NAWAWI, is the surname of Muhiyyu-d-dín (the reviver of religion) Abú Zakariyya Yahya Ibn Sheref, an Arabian writer, the author of one of the many collections of Mohammedan traditions, known by the title of "Al-arb'ayin," or "The Forty Traditions derived from the Prophet." That of An-nawawí, which is considered one of the best, is known by his name, "Arba'yin An-nawawiyah," or the Arba'yin of An-nawawí. There is a commentary upon it by Mohammed Ibn Ahmed Al-hanifi. An-nawawí wrote likewise a biography of doctors and traditionists under the following title, "Tadhahibu-l-asmá" ("Castigation of Proper Names"), which is now being edited at Göttingen by Professor Wüstenfeld, under the auspices of the London Society for the publication of Oriental texts. The first two parts of the work have already appeared. An-nawawí

died A. H. 676 (A. D. 1277-8). (D'Herbelot, *Bib. Or. voc. "Nawaoui,"* Hâjî Khalfah, *Leric. Bibl., voc. "Jahdhîb."*) P. de G.

ANNE of AUSTRIA is the name by which historians distinguish the eldest daughter of Philip III. of Spain, known in French history as the wife of Louis XIII. and mother of Louis XIV. Anne was born on the 22d of September, 1601, and was consequently fourteen years old in 1615, when the ceremony of her marriage was performed. Her husband was about a week younger. The alliance had been planned by Marie de' Medici, the queen-mother, with the concurrence of the ministers who preceded Cardinal Richelieu in her confidence; and the purpose which the devisers of it vainly hoped it would have served was, that of securing France against the enmity of its foreign rival, Spain, and of thus leaving the government free to struggle against the dangers which threatened it from domestic enemies. The life of Anne of Austria, after her marriage, embraced two successive periods, each of them important and interesting in the history of France. The earlier of the two, comprehending twenty-eight years, and ending with the death of Louis XIII., corresponded pretty exactly with the time of Richelieu's reign, marked by the triumph of the royal power alike over the nobles and over the commons. In the second period, including the first twenty-three years of the reign of Louis XIV., the chief event was the civil war of the Fronde, a war which, after promising to the commons of France the restoration of ancient privileges, ended in leaving both them and the nobles in the same state of powerlessness to which Richelieu had reduced them. During her husband's life, Anne, neglected, suspected, and persecuted, exercised on public affairs no influence whatever, either direct or indirect. During the minority of her son, she was nominally regent of the kingdom; but even in this position, eager as she was in her will to act, and decided as were the opinions by which her endeavours to act were prompted, she continued, after those first decided acts which gave character to her regency, to be nothing more than the passive instrument of stronger minds than her own, and of principles which she and they were alike incapable of controlling. The history of the Fronde attaches itself, not to the memoirs of the Queen Regent, but to those of her minister and of the master-spirit of the opposition—to the memoirs of Cardinal Mazarin, whose cautious craft re-established absolutism against the combined efforts of the aristocracy and the burghers, and to those of Cardinal Retz, whose character and circumstances concurred in making him unfit to realise those great truths of constitutional policy, which his commanding intellect comprehended so clearly. In short, throughout the whole of Anne's life in France,

the interest which belongs to the narrative arises almost wholly out of the enigma of her personal character, and the peculiarity of her personal relations to the leading actors in those eventful scenes.

From the hour of Anne's marriage to that of her husband's death, her life was an unbroken series of humiliations and sufferings. These, though primarily caused by the conduct of others, were in no small degree aggravated by faults of her own. Louis XIII. was not without good dispositions. The native conscientiousness of his character might, if it had been wisely and honestly guided to action, have fairly earned for him that title of "the Just," which, as applied to the facts of his reign, was the very mockery of adulation. But he was a weakling alike in character, in will, and in bodily health. He was continually engaged with the most trifling pursuits; his most dignified occupations, indeed, being bird-catching, printing at a private press, devising and practising cures for his ailments, and fretting over his petty griefs to the favourites upon whose sympathy his feebleness and melancholy made him habitually dependent. Upon a person like him, an influence both soothing and useful might have been exercised by a woman like Anne, young, handsome, not destitute of talent, and endowed both with high spirit and with warm affections. But the husband and wife were never allowed to stand in a proper relation towards each other. Louis's mother and his celebrated minister took care that in no part of his life should he be allowed to act, think, or feel for himself; and towards Anne both of these personages entertained a peculiar jealousy. The ambitious queen-mother, fearing the loss of her own influence, did all she could to keep her son and his wife in a state of estrangement; and the same policy was sedulously followed both by the king's early favourite, De Luynes, and afterwards by Richelieu. It was the cardinal's policy, indeed, to sow dissensions among all the members of the royal family. The poor king once declared to one of his humble confidants that he really admired his wife, and was prepared to love her; but that he was afraid to say so, lest his mother and the cardinal should take offence, and leave him to the alarming task of governing the kingdom without their assistance. (Madame de Motteville, *Mémoires, Collection de Petitot, 2de Série, xxxvi. 359.*)

The schemes against Queen Anne's happiness, thus laid by others, were unfortunately promoted by her own follies and waywardness. It would have been well for her if her worst fault had been that Spanish feeling of her own dignity, which led her at first into some foolish quarrels with the queen-mother. The latter, for example, scornfully sent back a letter from her daughter-in-law because it was subscribed by Anne as "your very affec-

tionate daughter;" whereas, it was maintained, the words ought to have been "your very humble and obedient daughter." (*Le Vassor, Histoire de Louis XIII.* 1701—1711, tom. iii. part i. p. 427.) Anne soon became chargeable with errors of the very opposite kind. In her youth she was coquettish and fond of admiration to a degree, which enabled her enemies to raise strong suspicions of her virtue: in later years she became a secret meddler in political plots, invariably taking the part which was calculated to give the deepest offence to her husband and his all-powerful minister. Indeed, the transition from the one of these characters to the other was effected imperceptibly, through the agency of a person who was the queen's evil genius. This was Marie de Rohan, first married to the king's favourite, De Luynes, afterwards to the Duke de Chevreuse a member of the house of Lorraine, and best known by the title which this second marriage gave her. In the early years of the queen's married life, this dangerous friend of hers was young, gay, and fascinating: during her whole life she was devoted alike to political intrigues, and to the vices which the courtesy of the time honoured with the name of gallantry. This worthless woman was able to inspire the queen with a strong attachment for her; and her influence was uniformly exerted for evil. She encouraged alike Anne's youthful giddiness and spirit of coquetry, her growing resentments against her husband and his friends, and her desire for maintaining correspondence with her own family in Spain, even when the two countries were engaged in active warfare. The private memoirs of the time abound with anecdotes illustrating her power over the queen, and the disastrous consequences which flowed from it. One of the most innocent of the passages in the conduct of the two appears to have unfortunately estranged the king from Anne, at a time when his liking for her really promised to overcome all the obstacles placed in its way. The short period which thus seemed likely to produce a better understanding, occurred between the death of De Luynes in 1621 and the complete establishment of Richelieu's power. One evening after supper, the young queen was tempted by her female favourite and another lady to romp with them somewhat indecorously in a hall of the Louvre. In doing so she suffered a severe fall, which brought on a miscarriage. The king, on learning the cause of the misfortune, sent away the widow De Luynes (who, however, was restored to court by the influence of her new husband); and for years afterwards he seems to have acted towards his wife with the same distance and suspicion, which had been growing previously to their temporary fit of affection. (*Bassompierre, Mémoires de Petitot*, 2de Série, xx. 376.; *Sismondi, Histoire des Français*, xxii. 499.)

In no long time, under the skilful management of Richelieu, vague suspicions were converted into active and determinate jealousy, for which the queen's levity furnished grounds but too plausible. In 1625 the Duke of Buckingham arrived at Paris, charged to conduct to England the king's sister, Henriette, who had just been married to King Charles I. The dissolute Buckingham paid bold and open addresses to the young queen. She, a neglected wife, endowed with all a Spanish woman's passion both for love and for revenge, and accustomed to listen with indolent satisfaction to the flatteries of the French princes and nobles, had (it is said) heard from Richelieu himself words of admiration which she had not answered with sufficient gratitude. She received with decided and unequivocal pleasure the bold advances of the handsome Englishman. There occurred several scenes which, even after full allowance has been made for the malice evidently felt by some of the reporters, must be considered as displaying on the part of the queen both improper feeling and the most blameable imprudence. In a garden at Amiens, where the duke had contrived to procure a meeting, she was obliged to check his ardour by loudly summoning her attendants. A subsequent interview granted to Buckingham in the queen's bed-chamber, which was much used against her by her enemies, was certainly quite innocent. It not only took place in the presence of several ladies, but would appear, from the account given by the minister Brienne, to have been a scene expressly contrived by the queen-mother for purposes easily to be guessed. But if there be any truth in the famous story of the set of diamonds picked up by the Countess of Rochester (and, besides other authorities, La Rochefoucauld relates it with unquestioning confidence), Anne had gone so far as to bestow upon Buckingham an early gift of her husband to herself. In short, her conduct and feelings were probably characterised with tolerable fairness in a coarse saying which was uttered at the time by a lady at the court, and which intimated that the queen was pure in person indeed, but completely seduced in her affections. Nothing of all this escaped the eye of Richelieu, ever watchful, and in this case perhaps revengeful. Buckingham had scarcely departed, when the king removed almost all the queen's favourite attendants, placing about her persons who were intended by him, and understood by her, to be spies upon every word and action. It is but justice to add, that, as Madame de Chevreuse herself confessed long afterwards to another of Anne's female friends, she, the continual instigator of evil, had been particularly active in fanning her mistress's unworthy attachment. (*Le Vassor, Histoire de Louis XIII.* livre xxi. tom. v. part i. p. 168.; *Sismondi, Histoire des Français*, xxii. 558.;

Bassompierre, *Mémoires de Petitot*, 2de Série, xxi. 20.; Brienne, *Ibid.* xxxv. 401—406.; Madame de Motteville, *Ibid.* xxxvi. 342—351.; La Rochefoucauld, *Ibid.* li. 342.)

In the next year Madame de Chevreuse's influence was exerted yet more disastrously. Chalais, whose conspiracy was then formed and detected, was one of her lovers; and there seems to be abundant proof that, to some extent, the queen had knowledge of the plot. There is strong reason for believing that she had been informed of that part of it which had for its purpose the assassination of the cardinal. (Bassompierre, xxi. 52.; Le Vasseur, liv. xxiii. tom. v. part. i. p. 492.) But Richelieu was not satisfied with causing the queen to be suspected, or believed, guilty of meditating murder. He used this occurrence for the purpose of ruining permanently in the king's estimation, not only his victim Anne, but also Louis's brother and presumptive heir, the despicable Gaston, then duke of Anjou, and afterwards duke of Orléans. Some of the conspirators had formed a plan for putting the king in a monastery, and raising Gaston to the throne; and together with this there had been treated another proposal for setting aside the king's marriage (on a ground which, to say nothing of its other demerits, was false in point of fact), and for marrying Anne to her brother-in-law Gaston. From Chalais, under the torture, equivocal admissions were alleged to have been extorted, implicating the queen in all these most disgraceful parts of the plot: the cowardly duke, terrified for his life, confessed every thing, true and false, which the cardinal asked him to confess. Anne was summoned into her husband's chamber, and there, by him and her two hated enemies the queen-mother and Richelieu, was charged with all the points said to have been proved against her. To the accusations in general she returned unflinching denials; but when accused of the design to marry Gaston, she asked tauntingly, whether her accusers themselves could believe her stupid enough to expect that *such* a change of husbands would bring any advantage to her. It is not uninteresting to notice that, amidst all these gross affronts, one circumstance especially offensive to the queen's Castilian pride was her being refused a chair, and compelled to sit on a folding stool. (La Porte, *Mémoires de Petitot*, 2de Série, lix. 302.) Afterwards, when her judges, in her absence, had deliberated upon the affair, the cardinal conducted her a second time to her husband's chamber, presented her to the king, and stood by while she humbly asked pardon. Then, to crown her abasement, he, her husband's servant and subject, and her own bitter enemy, requested the king to embrace his wife in token of forgiveness; which, as a favour to his faithful minister, his majesty was graciously pleased to do. It may be guessed with what feelings Anne re-

tired from this scene. But she had already learned to dissemble; and probably the writer of Richelieu's memoirs tells truth when he asserts, that she thanked the cardinal most warmly for his intercession, and expressed herself surprised at the extent of his forbearing goodness. (Richelieu, *Mémoires de Petitot*, 2de Série, xxx. 2011.) Orders were issued, and publicly announced, that no male person should enter the queen's apartments unless the king were present. At the same time, Madame de Chevreuse was banished to Lorraine.

In the course of a year or two after these events, Anne's discomfort was temporarily lessened by a reconciliation which was effected, by the mediation of a common favourite, between her and the queen-mother. In the earliest confidential interviews between the two queens, they made reciprocal communications of the substance of their conversations with Richelieu; and each enjoyed the satisfaction of reporting that the cardinal had spoken to her slightly and maliciously of the other. (La Porte, lix. 311.) The effects of the improved understanding soon became evident. Marie, already treated with avowed neglect by her former protégé Richelieu, and by her son through Richelieu's influence, now hated him fiercely, and had begun to intrigue for his destruction. Louis himself, although he felt his absolute dependence upon the genius and energy of the great statesman, had long ago become jealous of his power and fame, and sick of the domineering manner in which he himself was treated. In the year 1630, the king was seized, at Lyon, with a dangerous illness, during which he was assiduously attended by both the queens; and, affected by their seeming kindness, he lost for a time his suspicions of both. In the intervals of those devotional exercises which so greatly edified an humble eye-witness, the king's historiographer and reader, he begged pardon of his mother for all past unkindness, and held (probably for the only time during many years) a private interview with his wife. (Bernard, *Histoire du Roi Louis XIII.* 1646, fol., livre xiv. chap. 41. p. 224.) But Richelieu was close at hand, and watched narrowly every step they took. Confident in his own strength, he allowed the queens to use, in the meantime, the influence they had acquired; and they are said to have obtained from the king, before he left Lyon, a promise that, as soon as the civil war then raging should be at an end, he would dismiss the cardinal. (Sismondi, xxiii. 153.) The intrigues against the minister continued till the 11th of November in the same year. But on that day, famous in French history as "The day of dupes," his consummate dexterity scattered to the winds all the hopes of his enemies. Before he slept that night he was more firmly seated than ever. Anne, pressed with charges of having revived the

plot to marry Gaston, made one vain attempt at resistance, and then sadly submitted to sink into her former lowness. Richelieu himself represents her as then overwhelmed with terror: she even feared that he designed to poison her. (*Le Vassor*, tom. vi. part ii. p. 574.) The queen-mother continued to wear the aspect of resistance. Richelieu completed his victory by convincing Louis, that all his family were in continual and joyful expectation of his death. In the spring of 1631, the poor king, tutored for the purpose, secretly made his escape from his mother, carrying his wife with him. (*Madame de Motteville*, xxxvi. 376.) Soon afterwards Gaston took refuge in Lorraine, from which, however, he was soon induced to return. In the succeeding summer, Marie de' Medici, confined at Compiègne, freed Richelieu of his last fear by escaping into the Low Countries. Upon his meaner enemies, the minister took his revenge by merciless executions.

In the history of the next few years the name of Anne hardly appears. In 1635, however, Louis declared war upon her brother Philip IV.; and this quarrel was not long in bringing fresh troubles upon her. Through the Duchess of Chevreuse, still in exile from the court, she had long carried on a correspondence with her brothers, and with their ally the Duke of Lorraine. The correspondence was not dropped after the war had commenced; and matters of state seem to have not unfrequently been handled in it. Richelieu soon discovered this intercourse with the enemies of the kingdom; and in 1637 he thought he had the necessary information at once for stopping it, and for completing the queen's ruin. La Porte, the queen's confidential domestic, who conducted the correspondence by means of a cypher and sympathetic ink, was arrested and sent to the Bastille; and the Chancellor Seguier, accompanied by the Archbishop of Paris, entered, for the purpose of search, the convent of Val de Grace, where Anne had been allowed to amuse herself by building the splendid church, and where she had carried on her dangerous correspondence. But the queen was served faithfully. La Porte, informed by a secret note what things she herself had admitted to be true, confessed exactly the same things, and no others. The letters that had lain in the queen's closet at the convent were burned, just half an hour before the search began. Nothing was found but an unimportant letter to the Spanish ambassador. Anne, however, in the terror of the moment, absolutely thought of flying to Brussels. The Prince de Marillac, afterwards celebrated as Duke de la Rochefoucauld, was then the favoured lover of Madame de Chevreuse; and, being in that character necessarily devoted to the queen's service, he was consulted by her on the feasibility of her escape. (*La Rochefoucauld*, li. 353.) After repeated

interrogatories, in which her examiners convicted her either of evasion or of positive falsehood, she wrote, to the dictation of the cardinal, a confession of habitual and traitorous correspondence with the king's enemies.

But, strangely enough, it happened, that about this very time her position began to amend. The birth of her eldest son was brought about by an accident. Her husband had always had a tendency to fall in love; but his fashion of love-making was both virtuous and quite peculiar. Mademoiselle de Hautefort, a favourite attendant of the queen, was the first distinguished object of his affection: she used to describe him as sitting sheepishly at the opposite side of the room, praising his dogs, describing his last shooting excursion, and telling her what physic he had taken that morning, or when Richelieu had last spoken harshly to him. The shy lover, however, becoming affronted by this lady's bantering reception of his addresses, transferred his Platonic attentions to Mademoiselle de la Fayette, a young and timid girl. She again, touched by religious scruples (with which, it is said, her confessor had been ordered by the cardinal to inspire her), retired to a convent in Paris; and at the parlour-grate the king used to spend hours in devout conversation with her. At this time the king lived at Versailles; the queen lived in Paris, occupying the only furnished apartments in the Louvre. One evening late, when Louis left the convent to return to the country, he was caught in a heavy shower of rain; and his captain of the guards, alarmed for the invalid's health, brought him to the Louvre, half by force. On the 5th of September, 1638, after having been married twenty-two years, the queen gave birth to a son, afterwards Louis XIV. A second son was born in the same month of the year 1640. (*Richelieu*, *Mémoires de Petitot*, 2d Série, xxx. 354.; *Madame de Motteville*, *Ibid.* xxxvi. 393.; *Montglat*, *Ibid.* xlix. 181.; *Le Vassor*, liv. xlv. tom. ix.)

By these auspicious events, however, although the queen gained some respect in the eyes of the public, she profited nothing in her position at court. Louis's distrust of her continued in full vigour to the last. On one occasion, provoked by a fit of terror into which the dauphin, then three years old, fell upon seeing his father in an unusual dress, the king accused his wife of teaching the children to hate him, and threatened to take them from her. (*Madame de Motteville*, xxxvi. 399.) Indeed, it does not appear that she had any very good claim to increased confidence; for undoubtedly she had some share, perhaps no inconsiderable one, in the conspiracy of Cinq Mars, which happened but the year before her husband's death, and which embraced a treaty with Spain, and the assassination of the cardinal. (*La Rochefoucauld*, li. 862.) The death of Richelieu made

a slight improvement in her position; for the Italian, Cardinal Mazarin, who succeeded him, did not, in the few months of his sway that preceded her husband's death, subject her to any of those public mortifications which his patron and predecessor had delighted to heap upon her. When Louis lay upon his death-bed, she sent one of the secretaries of state to him to ask pardon for any thing in which she might have offended him, and to protest her innocence of the plot of Chalais in all its parts. "I am a dying man," said he, coldly, "and must forgive her; but I am not bound to believe that she is innocent." By his will he appointed Anne to be regent during the minority of his son, then five years of age, and his brother, the Duke of Orléans, to be lieutenant-general of the kingdom; but neither was to be allowed to take any important step, unless authorised by a majority of a council of five, at the head of which stood Mazarin, while to him, again, was left the absolute power of advising the regent upon all matters ecclesiastical. This will, countersigned and sworn to by the queen and Gaston, was presented to the parliament of Paris for that registration which was held necessary for the validity of the royal acts. The parliament registered it without objection. On the 14th of May, 1643, Louis XIII. expired, aged forty-two years. (Siamondi, *Histoire des Français*, xxiii. 530—545.; Saint Aulaire, *Histoire de la Fronde*, 1827, chap. 2. tom. i. p. 106—111.; Aubery, *Histoire du Cardinal Mazarin*, 1688, i. 124—130.; La Rochefoucauld, *Mémoires*, li. 369.)

With her husband's death there opened a new chapter in the history of Anne of Austria. Known to the people at large but through her sufferings, she enjoyed for the moment a popularity that was without bounds. The parliament and the nation at large exulted without disguise. They held that the government of a person hostile to Richelieu must necessarily be mild and equitable. Only a few shrewd persons about the court, who knew something of her opinions and temper, and who had had an opportunity of watching her acts, ventured to whisper doubts as to the elysium which her rule was expected to bring. One wit of the court declared that the French language, as spoken, contained now but five words, "The queen is so good!" Another said gravely that the "good queen" had already begun to work miracles, since she had taught even the most godly to forget her youthful indiscretions. (Le Cardinal de Retz, *Mémoires de Petitot*, 2de Série, xlv. 147. 156.) Those who had taken any part in the intrigues of the last few months had become quite aware that the popular expectations would be disappointed; but each party among them had been taught by the queen to expect that to it all the rest would be sacrificed. The most sanguine of such parties was that com-

posed of a few young nobles, whose pompous affectation of political consequence had gained for them the nickname of the "Importants." They were headed by the illegitimate branch of the royal family, one of whom, the young Duke of Beaufort, flattered himself that the queen admired his showy person. To him, indeed, and to others of the "Importants" who had already suffered in her cause, the queen had promised the whole power of the state. To these persons it was not a little surprising that the Cardinal Mazarin, and his obnoxious secretary of state Chavigny, did not seek to escape from the punishment and disgrace which seemed to await them. They who thus compassionately marvelled, did not know that with the cardinal likewise the queen had been in communication. The pious Vincent de Paul had been induced by Mazarin's friends to represent him to her as the representative of God and the church. The queen's own reflections had suggested the strongest political reasons in Mazarin's favour. She had employed her partisan La Rochefoucauld to keep him for a time in hopes; and her counsellor Brienne, finding reason to believe that she really intended making Mazarin her minister, had shown his own good sense by proving to her that this was the wisest thing she could do. Of her final intentions, or of what she declared to be such, Mazarin had been privately made aware; his informants, however, being one or two of the intriguing ladies of the court, whom the queen might easily disavow if she should see cause for acting contrary to her expressed intention. In the last place the Importants were unable to conceive why the Prince of Condé, the head (after Gaston) of the legitimate princes of the blood, delayed taking steps for vindicating that place which the will had assigned to him in the council of regency. They did not know that he too had been bought over by glittering promises. (Le Vassor, liv. i. tom. x.; La Châtre, *Mémoires de Petitot*, 2de Série, li. 192—216.; La Rochefoucauld, *Ibid.* li. 365—389.; Brienne, *Ibid.* xxxvi. 80—86.)

In circumstances like these, the queen was sure to obtain the unlimited regency. She, the despised wife of "Louis the Just," had proved herself worthy to be the granddaughter of Philip II. Four days after her husband's death, she carried her infant son to the parliament to hold a "bed of justice." In that assembly Gaston and Condé successively disclaimed all rights that might have been theirs under the king's will. The Prince of Vendôme, son of Henry IV., and father of the Duke of Beaufort, gave in the adherence of the Importants. Of the counsellors of the parliament, some hoped for real good from the reign of one who had been schooled by adversity: others thought of nothing but the opportunity now presented to them, of exercising those legis-

lative functions which Richelieu had so long kept in abeyance. One of them quoted verses, expressing defiance of absolute power. A president spoke of Richelieu and Mazarin by name as "ministers of the ancient tyranny." Anne sat by her son's side, and smiled a dignified approval. Nor did she smile less sweetly when the Chancellor Seguier, the same person who had ransacked her closet at the Val de Grace, declared that the power of so admirable a queen could not be too great; nor when Omer Talon, the procureur-général, prefaced the motion of the day by an elaborate speech, in which he compared the dead king and the living to David and Solomon, but prudently abstained from seeking a parallel to Bathsheba. Actuated by motives and feelings so conflicting, by wishes and opinions symptomatic of the struggle which was about to commence, the parliament passed by acclamation an edict, conferring the regency of the kingdom on Queen Anne, without any of the limitations imposed by the late king's testament. (Sismondi, xxiv. 13—17.; Saint Aulaire, chap. 2. tom. i. p. 114.; Aubery, *Histoire de Mazarin*, i. 143—150.; Montglat, *Mémoires de Petitot*, 2de Série, xlix. 409.; La Châtre, *Ibid.* li. 208.; Omer Talon, *Ibid.* lx. 243.)

When the queen-regent returned to the Louvre she was absolute mistress of the kingdom. In less than two hours afterwards, in presence of her attendants, she ordered the Prince of Condé to wait upon Mazarin, and to offer him the presidency of the council with the same authority which he would have possessed if the will had been allowed to stand. The cardinal, whose horses had stood in harness for weeks, in apparent preparation for flight, ordered them to be unharnessed, and accepted the government of France. Out of this reinstatement of Richelieu's pupil, and out of the intrigues which had preceded the step, grew up in due time the civil war of the Fronde. The reappointment of Mazarin was understood as an open declaration that the despotic policy of Richelieu was to be maintained, alike against the nobles and against the commons; and unquestionably the queen had so resolved. She looked about for an instrument to do the work; and, in the bitter words of Retz, she "chose Mazarin for want of a better." (Retz, *Mémoires*, xlv. 186.; Saint Aulaire, chap. 2. tom. i. p. 111—118.) This avowal of policy instantly set the parliament in opposition to the court, and thus founded that part of the factions of the Fronde which was really sound and honourable. On the other hand, the "Importans," and those other nobles who would have been delighted to serve the queen in any task she might be pleased to set them, were affronted that others than they had been selected as the honoured tools of absolutism. Hence arose that alliance of a strong section of the aristocracy with the popular party,

which, indeed, increased for a time the fierceness of the struggle, but which soon ended, as all such hollow alliances have ended in the same country, by ruining the cause which it was professedly designed to serve.

The queen obeyed firmly the principles on which she had thus begun to act. The pettish Duke of Beaufort, threatening to become dangerous, was sent to the dungeons of Vincennes: other examples of severity completed the alienation of the party to which he belonged. All who had of old suffered on the queen's account now shared alike in her disfavour. It is worthy of remark that Madame de Chevreuse was treated even more harshly than the rest. La Rochefoucauld, observing the queen's evident embarrassment on hearing of her intended return, cautioned the duchess earnestly against attempting to meddle in public affairs. But the wrong-headed woman insisted upon acting the politician; on which her mistress, after treating her for a time with seeming friendliness, hinted that she left politics to the cardinal, and must refer her old friend to him. The wily Neapolitan gradually tempted the lady onwards, till she had made disclosures and advanced demands which were ruinous alike to her and her "important" friends. Then she was openly disgraced, banished from France, and never allowed to return. (Saint Aulaire, chap. 2. tom. i. p. 135., chap. 8. tom. ii. p. 13.)

It would here be out of place to linger over the vacillations of purpose, the intrigues, the imprisonments, the plots for assassination, which occupied at home the first years of Anne's regency; or over those victories of the young Duke of Enghien (afterwards the Great Condé) which shed lustre upon France in foreign countries. As little is it possible to dwell on the interesting history of that civil war which, breaking out in 1648, lasted for four years. The modern historian of the Fronde (Saint Aulaire, *Preface* and *Introduction*) has shown how the struggle was in principle analogous to that of the first French revolution, although the result was so very dissimilar. Both to that revolution and to the later one of 1830, the insurrection of the Frondeurs presents singular points of likeness, not only in principle and design, but even in particular incidents. But our task for the present must be merely that of describing the position which the queen-regent occupied, relatively to the contest and to those who were the parties.

The wars of the Fronde originated in the claim set up by the parliament of Paris, to be recognised, in place of the disused states-general, as the representatives of the nation, and in that character to grant or refuse supplies to the crown, and to exercise other constitutional rights. In this stage of the quarrel, the parties to the question were, the minister and a part of the nobility on one side, and the citizens of Paris on the other, headed by

Gondi, the high-born but democratic coadjutor of their archbishop, and afterwards famous by the name of Cardinal de Retz. Very soon, however, this party, to whose members a jest uttered at one of the meetings of the parliament gave the name of the "Frondeurs" or "Slingers," was joined by the discontented "Importants," and afterwards by other disaffected nobles. The overbearing haughtiness of the Great Condé having provoked Mazarin to severities against him, his adherents next threw themselves into the popular scale; and a "new Fronde," composed of them, acted sometimes with the "old Fronde" and sometimes against it, but in systematic opposition to the court. The end of all this was humiliating. The bourgeoisie, finding their noble allies to be more tyrannical than their royal masters, gladly submitted to the crown, and the Fronde was ingloriously broken up. For the purpose now in view it is only to be remarked further, that the series of events just described brought the queen-regent into successive collisions with every great party in her kingdom, and with almost all the persons by whom those parties were headed.

Throughout all the vicissitudes that occurred, her character was brought out in a light that suffered but little change. But she who was nominally the sovereign of Mazarin was a very different being from her who had been the slave of Richelieu. That which had formerly seemed patience in her was now seen to have been but indolence (Retz, xlv. 156.); that which had seemed the sadness of an ill-used woman was now transformed into the haughtiness of a despot. She passed her days in listless inactivity. She gave audiences in her bed-chamber before quitting it; she spent hours in making her toilette, and as many more in the morning and evening devotions of her oratory; she received her ministers and the court in the early part of the afternoon; and the evenings were spent in her private apartments, in "gay and free conversation" (so her confidential attendant calls it) with a few personal favourites. Nothing but pressing and immediate dangers, such as those to which she was more than once exposed, sufficed to rouse her from this selfish repose. Mazarin conducted at his own pleasure the operations of the Thirty Years' War, which was drawing to a close on Anne's accession to the regency. But the feelings which she entertained towards the popular party were ready to break out when opportunity should occur; and in the meantime they were sedulously imparted to her infant son. When Condé gained the battle of Lens, he was still attached to the court, and obnoxious to the bourgeoisie of Paris. "Ah!" said the king, then ten years old, "how this news will vex the parliament!" (Saint Aulaire, chap. 4. tom. i. p. 215.) The spirit indicated by this exclamation was that

on which Anne systematically acted. It was always impossible, as Retz remarks, to make her understand what people meant when they spoke of "the public." She lived in a continual dream of the omnipotence and the sacredness of kingly power. From that self-satisfied dream none of the startling events that happened was for a moment able to awake her. She could never believe it possible that subjects could successfully resist their sovereign. She was alike unmoved by the example and warnings of her sister-in-law the queen of England—by the barricades of Paris in August, 1648—by her own compelled flight in the next winter, and the humiliating submissions she had to make to the despised parliament after her unsuccessful siege of the city—by the dangerous rebellion of the Prince of Condé, who drew off half the nobles of the kingdom—and by the bloody spectacle exhibited at the gates of Paris in July, 1652, when the armies of Turenne and Condé fought for a whole day in the presence of their king and his minister. Mazarin, indeed, was once provoked so far as to tell her that her coolness was the worthless courage of a raw soldier, who has not sense enough to know that he is in danger. Thus firm in her reliance upon the success of the cause of royalty, she was, in feeling at least, merciless towards its enemies. Again and again, wearied and indignant, she remonstrated against the lenity and the temporizing disposition of Mazarin. Indeed the policy of this minister was entirely dissimilar to that of his master. He stifled by bribery and intrigue insurrections which Richelieu would have crushed by armed force: he pacified by favours, at the expense of the nation, aristocratic rebels whom Richelieu would have doomed to the block. But with all the queen's imperiousness of temper, and all her fierceness of resentment towards those who opposed her will, circumstances continually forced her to practise her old acts of duplicity. Towards those, indeed, who claimed to be regarded as the representatives of the people, she invariably followed the same perilous and dishonourable line of tactics which, at the very time she entered on it, was about to bring the king of England to the scaffold, and which was afterwards to be imitated with a result equally fatal by one of her own descendants. After hours, or whole nights, spent in solitary tears and in reproaches to her advisers, she was wont to meet the envoys of the parliament with cold dignity, and to make with all solemnity promises which she was resolutely determined to break. With her adversaries among the nobles the cunning of Mazarin enabled her to be even more successful in her game of finesse. It was no great triumph to outwit the hasty and imprudent Condé; but she does deserve some credit for her success in manœuvring against Cardinal Retz, who indeed

seems forced, in spite of himself, to admire her skill in diplomacy.

In 1651, before the war was quite extinguished, Louis XIV., then thirteen years old, was declared to have attained majority; but this ceremony made no change either in the principles of the government, or in the hands to which it was entrusted. Mazarin, driven from the kingdom in that very year by a short-lived coalition of all parties against him, returned at the head of an army in his own pay, when his enemies had begun to fall out among themselves. Thenceforth he ruled with unquestioned supremacy till the hour of his death. But, after the restoration of peace, a change took place in his relations towards Queen Anne, who, indeed, was now to experience from him, though in a more tolerable degree, the same ingratitude which Marie de' Medici had received from Richelieu. The kind of respectful admiration which Anne expected to be paid to her beauty had been long accorded alike by all who approached her. Retz, the universal admirer of the sex, had bowed among the rest; and between her and Mazarin there prevailed for some years the appearance of a sentimental friendship. But as the queen grew old, the cardinal grew independent of her. In the later years of his life he domineered openly over both the mother and the son. Against the former he had at length a specific cause of displeasure. The young king, constitutionally amorous, had formed an attachment for one of the Demoiselles Mancini, the cardinal's nieces; and Mazarin, clearly desirous to promote the unequal match, but habitually slow to run risks, cautiously tried, under a show of opposition, to gather Anne's real sentiments. "If," answered the proud Spanish woman, "the king should be base enough to marry your niece, I would unite with my second son, and raise the whole kingdom to dethrone him." The cardinal hastily took the hint, and removed his niece from court; but the bond of confidence between him and the queen was now for ever severed.

In 1660 Louis XIV. was married to Maria Teresa, daughter of his maternal uncle, Philip IV. of Spain. It is related that, on the occasion of the marriage, Anne, who had not seen her brother since both were children, and who had forgotten the stiffness of Spanish etiquette, rushed forward eagerly to embrace him, but was received with cold and ceremonious politeness. (Montglat, li. 103.) In the spring of the year following Mazarin died. Upon this, observes Anne's confidential friend, the king, the queen, and the queen-mother all felt themselves able "to draw their breath with freedom." (Madame de Motteville, xl. 100.) Louis, now in his twenty-third year, took upon him the supreme control of his own affairs, and entered upon that series of vast designs which was to earn

for him the title of Great. The king's assumption of authority was not to his mother either a deprivation or a disappointment. She was afterwards, however, more than once in danger of serious misunderstanding with him, on account of those conjugal infidelities which he soon began to practise habitually. Louis usually treated her remonstrances with civil inattention; but her indignation at the openness of his intrigue with Mademoiselle de la Vallière gave rise to a serious quarrel between mother and son, which was not appeased till she consented to admit his mistress to her card-table. It is but fair to add that of this unworthy condescension Anne had the grace to confess herself heartily ashamed. (Madame de Motteville, xl. 213.) Excepting in regard to this delicate class of questions, Louis treated his mother with uniform respect and deference. Indeed, he seems to have felt as much affection for her as his nature allowed him to feel for any one.

In 1665 it became publicly known that Anne had long had a cancer; and in August of that year she was so ill as to receive the sacraments, and to exact from her son and his wife a parting promise of greater affection for the future. She recovered partially for a time, but the few remaining months of her life were spent in intense suffering. We possess two circumstantial accounts of her death-bed, which together would make up a singular narrative. The story of Madame de Motteville is told by an attached and admiring dependent, in whose eyes every thing appears through an ideal medium of veneration; the story of Mademoiselle de Montpensier, the hare-brained daughter of Gaston of Orléans, exhibits the aspect in which a death-bed is regarded by cold-hearted and frivolous bystanders. (Madame de Motteville, xl. 233. 306.; Mademoiselle de Montpensier, xliii. 85. 90—97.) The king, seemingly incredulous as to his mother's danger, continued immersed in gaiety till it was no longer possible to doubt the nearness of her end. His neglected wife mourned sincerely at the bed-side of one who was at once her countrywoman, her nearest relative, and the only friend who could sympathise heartily with her griefs. The dying woman is described as having behaved with great resignation, and with much appearance of devotion. In the evening of the 19th of January, 1666, it was announced to Anne, by command of her son, that her last hour was at hand; upon which she desired to be left alone with her confessor. They who had been present, namely her two sons with their wives, and Mademoiselle de Montpensier, retired into her closet; where (as Mademoiselle reports), that they might not spend their time uselessly, they made arrangements for the court mourning, and for other proceedings to take place upon the queen's death. The queen then conversed privately with each of her child-

ren, and afterwards received the sacraments, showing in her last hour something of her old imperiousness, by insisting upon extreme unction at a time when the physicians wished to delay it. Her son was removed from the sick-room in a state of agitation which ended in a fainting fit; and after a night of great agony, Anne expired early in the morning of the 20th of January, 1666, having some months previously completed her sixty-fourth year. (*Authorities*: the histories and memoirs cited in the body of the article.) W. S.

ANNE OF BOHEMIA. [RICHARD II. OF ENGLAND.]

ANNE BOLEY. [BOLEYN.]

ANNE of BRETAGNE, queen consort of France, was born 26th Jan. 1477. She was the daughter of François II., duke of Bretagne and his wife Marguerite of Foix. Of two daughters by this marriage, Anne and Isabelle, the only legitimate children of the duke who survived him, Anne was the elder. In her fifth year (1481) she was engaged, by treaty, in marriage to Edward, prince of Wales, afterwards Edward V. of England; but the death of the young prince (1483) prevented the marriage taking place. As the Duke of Bretagne had no sons, he was anxious to secure the succession of the duchy to his daughters; and the prospect of this succession caused the hand of Anne, while yet a child, to be the subject of eager competition. The anxiety of the duke was increased by the knowledge that his nephew, the Prince of Orange, the Lord of Rieux, and other Breton nobles, whom a vain attempt to subvert Landois, the duke's favourite, had compelled to retire into France, had signed a treaty at Montargis (1484) recognising the right of succession of Charles VIII. of France to the duchy in case of the duke's death without heirs male. The right of Charles of France was founded on the purchase which his father Louis XI. had made of the claims of the house of Penthievre to the succession of the duchy, claims which had been set aside for more than a century.

Alarmed at the treaty of Montargis, the duke caused the chief of the nobility and of the other orders of the state to recognise his daughters as his heiresses and to promise fidelity to them, and subsequently he obtained a full recognition of their title in the states of Bretagne at Rennes (1486); and in order still further to secure the succession, a league was formed by the Archduke Maximilian of Austria, afterwards king of the Romans, the King and Queen of Navarre, the Prince of Orange, the Lord of Rieux, and the other Breton lords, who, on the overthrow and death of Landois, in 1485, had been reconciled to the duke, the Lord of Albret, and several other French nobles, to prevent the King of France from taking possession of the duchy on the duke's death.

However united these various parties might

be in opposing the claim of the King of France and supporting the right of Anne, they were much divided as to the disposal of that princess in marriage. Several projects were formed: the Prince of Orange proposed Maximilian, king of the Romans; the Count of Comminges supported the suit of Alain, lord of Albret, who professed to have some claims to the succession of the duchy, by virtue of his marriage with a lady of the house of Penthievre [ALBRET, ALAIN OF]; Rieux advocated the claims of the son of the Viscount of Rohan; and the Count of Dunois is affirmed to have planned a marriage between Anne and Louis, duke of Orléans and heir presumptive to the throne of France. As, however, Louis was married to the sister of the reigning king, and a new marriage could be formed only by obtaining a divorce or a nullification of his former marriage, of which there seemed little likelihood, it is questionable whether the Count of Dunois entertained any such design. Still less reason is there to believe, as has been asserted, that a mutual passion existed between Louis and Anne, seeing that the latter was a mere child. Before anything was decided with respect to Anne's marriage, the support afforded by the duke to the discontented party in France led to the invasion of Bretagne by the French; and the defeat of the Bretons and their confederates at St. Aubin de Cormier (28th July, 1488), when the Duke of Orléans and the Prince of Orange were made prisoners, obliged the Duke of Bretagne to submit. He signed a treaty at Coiron, one of the conditions of which was not to marry his daughters without the consent of the French king, and died soon after of mortification, 9th Sept. 1488.

Anne succeeded to the duchy under the care of the Lord of Rieux, whom the duke had appointed her guardian by his will. Her council consisted of the Lords of Rieux and Albret, the Counts of Dunois and Comminges and the Chancellor Montauban. The Countess of Laval, half sister of Albret, was her governess. The situation of the young duchess was very distressing. The French, notwithstanding the treaty of Coiron, continued their ravages, and took one town after another. The intrigues for marrying Anne were renewed; and the Lord of Albret, with the fewest personal claims, (for he was about forty-five years of age, of disgusting appearance, and coarse manners,) seemed likely to be the successful suitor. Orange, the advocate of the King of the Romans, was in prison; Orléans, if he was really a competitor, was in prison also; Rohan had put the claims of his son out of the question by joining the French in ravaging his country; and the Lord of Rieux and the Countess of Laval strenuously supported Albret, whose claim was further strengthened by a written promise which the late duke had given him

of his daughter's hand. To this match, however, Anne manifested a strong repugnance; and she was supported in it by Dunois and Montauban. The matter, however, proceeded so far, in spite of opposition, that Albret applied to Rome for the dispensation which his relationship to Anne rendered needful; when Anne made a formal protest, recorded in an instrument dated December 8. 1488, declared her positive intention not to marry Albret, and revoked the consent which she had given to the match during her father's lifetime, alleging that it was given only out of fear and reverence for her father. Rieux and Albret in fury retired to Nantes; and when the duchess, alarmed by a body of French who attempted to seize her, sought refuge there, they refused her admittance. They even attempted, with a party of the townsmen of Nantes, to get possession of her person, but were baffled by the spirit which she showed. Mounted on horseback behind the Count of Dunois, she prepared to resist the attempt; and they gave it up (1489). She found soon after a secure refuge in Rennes; and the opportune arrival of some auxiliary forces sent by the kings of England and Castile stopped the progress of the French, and led to a stipulation in the treaty of Frankfort, concluded between Charles VIII. and Maximilian, now the king of the Romans, by which the French were to evacuate the duchy, and the English and Castilian auxiliaries were to be sent home. Rieux was about the same time reconciled to the duchess.

The stipulation for the evacuation of the duchy of Bretagne was not fulfilled by the French king, nor did he give up his claims to the duchy; and in order to strengthen Anne against him, she was married by procuration, though only in her thirteenth year, to the King of the Romans. The exact date of the marriage is not known. The authors of "*L'Art de vérifier les Dates*" and Daru fix it in the year 1489; but this is an error. The marriage ceremony was accompanied by a singular act: the Count of Nassau, procurator of Maximilian, in the presence of witnesses, introduced his leg, bare to the knee, into the nuptial bed where the young duchess was. This act, which gave occasion to a number of jokes at Maximilian's expense, appears to have been designed to strengthen a marriage of questionable validity by a kind of consummation.

The King of France, Charles VIII., and his council were seriously alarmed at the intelligence of this transaction. Maximilian already possessed a considerable share of the territories of the dukes of Burgundy on the eastern and north-eastern frontiers of France; and the possession of Bretagne would render his position still more formidable. It was therefore important to annul this marriage if possible; and the King of France, though

previously betrothed to Margaret, daughter of Maximilian by a former marriage, proposed to marry Anne himself. He engaged the Prince of Orange and the Duke of Orléans (now released from prison), the Lord of Rieux, the Countess of Laval, and the Count of Dunois in his interest; acquired possession of Nantes by the treachery of Albret, who was enraged at the disappointment of his own hopes; and entering Bretagne in person at the head of his army, pressed the affair so vigorously, that the duchess, who had shown the greatest repugnance to the proposal, was forced, as she received no help from Maximilian, to give way at last. A treaty, in which, in order to conceal the real intent of the parties, the marriage was not mentioned, was signed at Rennes, 15th November, 1491; and Anne, leaving her own dominions, went to Langeais in Touraine, where she and Charles were married on the 6th December, 1491. Charles was at this time in his twenty-second year, and Anne had nearly completed her fifteenth. The pope's dispensation for the marriage was not signed till the 15th December, some days after its consummation, and was accompanied by absolution from the excommunication which the young couple had incurred by precipitating their nuptials. It is observable that this dispensation has no reference to Anne's previous marriage with Maximilian, the nullity of which seems to have been taken for granted, but to the consanguinity of the parties, and the previous betrothment of Charles to Margaret. After the marriage Charles led his bride to St. Denis, where she was crowned early in 1492, and attracted great admiration by her youth, her beauty, and her becoming deportment.

Maximilian, enraged at the double wrong done to him in taking from him his wife and rejecting his daughter, formed an alliance with Ferdinand and Isabella of Spain, and with Henry VII. of England: the latter procured from his parliament a subsidy for raising an army to invade France, but after some feeble demonstrations of hostility made peace with Charles; and Ferdinand and Maximilian followed his example. Before the end of the year 1492, Anne was delivered of a son, Charles Orlando, who lived little more than three years. She had two other sons and a daughter, but they all died in infancy; and on the 7th April, 1498, she lost her husband Charles VIII. She appeared at first overwhelmed with grief; but rousing herself from her despondency, hastened to Bretagne, resumed the exercise of her hereditary sovereignty, and gave in less than four months from the death of Charles VIII. her promise to marry his successor Louis XII. (agreeably to a stipulation in her former marriage articles), if he could obtain a sentence from the pope annulling

his then existing marriage with Jeanne, daughter of Louis XI. This was obtained, as well as a dispensation for the marriage of Louis and Anne, which was celebrated at Nantes the 7th or 8th January, 1499. The marriage articles were this time much more favourable to Anne and to the independence of Bretagne than on the occasion of her former marriage; when she was little more than a child, and was pressed with difficulties on every side. She was crowned queen consort of France a second time 6th November, 1504. By her marriage with Louis, Anne had four children; two sons, who died in infancy; and two daughters, Claude, born 13th October, 1499, and Renée, born 25th October, 1510, both of whom survived her.

During the remainder of her life Anne preserved in her own hands the administration of the government of Bretagne; and exercised, according to Mézeray, considerable influence in the affairs of France, in the reigns both of Charles VIII. and of Louis XII., but especially in the reign of the latter, through his complaisance. The greatest affection was indeed manifested by them to each other; and during the absence of Louis in his Italian wars or other engagements, they corresponded in Latin verses, which the poets of the court were employed to write. During the illnesses of Louis she was indefatigable in her attentions: yet during his dangerous illness at Lyon (1504), she, with characteristic attention to her own interest, had her valuables packed up and embarked on the Loire, ready to be conveyed to Nantes the moment of the king's anticipated death. The only excuse for this unseemly conduct of Anne is, that the death of Louis and the accession of François of Angoulême, then a minor, would have thrown the regency of the kingdom into the hands of Louise of Savoy, duchess dowager of Angoulême, whom Anne had kept in banishment from the court, and whose resentment therefore she had the greatest reason to fear. But the preparations of Anne to save herself and her property were disconcerted by the Marshal de Gié, who sent orders to Angers, of which he was governor, to stop the boats if they attempted to pass; and they were rendered unnecessary by the recovery of Louis. The interference of De Gié, though justified by the circumstances, drew upon him the hatred of Anne, who united with his other enemies to ruin him. Several charges were brought against him, on which he was brought to trial; and though the capital charges failed, he was, after a vindictive prosecution of two years, stripped of his various employments and banished from court. He appears however, after an exile of seven years, to have been restored to favour a little before his death.

Anne's great desire was to secure the independence of Bretagne, and to this end she was

anxious that her daughter and heiress, Claude, should marry an Austrian rather than a French prince. Louis had agreed to this; and Claude was affianced (A. D. 1501) to Charles, duke of Luxemburg, grandson of Maximilian, and afterwards emperor under the title of Charles V. The states-general of France were however too sensible of the importance of the reunion of Bretagne with France to permit this: and Louis, at their desire, broke his engagement with Charles, and affianced Claude (A. D. 1506) to François, duke of Angoulême, heir presumptive to the throne of France, which he afterwards ascended as François I. This match was by no means acceptable to Anne; and it is said to have been owing to her opposition that the marriage was not celebrated during her lifetime: it was solemnised about four months after her death.

Anne was a princess of great piety, and was exceedingly shocked at the prospect of the war which threatened to break out (A. D. 1510) between Louis XII. and the pope, Julius II. She besought her husband with tears to avoid hostilities with the head of the church; and though her interference did not ultimately prevent the war, it had sufficient weight to induce Louis to take the opinion of a council of bishops before commencing hostilities. After the war had commenced, Anne applied to the pope, beseeching forgiveness for her husband, or at least for herself, "who sought it with tears." In the war which Louis maintained soon after (A. D. 1513) with England, in which no religious scruples were concerned, she pursued a very different course. She equipped a fleet, the largest vessel of which carried a hundred guns and twelve hundred men; and her admiral, Primoguet, repulsed a far more numerous English fleet that was ravaging the coast of Bretagne.

Anne died of gravel at Blois, the 9th (or, according to an old history quoted by Brantôme, 21st) Jan. 1514, having nearly completed her thirty-seventh year. She was buried at St. Denis, and when Louis XII. died, about a year after, their bodies were deposited in the same tomb. The heart of Anne was deposited in the tomb of her father at Nantes. Her personal appearance is described by Brantôme. Her character has been the theme of praise with most historians. Her education was carefully conducted; and she is said to have understood Latin and Greek, and to have contributed by her patronage to the revival of letters. She maintained great state and order in her court, and is said to have been the first who instituted the office of maids of honour. Her affection for her two husbands appears to have been great; her generosity was manifested by the handsome presents which she made; the purity of her manners was exemplary; and her piety was attested by her devotional exercises, her almsgiving, and

her regard for the religious orders, especially the Minims and the Cordeliers. But her ambition sullied the excellence of her character in other respects. Her first marriage, by which she became queen consort of France, was contracted in violation of her previous engagement with Maximilian; and her second marriage (with Louis XII.) was preceded, as a necessary preliminary, by the divorce of the faithful and virtuous Jeanne, the former wife of that king, an act of great injustice, and accompanied by circumstances of cruel insult. In extenuation of her first marriage, her youth and the exigency of her circumstances may be urged; and in the second the principal share of the blame rests on Louis. Her persecution of the Marshal de Gié was an act of resentment altogether without excuse. She is said by Mézeray to have instituted an order, called L'Ordre de la Cordelière, for the ladies of the court of the most exemplary virtue. (Argentré, Morice and Taillandier, Lobineau, and Daru, in their respective *Histoires de Bretagne*; Morice, *Mémoires pour servir de Preuves à l'Histoire de Bretagne*; Mézeray, *Histoire de France*, in which he gives a life of Anne; Anselme, *Histoire Généalogique, &c. de la Maison Royale de France*; Brantôme, *Vies des Dames illustres*.) J. C. M.

ANNE OF CLEVES. [HENRY VIII. OF ENGLAND.]

ANNE OF CYPRUS, daughter of Giano of the Lusignan family, king of Cyprus, married, A. D. 1432, Ludovico or Louis, son of Amadeus VIII., duke of Savoy, who succeeded his father on the ducal throne in 1440. Anne was beautiful and accomplished, but haughty and ambitious; and she acquired complete power over her meek-tempered indolent husband. She and her favourite Compesio, a noble of Savoy, exasperated some of the powerful feudal barons, and drove them to rebellion, in which being favoured by Charles VII., king of France, they obliged Duke Louis to come to humiliating terms with them. In 1446 William Bolomiere, lord of Villars, chancellor of Savoy, having incurred the hatred of the turbulent nobles, was accused of malversation, and condemned, and thrown into the Leman lake with a heavy stone slung to his neck, amidst the applause of the assembled nobles. The history of the troubled reign of Louis and Anne is given under LOUIS OF SAVOY. Anne was the mother of sixteen children, nine sons and seven daughters. The eldest son, Amadeus, succeeded his father Louis [AMADEUS IX.]: the second, called Louis, married in 1459 his cousin, Charlotte, daughter of John II., king of Cyprus, and heiress to the crown, and was crowned with her at Nicosia. But soon after both she and her husband were driven out of the island by James, an illegitimate son of John II., who was supported by the troops of the Sultan of Egypt. James married Cath-

rine Cornaro, who, after the death of her husband, made over her title to the republic of Venice, A. D. 1474. Queen Charlotte, who survived her husband Louis, tried in vain to recover possession of her kingdom, and died at Rome in 1487, after having made over to Duke Charles of Savoy all her claims to the crown of Cyprus. It is in consequence of this, that the kings of Sardinia bear the title of kings of Cyprus and Jerusalem.

The Duchess Anne died before her husband, in 1462; it is said of grief for the undutiful conduct of her fifth son Philip, count of Bresse, who joined some rebellious barons against his father. Anne founded several convents at Geneva, Nice and Turin. (Bertolotti, *Compendio della Istoria della Real Casa di Savoia*.) A. V.

ANNE OF DAUPHINÉ was one of the two surviving children of Guignes VII., or, as others reckon, VIII., dauphin of the Viennois of the second race. [VIENNOIS, COUNTS AND DAUPHINS OF.] The year of her birth does not appear to be known. She was married A. D. 1273 to Humbert, baron of La Tour du Pin, and in the latter part of the year 1281, on the death of her brother Jean, succeeded to the dauphinate of Vienne and the county of Albon in conjunction with her husband, on whom the government devolved, and who was the first dauphin of the third race, that of La Tour du Pin. Anne had several children, of whom the eldest, Jean, when about ten years old, was, during the lifetime of his parents (A. D. 1289) associated with them in the government of the Viennois and Albon; or rather, they made over the dauphinate and the county to him, retaining the usufruct for life. This step was designed to secure their dominions to their own children against the rival claims of the Duke of Burgundy, who, as nearest male heir, disputed the title of Anne, and consequently of her husband and son. In November, 1297, they made over to their son, Jean, the full possession of the counties of Gap and Embrun. The time of Anne's death does not appear to be known. She was buried in the Carthusian monastery of Salette, in the barony of La Tour du Pin, near the south bank of the Rhone, founded by herself and her husband, in the latter part of the year 1299. (Valbonnais, *Histoire de Dauphiné; L'Art de vérifier les Dates*.)

J. C. M.

ANNE, commonly called "of DENMARK," queen consort of England and Scotland as wife of James I., and daughter of Frederick II. of Denmark, was born in 1574. She was married by proxy to King James in August, 1589, and intended immediately departing for Scotland, but was detained by adverse winds. The gallant and adventurous journey undertaken by her husband, with the view of hastening their union, is an episode in history well known, from the contrast which it affords to his general character. He left Scotland on

the 22d of October, and met the queen at Opsloe in Norway. Their return was interrupted by a series of winter storms, which gave rise to the trial and punishment of a numerous band of witches, accused of influencing the elements. Anne's residence in Scotland was marked by few incidents, and though she is occasionally charged with attempts to intrigue, the historians of the day are respectful to her memory. A charge has been revived against her (chiefly on the authority of Galluzzi's "*Istoria del Granducato di Toscana*") of having been in secret a Roman Catholic, and of having conspired to make James embrace that religion. An examination of the charge would exceed the present limits; and it can only be generally stated that it is not sufficiently supported. There are abundance of documents showing that James himself intrigued with the Catholics, but none implicating his wife. She enjoyed much more fully than her husband the confidence of her son Henry, whose hatred of the Romish church is well known. She exhibited a spirited and resolute temper in resisting a project to place Henry under the authority of the Earl and Countess of Mar; and in a very apologetic letter to her by James, he assures her that though her enemies have insinuated somewhat against her, they have not dared to accuse her of intrigues with Rome. The following passage from an account of her last moments referred to below seems, while showing that she died a Protestant, to indicate that there had been doubts about her creed. "Then the Bischope of Canterburie said, 'Madame, we hope your Majestie doeth not trust to your awin merites, nor to the mediatioun of Santes, but only by the bloode and merits of our Saviour, Chryst Jesus, you sall be saued.' 'I do,' scho answered, and withall scho sayes, 'I renounce the mediatioun of all Santes, and my awin merites, and does only rely wpon my Saviour Chryst, who hes redeemed my saull with his bloode.' This being said, gaif a great satisfactioun to the Bischopes, and to the feun number that hard hir."

Anne was a lover of masques and other festive entertainments. She sometimes hunted with the king, and on one of these occasions she accidentally shot Jewel, a favourite hound. She had an accomplished mind, and showed towards her husband more affection than such a man could have been expected to elicit. A collection of brief notes addressed to her husband, in a pretty and legible Italian hand, show a smart wit, and an affectionate heart. The following specimen is supposed to refer to the marriage of the Earl of Nottingham to the Lady Margaret Stuart,

"Sir,

"Your majesty's letter was wellcome to me. I have bine as glad of the faire weather as your self. [In] the last part of your letter you have guessed right that I wold laugh. Who wold not laugh both at the persons and

the subject, but more at so well a chosen Mercurie between Mars and Venus. You knowe that women can hardly keepe counsell. I humbly desire your M to tell me how it is possible that I should keepe this secret that have already tolde it, and I shall tell it to as manie as I speake with. If I were a Poete, I wolde make a song of it, and sing it to the Tune of Three foolles well mett. So kissing your hands I rest yours, Anna R."

Anne never countenanced Somerset, but with Buckingham, his more powerful successor in the king's favour, she interceded for Raleigh's life. She died of a disease of the lungs on 1st March, 1618-19. (*The Historie and Life of King James the Sext*, ed. 4to. 1825.; *Account of the last Moments of Queen Anne of Denmark*, in the *Miscellany of the Abbotsford Club*; *Letters by the Family of James I.*, *Denmilne MSS. Adv. Lib.*, and *Introduction to Fac Similes of these Letters presented to the Maitland Club*; *Kennet's History*, ii. 557. 651. 685. 697. 719.) J. H. B.

ANNE, Queen of ENGLAND, was born on the 6th of February, 1664. She was the second daughter of James II. by his first wife, Anne Hyde, daughter of the Earl of Clarendon. She and her elder sister Mary, who married William, Prince of Orange, and afterwards reigned with him on her father's throne, were the only two of eight children by James's first marriage who survived childhood. Anne was a sickly child, and, when five years old, was sent to France, and stayed there some months, for the benefit of her health. She lost her mother in 1671, when she was only seven years old. The daughter of the great Protestant chancellor and historian died declaring herself a Roman Catholic. But though James, at this time Duke of York, had made a convert of his wife, his two daughters were brought up in the Protestant religion. "It was much against his will," he told Compton, bishop of London, who had asked his permission for confirming Mary, "that his daughters went to church, and were bred Protestants; and the reason why he had not endeavoured to have them instructed in his own religion was, because he knew, if he should have attempted it, they would have immediately been quite taken from him." (*Life of James II.*, edited by the Rev. J. S. Clarke, i. 503.)

When, in February, 1679, during the excitement of the Popish plot, Charles II. sent James out of England, the Princess Anne was not allowed to accompany her father. She was allowed, however, to visit him at Brussels in the autumn of the year, and with him and his second wife and her half-sister, the Princess Isabella, she visited Mary, now Princess of Orange, at the Hague. The whole party returned to London in October, the duke having received permission to return; and upon his being sent almost immediately into

Scotland, the princesses Anne and Isabella were left at St. James's. Anne joined her father in Scotland in July, 1681, the Princess Isabella having died in the interval. She remained with him during the remainder of his stay in Scotland, and returned to London in May, 1682.

The Duke of York's influence with Charles was now in the ascendant, and Charles had allied himself with France by a secret treaty, and was receiving money from Louis XIV., which enabled him to dispense with parliaments. [CHARLES II.] However, none but Protestant suitors were thought of for the Princess Anne. In the end of the year 1680, Prince George of Hanover, who afterwards succeeded Anne, with the title of George I., had come over to England to pay his addresses to her; but the negotiation had hardly commenced when it was broken off, either because the prince was suddenly recalled to make another match that seemed to his father more advisable for the interests of Hanover, or, according to another account, because the prince was disappointed in the person of the princess. In May, 1683, the Danish ambassador proposed to Charles II. a marriage for Anne with Prince George, the brother of Christian V., king of Denmark. The proposal was instantly accepted. Prince George arrived in London on the 19th of July, and the marriage was celebrated at St. James's on the 28th of the same month. France had been consulted, and had made no opposition. "The marriage that was now made with the brother of Denmark," says Burnet, "did not at all please the nation, for we knew that the proposition came from France. So it was apprehended that both courts reckoned they were sure that he would change his religion." (*Hist. of his own Time*, ii. 562.) It is to be doubted whether at this time any such design existed, except in the suspicions mentioned by Burnet; but it is known that, after James's accession to the throne, attempts were made on the religion of the prince and princess.

Lady Churchill, afterwards Duchess of Marlborough, who held for a long time so remarkable an influence over Anne, was appointed a lady of her bedchamber, on the occasion of her marriage with Prince George of Denmark. "The beginning of the princess's kindness for me," says the duchess herself, "had a much earlier date than my entrance into her service. My promotion to this honour was wholly owing to impressions she had before received to advantage; we had used to play together when she was a child, and she even then expressed a particular fondness for me. This inclination increased with our years. I was often at court, and the princess always distinguished me by the pleasure she took to honour me, preferably to others, with her conversation and confidence. In all her parties for her

amusement, I was sure, by her choice, to be one; and so desirous she became of having me always near her, that, upon her marriage with the Prince of Denmark in 1683, it was at her own earnest request to her father I was made one of the ladies of her bedchamber." (*Account of the Conduct of the Duchess of Marlborough*, p. 9.) The Countess of Clarendon was appointed first lady of the bedchamber to the princess, being the wife of her maternal uncle. After Charles's death, when Lord Clarendon went as lord-lieutenant to Ireland, the countess accompanied him, and Lady Churchill was promoted into her place. From the time of Anne's marriage until that memorable breach took place, the story of which has at once the interest of a romance and the importance of history, this celebrated lady was the adviser, first of the princess, and afterwards of the queen. The manner of their correspondence, which was suggested by the princess, is a striking illustration of the favourite's influence over her mistress. "For the sake of friendship (a relation which she, the princess, did not disdain to have with me) she was fond even of that equality which she thought belonged to it. She grew uneasy to be treated by me with the form and ceremony due to her rank; nor could she bear from me the sound of words which implied in them distance and inferiority. It was this turn of mind which made her one day propose to me, that, whenever I should happen to be absent from her, we might in all our letters write ourselves by feigned names, such as would import nothing of distinction of rank between us. Morley and Freeman were the names her fancy hit upon; and she left me to choose by which of them I would be called. My frank open temper naturally led me to pitch upon Freeman, and so the princess took the other; and from this time Mrs. Morley and Mrs. Freeman began to converse as equals, made so by affection and friendship." (*Account*, p. 14.)

Charles II. died, and James II. ascended the throne, on the 6th of February, 1685. "During her father's whole reign," says the Duchess of Marlborough of her mistress, "she kept her court as private as she could, consistent with her station. What were the designs of that unhappy prince everybody knows. They came soon to show themselves undisguised, and attempts were made to draw his daughter into them. The king, indeed, used no harshness with her; he only discovered his wishes by putting into her hands some books and papers, which he hoped might induce her to a change of religion." (*Account*, p. 15.) But there was a more systematic attempt at Anne's conversion to the Roman Catholic religion than would be supposed from this account of the duchess. An overture was made to Prince George of Denmark, early in James's reign, to co-

operate in converting the princess, with a promise to secure her the succession to the throne before her sister Mary, if she became a Roman Catholic. It is said by Sir James Mackintosh, on the authority of MSS. letters of Bonrepaux, the French minister, and D'Adda, the pope's nuncio, who were the chief promoters of this scheme, that Prince George was caught for a time by the glittering offer. But the Protestantism in which Anne had been so carefully educated was not to be shaken. (Mackintosh's *History of the Revolution*, p. 81.; see also Hallam's *Constitutional History of England*, iii. 95., and the passages in the *Histoire de la Révolution de 1688* of M. Mazure, referred to in Mr. Hallam's note.) The strength of Anne's Protestant feelings is amply testified by the extracts from her letters to the Princess of Orange, written towards the close of her father's reign, which have been published by Sir John Dalrymple in the appendix to his historical work. "I am sorry," she writes to her sister, January 31, 1688, "the king encourages the Papiets so much, and I think it is very much to be feared that the desire the king has to take off the test and all other laws against them is only a pretence to bring in popery." (App. part. i. b. v. p. 168.) Again, March 13, 1688, "the king has never said a word to me about religion since the time I told you of; but I expect every minute, and am resolved to undergo anything rather than change my religion. Nay, if it should come to such extremities, I will choose to live on alms rather than change;" (p. 169.) and on the 22d of June in the same year, she writes, "I am wholly of your mind, that in taking away the test and penal laws, they take away our religion; and if that be done, farewell all happiness, for when once the Papiets have every thing in their hands, all we poor Protestants have but dismal times to hope for. Though we agree in these matters, yet I can't help fancying that you are not of my opinion in other things, because you never answered me to anything that I have said of Roger, nor of Mansell's wife." (p. 176.) Roger is the name by which the princess spoke, in her letters, of the Earl of Sunderland, then James's principal adviser, and Mansell, of the king himself. The queen, "Mansell's wife," had been delivered some days before of a son, the ill-fated Pretender as he is known in history, whose genuine birth, which is now considered as established, was then very generally disputed. [JAMES II.] Anne had, in March, written to her sister her suspicions of the queen's pregnancy being feigned. It happened that Anne, who was then herself with child, had gone to Bath by medical advice, when the queen was confined. James attributed this absence to design; but the letter in which she communicated to her sister her doubts of the child being genuine

sufficiently prove this imputation to be unjust. "My dear sister can't imagine the concern and vexation I have been in, that I should be so unfortunate to be out of town when the queen was brought to bed, for I shall never now be satisfied whether the child be true or false. It may be it is our brother, but God only knows, for she never took care to satisfy the world, or give people any demonstration of it. . . . After all this, 'tis possible it may be her child; but where one believes it, a thousand do not. For my part, except they do give very plain demonstrations, which is almost impossible now, I shall ever be of the number of unbelievers." (p. 175.) There follow, in Sir John Dalrymple's extracts, a list of queries sent by the Princess of Orange to Anne for the purpose of testing the disputed birth, and a long circumstantial reply from Anne, which are very singular specimens of correspondence between royal sisters. (pp. 177—184.) The princess's horror of the king and queen's religion, her estrangement from them, which had latterly become visible, and the bias natural to her position which the birth of a brother materially affected, all made it easy for her to convince herself, with almost all the Protestants of the kingdom, that the Prince of Wales was a fraud. These letters of Anne show her, what she ever after was in the more important future position of her life, weak, narrow-minded, strong-willed, bigoted, but well-meaning and sincere.

On the 5th of November, 1688, William, prince of Orange, landed in England, to deliver the English nation from the peril which James was bringing on of Roman Catholic ascendancy. When James went to his army at Salisbury, Prince George of Denmark accompanied him. But it had been arranged that he and Lord Churchill should desert the king at the most fitting time, and go over to the Prince of Orange. Anne wrote this to the Prince of Orange the day after her husband's departure; and, replying to a letter which she had received from her brother-in-law, assured him of her warm wishes for his "success in this so just an undertaking." (Dalrymple, App. part. i. b. vi. p. 249.) Prince George left the king at Andover, where he had stopped for a night as he was retiring from Salisbury to London, on the 24th of November: Lord Churchill had deserted a day or two before from Salisbury. The Princess Anne fled from Whitehall on the night of the 25th with Lady Churchill and Lady Fitzhardinge, another of her ladies; and having slept that night at the Bishop of London's, was conducted from London the next day by the bishop and the Earl of Dorset. When, on the day after her flight, James arrived in London and found that his daughter had forsaken him, he was completely staggered by the news, and burst into tears. "It was on this occasion that the king,

finding himself in the like circumstances with holy David, he cried out with him, 'Oh, if my enemies only had cursed me, I could have borne it;' but it was an inexpressible grief to see those he had favoured, cherished, and exalted, nay, his own children, rise thus in opposition against him." (Clarke's *Life of James II.* ii. 229.) A rumour had arisen in the morning, when her disappearance was first publicly known, that she had been murdered by some Roman Catholics; and Lord Clarendon, her maternal uncle, and her nurse, are described as running up and down like mad people, spreading this story.

The Duchess of Marlborough has given a graphic account of the princess's flight. Among those who joined the princess at Nottingham, to which town she was conducted, was the Earl of Chesterfield, grandfather of the more celebrated earl of that name, the extracts from whose diary, prefixed to the lately published volume of his correspondence, give us a more circumstantial account of the Princess Anne's progress. Lord Chesterfield found the princess in fear of an attack from Lord Molyneux, a Roman Catholic nobleman, who had taken up arms in behalf of James. She had five or six hundred horse, brought together by the Earl of Devonshire, to which Lord Chesterfield added a hundred, and the militia of the county had been raised to attend her. Disputes arising among the young noblemen who were with her, the princess appointed a council to settle questions of precedence, and to regulate the marching of troops; but Lord Chesterfield refused to be of this council, on the ground that he was a privy-councillor of her father's, and that he had come only to aid in defending her from attack, and could countenance no designs of aggression against the king his master. He refused also to enter into an association, projected by the Bishop of London and the Earl of Devonshire, for the purpose of destroying all the Roman Catholics in England, in case the Prince of Orange should be killed by any of them. "After my refusing it, the Lord Scarsdale, the Lord Ferrers, and Lord Cullen, and above a hundred gentlemen, refused likewise to sign the paper, which made the princess extremely angry; but, however, to keep my promise with her highness, I waited on her from Leicester to Coventry, and from thence to Warwick, where her highness hearing news that the king's army had revolted to the Prince of Orange, and that his majesty was fled beyond the sea, I told her highness that now she was come to a place of safety, I did humbly desire to take my leave; so, after my having received many thanks from her highness, I returned home with all the gentlemen that went with me." (*Letters of the second Earl of Chesterfield*, p. 51.) Some account of the princess's military progress is given also in "The Apology for the Life of Mr.

Colley Cibber," who, then a youth of seventeen, was a soldier in the princess's train. (pp. 41—49. ed. 1822.) The Prince and Princess of Denmark met at Oxford for the first time after their late separation, and had great honours paid them by the university. They came to London on the 19th of December, the day after James II.'s flight; and on the evening of this day, at the very time that her father was going down the river into exile, the Princess Anne and Lady Churchill, both decked in orange ribbons, went in state in one of James's carriages, and attended by his guards, to the play-house. The princess had before shown her want of filial affection by calling for cards on the night on which she had heard of the king's first intercepted flight. (*Diary of Henry Earl of Clarendon*, in *Singer's Clarendon and Rochester Correspondence*, ii. 251.)

The settlement of the crown on William and Mary for their joint lives and the life of the survivor, by the convention called by William, so far affected the interests of Anne, who, in the natural course of things, should have immediately succeeded Mary, in the event of her dying without issue, that some opposition on her part and the part of her friends was to be apprehended. The Tories, the great bulk of whom had joined with the Whigs in inviting William into England, but who split from the Whigs as soon as the question arose how to fill the throne which James's flight had left vacant, endeavoured to induce the princess to throw difficulties in the way of this settlement. The diary of her uncle, Lord Clarendon, shows the efforts made by him for this purpose, and the mortification which he felt at their not being attended with success. (pp. 248, 255, 266, 270.) Lady Churchill, according to her own account, was at first anxious for Anne to urge her claims in opposition to the proposal to settle the crown on William for his life; but afterwards seeing that it would be fruitless to do so, and having consulted Lady Russell, the widow of Lord Russell, who was beheaded in the reign of Charles II., and Tillotson, afterwards Archbishop of Canterbury, the latter of whom, at her request, made a strong representation to the princess, she persuaded Anne to give her consent to the settlement.

The settlement of William and Mary in the throne was soon followed by a breach between Mary and her sister Anne, which continued till the death of Mary. A long account of the origin and progress of this quarrel is given by the Duchess of Marlborough, whose testimony however should be taken with the caution proper towards a strong partisan, who was herself, and according to her own story, one chief cause of the quarrel, and who suppresses some facts which have an important bearing on its merits. Anne very early took umbrage at

the king and queen's refusing her some rooms at Whitehall, and a residence at Richmond, which she desired. A more serious difference arose out of the question of the princess's revenue, what its amount was to be, and whether it should be specifically settled upon her by parliament or left in William's discretion. William was anxious to have it in his own hands, and had suggested an amount very much below that which the princess expected. Those who supported her interests in parliament, chiefly Tories, of whom the Duchess of Marlborough says that "their zeal on the present occasion was doubtless to thwart King William, for I never observed that on any other they discovered much regard for the Princess of Denmark," proposed that 70,000*l.* per annum should be settled upon her. This opposition to King William's views about the princess's revenue gave him great offence. Queen Mary took an opportunity one day of asking her sister what was the object which her friends in parliament proposed to themselves. Anne answered, according to the Duchess of Marlborough, that "she heard her friends had a mind to make her some settlement; the queen hastily replied, with a very imperious air, 'Pray what friends have you but the king and me?' I had not the honour to attend the princess that night; but, when she came back, she repeated this to me. And indeed I never saw her express so much resentment as she did at this usage." (*Account*, p. 29.) William, having in vain tried several expedients to gain his purpose, ultimately sent the Duke of Shrewsbury to Lady Marlborough with a proposal to allow the princess 50,000*l.* a year, if she would consent to leave her allowance to him. Lady Marlborough referred the duke to the princess herself, who replied to the king's proposal, "that she thought it only right to have her revenue secured to her, and that the matter had now gone so far that she would see what her friends could do." In the end, 50,000*l.* a year was settled upon Anne by parliament. This victory obtained over William by the princess widened the breach that already existed, and other circumstances soon occurred to make it yet wider. The dismissal of the Earl of Marlborough in 1692 from all his employments was followed up by a demand from the queen for the countess's dismissal from the princess's household. To this demand the princess gave a decided refusal. The queen then sent a message to the princess by Lord Devonshire, the lord-chamberlain, forbidding the Countess of Marlborough to stay any longer in the cockpit. The princess, on receiving this message, resolved to leave the cockpit herself; and the Duchess of Somerset placed Sion House at her disposal. The king endeavoured without avail to dissuade the Duke of Somerset from allowing his house to be lent. "Before the princess removed," says the

Duchess of Marlborough, "from the cockpit, she waited upon her majesty at Kensington, making all the professions that could be imagined, to which the queen was as insensible as a statue." (*Account*, p. 60.) Other acts of respect and attention from the princess to the queen were met with equal disdain, Mary continuing to make Lady Marlborough's dismissal an indispensable condition of her return to kindness, and Anne resolutely adhering to her favourite. The queen adopted various petty modes of vexing and punishing the princess. At last, in 1694, Queen Mary was taken ill with the small-pox. The princess sent a lady of her bedchamber to the queen, to request permission to wait on her; and to this lady an answer was written by Lady Derby, one of the ladies of the bedchamber to the queen, desiring her to give the king and queen's thanks to the princess, and hoping that she would defer the visit, as it was necessary to keep the queen perfectly quiet. Mary died, without seeing her sister, or leaving her any message of kindness.

Though Queen Mary's conduct in this quarrel was blamable, yet there are circumstances serving in some degree to extenuate it, which the Duchess of Marlborough is careful not to mention. She is altogether silent as to her husband's intrigues with James, which were the cause of his losing William's favour, and after the discovery of which a continuance of Anne's close connexion with the Marlboroughs would naturally excite anger in William and Mary's minds. Nor does she mention that shortly after Marlborough had opened a correspondence with James, he induced Anne also to write him a letter, expressing her repentance for the part which she had taken against him in the Revolution, and praying her father's forgiveness. Her letter is in the *Life of James II.* which Mr. Clarke has published from the Stuart papers. (vol. ii. p. 477.) William and Mary would have known of this letter, through their spies at St. Germain's. The reconciliation of Anne with James must have been a deep and not altogether unreasonable mortification to William; and with Mary, the jealousy of a sister would have heightened her resentment.

After the death of Mary, Anne addressed a letter of condolence to William, and asked permission to wait upon him. The permission was given, and a reconciliation between William and Anne ensued. But there was never any cordiality between them. The Duchess of Marlborough makes many complaints, some of them very trivial, of William's want of attention and courtesy to his sister-in-law. The correspondence which Anne had commenced with her father did not end with her first letter of repentance. When, towards the end of the year 1696, William's life was thought to be in danger, she endeavoured to combine an appearance

of filial duty with her own interest by writing to ask James's permission to accept the crown in the event of William's death. James, as may be supposed, was not pleased with the application. In July, 1700, Anne lost, at the age of eleven, her son, the Duke of Gloucester, the only one of her many children who had survived infancy. After this last and severest blow to her maternal hopes, she always spoke of herself, in writing to the Duchess of Marlborough, as "poor unfortunate Mrs. Morley." The death of the Duke of Gloucester made it necessary to provide a Protestant successor to the throne after Anne, and the Act of Settlement was passed, giving the succession, after Anne, to the Princess Sophia of Hanover. [WILLIAM III.] William died on the 8th of March, 1702, and on the same day Anne became queen of England.

William died in the midst of preparations, for which he had made alliances with Austria, Holland, Denmark, and Sweden, for humbling France; Louis XIV. having permitted his grandson, Philip, duke of Anjou, to accept the throne of Spain, in violation of the treaty of Partition, and having also, on the death of James II., which took place in September, 1701, about six months before William's death, acknowledged James's son as king of England. On the evening of the day of William's death, Anne declared to the assembled privy council her sense of the importance of carrying on the preparations against France, and her determination to lose no time in assuring the allies of the zeal with which she would pursue the policy of her predecessor. After she had been proclaimed queen, and had received letters of condolence and congratulation from the two houses of parliament, Anne went to the House of Lords, and expressed her joy at finding that both houses concurred with her in the opinion, that too much could not be done for the encouragement of the allies, and "to reduce the exorbitant power of France." The Earl of Marlborough, who within five days after Anne's accession received from her the order of the garter, and the appointment of captain-general of the forces at home and abroad, was then sent on a special mission to the Hague, to give the states-general assurance of the queen's determination to adhere to the grand alliance, and to make arrangements for the commencement of the war. He arrived at the Hague on the 28th of March, and re-embarked for England on the 3d of April. The five days of Marlborough's stay at the Hague had been well spent. He arranged with the states and with the imperial envoy for declaring war against France and Spain on the same day in London, at the Hague, and at Vienna, and for commencing operations with the siege of Kaiserswerth on the Rhine and a naval expedition against Cadiz; and he had been appointed com-

mander-in-chief of the allied armies. War was proclaimed on the 4th of May; and on the 12th Marlborough proceeded to Holland to assume his command. The fleet which it had been arranged to send against Cadiz did not get under weigh from St. Helen's before the 1st of July. Sir George Rooke was appointed to command the fleet, and the Duke of Ormond the military force sent with it. Want of union between the two commanders caused the failure of this naval expedition; but the success which attended Marlborough's first campaign in Flanders was more than an equivalent for the miscarriage at Cadiz.

But while Anne thus zealously, under the influence of Marlborough, followed up William's foreign policy, she showed, by her appointments to places in the ministry and the court, a very decided determination to oppose counsels in questions of domestic policy; and in spite of all that was said for the Whigs by her friend and adviser, Marlborough's wife, she set about showering preferment on the Tory party. Her early education had made her zealous for the Church of England, and taught her to view the Whigs as enemies to it; and the prejudices thus early conceived against that party, which was in power during the greater part of William's reign, were not likely to have been softened by her own quarrels with William and Mary. The Tories had aided her in the affair of her settlement, and towards the end of William's reign, out of power, and having nothing to hope from him, they had paid particular court to Anne.

The Earl of Rochester, the queen's uncle, and among the most violent of the high church party, was continued by Anne in the lord-lieutenancy of Ireland, from which William, a few weeks before his death, had intimated his intention to dismiss him; and leave was given to him to govern Ireland by deputy, in order that he might be able to attend Anne in council. The Earl of Nottingham, another leading Tory, was appointed secretary of state; and being allowed to choose his colleague, named Sir Charles Hedges. The comptroller's staff was taken, with marked indignity, from the Marquess of Wharton, and given in his presence to Sir Edward Seymour, who had been the leader of the Tories in the House of Commons during William's reign. The Marquess of Normanby, afterwards Duke of Buckingham, was appointed privy seal. The names of the great Whig leaders, Lord Somers, Lord Halifax, and Lord Orford, were erased from the list of the privy council. The only members of the Whig party who now held office were the Duke of Devonshire, who was lord high steward, Henry Boyle, afterwards Lord Carleton, who was chancellor of the exchequer, and the Duke of Somerset, who, having been removed from the office of president of the council to make

room for Lord Pembroke, was appointed to that of master of the horse, after it had been refused by another Whig, the Duke of Shrewsbury. The last of the ministerial arrangements was the appointment of Lord Godolphin to the high treasurership. He is said to have undertaken this office against his inclination, at the earnest entreaty of Marlborough, with whom he was connected by his son's marriage with Marlborough's daughter, and who said he could not go abroad to command the armies with a confidence of punctual remittances unless Godolphin superintended the treasury. Godolphin was the virtual head of the administration now formed, and his and Marlborough's supremacy gave to its policy a more moderate character than was to have been expected from the appointments of such men as Rochester, Nottingham, Normanby, and Seymour. Godolphin and Marlborough soon quarrelled with their more violent colleagues, and prevailed over them. Rochester in a few months retired from the ministry in disgust. After a longer struggle, first Nottingham and then Normanby were got rid of. Godolphin and Marlborough were, at the commencement of Anne's reign, counted Tories, though moderate ones. "I am firmly persuaded," says the duchess, "that notwithstanding her extraordinary affection for me, and the entire devotion which my Lord Marlborough and my Lord Godolphin had for many years shown to her service, they would not have had so great a share of her favour and confidence if they had not been reckoned in the number of the Tories." (*Account*, p. 125.) They first broke with the more violent section of the Tories, then found themselves dependent for the support of their war policy, which soon engrossed their attention, on the Whigs, and ultimately became united with the Whig party. The Duchess of Marlborough exerted herself assiduously to unite her husband and son-in-law with her own political party; and circumstances after a time enabled her to influence even the queen in some degree in favour of the Whigs. Though Anne's first ministry was in direct opposition to the political views of her favourite, the appointments in the household afforded numerous proofs of the duchess's personal influence. Two of her daughters were among the queen's ladies of the bedchamber; and the duchess herself was groom of the stole and mistress of the robes, and had the sole management of the privy purse.

The parliament which was sitting at William's death, and which, according to an act passed in his reign, was to sit for six months afterwards, unless in the mean time dissolved, was prorogued by Anne on the 25th of May, 1702, and dissolved on the 2d of July. They had renewed to her the civil list that had been granted to her predecessor,

giving her seven hundred thousand pounds a year for life, and, in compliance with a recommendation in her first speech to the two Houses of Parliament, had passed a bill empowering the queen to appoint commissioners to treat for a union with Scotland. The Scottish parliament also empowered the queen to appoint commissioners for Scotland. The commission was appointed, and met several times; but its labours led to no result, and the union with Scotland was reserved for a later period of Anne's reign.

The new parliament met on the 20th of October, 1702; and the Tories had a large majority in the House of Commons. The address from the Commons in answer to the queen's speech contained two passages showing very unequivocally the prevailing temper of the assembly. The success which had attended Marlborough's arms in Flanders was spoken of as having signally retrieved the ancient honour and glory of the English nation: and Anne having expressed a resolution "to defend and maintain the church as by law established," the Commons assured her in answer, "that they expected to see the church in her reign perfectly restored to its due rights and privileges, and secured in the same to posterity, which is only to be done by divesting those men of the power who have shown they want not the will to destroy it." For the word "retrieved" in the address, which implied censure on the late king, an amendment was proposed by the Whigs to substitute the word "maintained;" but this amendment was rejected by one hundred against eighty. The zeal expressed in behalf of the church soon manifested itself in the introduction of the celebrated bill against occasional conformity. The object of this bill was to prevent persons who had taken the sacrament as a qualification for office, in compliance with the provisions of the Test Act passed in 1672, from attending places of dissenting worship after they had entered upon their offices. The preamble of the bill asserted the principle of toleration, and its supporters professed that it only carried out the existing law, and was no encroachment on the interests of dissenters. It was not, however, so viewed by the dissenters themselves; nor, indeed, was it really supported in any other than a high church spirit. The bill was carried in the Commons by a large majority; but it met with much opposition in the Lords, where several amendments were introduced, from which the Commons dissented. A free conference was held between the two houses to endeavour to adjust their differences, but ineffectually. "When the lords retired, and it came to the final vote of adhering," says Burnet, "the lords were so equally divided, that in three questions, put on different heads, the adhering was carried but by one voice in any one of them; and it

was a different person that gave it in all the three divisions. The Commons likewise adhered, so the bill was lost." (*History of his own Time*, v. 51. ed. 1833.) All the strength of the ministry and the court had been exerted for the bill, and the queen's zeal in favour of it had been shown by her making Prince George attend in the House of Lords and vote for it, though he was himself an occasional conformist, having taken the sacrament to qualify himself for the office of lord high admiral, and constantly attending a Lutheran chapel. The bill was renewed in the next session, and having again passed the Commons, was rejected in the Lords by a majority of seventy-one to fifty-nine. It was again renewed in the third and last session of this parliament, 1704-5; and this time the Tory party in the House of Commons tried the expedient of moving to tack it to the land tax bill, and thus make it part of a money bill, with which the Lords could not constitutionally interfere. But this stratagem was defeated even in the House of Commons by a majority of two hundred and fifty-one against one hundred and thirty-four. The bill afterwards passed the Commons for the third time, and for the third time was rejected by the Lords. The introduction of the bill on this third occasion had been discouraged by the queen, who in her speech at the opening of parliament had recommended entire union at home in order to give greater vigour and efficiency to the country's arms abroad; and it was opposed this time in parliament by the united force of the ministry, of which Nottingham and Seymour were no longer members, and which now found itself acting generally with the Whig party. Anne thus expressed her sentiments with regard to the third introduction of this bill in a letter to the Duchess of Marlborough: (Mr. Bromley was its originator in the House of Commons) "To ease your mind, I must tell you, Mr. Bromley will be disappointed, for the prince does not intend to go to the house, when the bill of occasional conformity is brought in; but, at the same time that I think him very much in the right not to vote in it, I shall not have the worse opinion of any of the lords that are for it; for, though I should have been very glad it had not been brought into the House of Commons, because I would not have had any pretence given for quarrelling, I can't help thinking, now it is as good as passed there, it will be better for the service to have it pass the Lords too." (*Account*, p. 155.) The Occasional Conformity Bill, though the most important for the principle of public policy involved in it, was only one question among many on which the lords and commons differed during the course of this parliament. From the beginning to the end of it there was an almost uninterrupted series of conflicts between the two houses on questions

of privilege and mutual right. One of these questions was the important one of the exclusive jurisdiction claimed for itself by the House of Commons in all matters concerning the elective franchise, raised by the celebrated case of Ashby and White, which was an action brought by a freeman of Aylesbury against the returning officers for having prevented him from exercising his franchise. The two houses were at war on this subject when Anne prorogued them, previously to dissolving parliament. Five other freemen of Aylesbury, who had followed Ashby's example, had been committed to prison by the House of Commons, and had been refused a habeas corpus by the Court of Queen's Bench, on the ground that the privilege of the House of Commons precluded its interference. The prisoners then moved for a writ of error to the Lords. The Commons at once petitioned Anne not to grant the writ, and were informed by her, in a reply which, though somewhat evasive, was unequivocal, that to obstruct the course of law required grave consideration. The Lords afterwards presented an address, praying her to issue a writ of error: and on the day on which Anne prorogued the parliament, the 14th of March, 1705, she told the Lords that she would have complied with their request, but that it was now necessary to terminate the session of parliament, and to have issued the writ would therefore have been useless. This first parliament of Anne was dissolved on the 5th of April, 1705.

In the meanwhile the war had been vigorously prosecuted, and the Duke of Marlborough in the last, his third, campaign, had achieved the splendid victory of Blenheim. [CHURCHILL, JOHN, DUKE OF MARLBOROUGH.] The Emperor of Austria and his eldest son, Joseph, having renounced their claims to the Spanish succession in favour of the emperor's second son, Charles, this prince had been proclaimed king of Spain at Vienna at the close of the year 1703, and had proceeded, by way of Holland and England, to Portugal, to invade Spain. The arms of the allies in Spain had not been so prosperous as on the Rhine and Danube. The King of Portugal had disappointed Schomberg, the English general, of assistance which he had promised; and in the year 1704, Sir George Rooke, after having stormed and taken Gibraltar, which was very weakly garrisoned, had fought a drawn engagement with the French fleet off Malaga. It is a lamentable proof of party spirit that the same House of Commons which had sought to insult the memory of the late king, by speaking of Marlborough's first comparatively unimportant victories as retrieving the honour of England, now gave no greater praise to the conqueror of Blenheim than to Sir George Rooke, whose smaller operations and doubtful success were exalted in their eyes by his

Tory politics. Anne, however, continued to receive effective support from both houses in the prosecution of the war; notwithstanding that, in her speech to parliament, at the commencement of the session 1703-4, she had greatly extended its original object, and thus made its termination more remote. The restoration of the Spanish crown to the house of Austria was now represented as the aim of the war, which had been begun with the much less definite and more easily attainable object of reducing the power of France. Marlborough's campaign of 1705, which followed the dissolution of the parliament, was on the whole barren and unfortunate, owing to the want of support, which he had been promised, and on which he had relied, from the Margrave of Baden, on the Moselle, and to obstructions made by the Dutch field-deputies, who, when Marlborough had driven the French army on the Meuse into a position where its complete defeat was certain, refused to allow the Dutch troops to fight. In Spain, on the other hand, the allies were this year more prosperous. The Earl of Galway, who had succeeded Schomberg, invaded Spain from Portugal, took Valencia and some other towns, and invested Badajoz, the siege of which however he was soon obliged to relinquish: and Spain was invaded also from the sea by another English force, commanded by the Earl of Peterborough, who being prevented by the opposition of his officers from marching, as he had wished, to Madrid, turned to besiege Barcelona, took that town by a bold and brilliant stroke, and then, with only 5000 men, reduced almost the whole of the two provinces of Catalonia and Valencia, in a manner that seemed altogether romantic. [MORDAUNT, CHARLES, EARL OF PETERBOROUGH.] But the brilliant successes of Peterborough in 1705 were not followed up the year after; and this general, thwarted by Galway and jealous of him and dissatisfied also with Charles, the Austrian king of Spain, retired from Spain in the autumn of 1706. Marlborough again made up, in his campaign of 1706, for his disappointments of the previous year, by the victory of Ramilies.

The new House of Commons, which met on the 25th of October, 1705, contained a large majority of Whigs; and, before the meeting of parliament, some additional changes had been made in the ministry, in favour of the Whig party, of which the most important were, the substitution of the Duke of Newcastle, as lord privy seal, for the Duke of Buckingham, and of Lord Cowper, an amiable and distinguished member of the Whig party, for Sir Nathan Wright, one of the most insignificant and violent of the Tories. The queen opened parliament with a speech of very Whig character, which recommended a union of sects and parties, denied that the church was in danger, stigmatised those

who asserted it as malicious, and declared her intention inviolably to maintain the policy of the Toleration Act. The first practical proposal of the Tories was a motion, made in the House of Lords by Lord Haversham, to invite the Princess Sophia of Hanover to reside in England, in order that she might be on the spot when the succession came to her, and an additional security be thus obtained against the disturbance of the Act of Settlement. Anne could not endure even the thought of her successor's presence in England; and this motion, and the speeches made in support of it by Rochester, Nottingham, and Buckingham, who gave particular offence by putting the possible case of the queen's falling into dotage, and the need that there would then be of such additional security for the Protestant succession as the presence of the electress would afford, gave Anne great offence, and changed for a time her fondness for the Tory party into aversion. "I believe," she wrote to her favourite, "dear Mrs. Freeman and I shall not disagree as we have formerly done; for I am sensible of the services that these people have done me that you have a good opinion of, and will countenance them, and am thoroughly convinced of the malice and insolence of them that you have always been speaking against." (*Account*, p. 160.) Lord Haversham's motion was not carried; but the ministers, thinking that the English public might be gratified by some measure tending further to secure the Protestant succession, brought in a bill, which became law, providing a regency, which should carry on the government after Anne's demise until the arrival of her successor, and providing also for the meeting of parliament immediately upon Anne's death. Both houses subsequently discomfited the Tory party, by a resolution, that "the Church of England, as by law established, which was rescued from the extremest danger by King William III. of glorious memory, is now, by God's blessing, under the happy reign of her majesty, in a most safe and flourishing condition; and that, whoever goes about to suggest and insinuate that the church is in danger under her majesty's administration, is an enemy to the queen, the church, and the kingdom."

The union with Scotland, which had been the subject of Anne's first recommendation to parliament, was consummated in 1707, in the second session of this parliament. A Jacobite conspiracy, which commonly goes by the name of Fraser's plot, had been discovered in Scotland in the end of the year 1703; and at the opening of the Scottish parliament in July, 1704, a letter from Anne was read by the Marquess of Tweeddale, her commissioner, earnestly entreating the parliament to lose no time in settling the succession to the throne of Scotland in the Protestant line. This recommendation called forth much vehement

debate, and many reproaches towards England; and a bill was afterwards tacked to the bill of supply, providing that, if the queen should die without issue, the Scottish parliament should meet and declare a successor, different from the person who succeeded to the crown of England, unless in the mean time "there should be a settlement made in parliament of the rights and liberties of the nation, independent of English councils." The carrying of this tack in the Scotch parliament placed the English ministry in a great difficulty; for if they should advise Anne to refuse her assent to the supply bill with the tack, they would have had no means of supporting the Scottish army, except by a subsidy from England, which would have given great offence to the Scotch; while, to leave Scotland exposed, without an army, to the Jacobite designs, would have involved great danger; and if, on the other hand, they should advise her to give her assent to the bill, they would subject themselves to the charge of promoting the disjunction of the two kingdoms. Godolphin chose, however, the latter course, and advised Anne to pass the bill; and the Tories were loud in their attacks and prognostications of danger. Lord Haversham, when the House of Lords next met, made a violent attack upon the ministry for adopting the Scottish Act of Security, as the act accompanying the supply was called; and a vote of censure was proposed, but not persevered in. The Lords passed a series of resolutions on the subject of Scotland; the first of which was for the appointment of commissioners by the queen to treat for a union with other commissioners to be named by the Scottish parliament. The Commons also passed a series of resolutions, some of them differing from those of the Lords, but one of which equally affirmed the propriety of appointing commissioners for a treaty of union. A bill, founded on the Commons' resolutions, was carried: but some parts of the act gave such offence to the Scotch, that no commissioners were yet appointed by the Scotch parliament. Next year, in the first session of Anne's second parliament, the objectionable parts of the act were repealed, and commissioners were now appointed by the Scotch parliament and by Anne. The commissioners met for the first time on the 16th of April, 1706, and the articles of the treaty of union, as it was afterwards passed, were presented to the queen on the 23rd of July. The Duke of Queensberry, as lord high commissioner, opened, on the 3rd of October, the last Scotch parliament which ever sat, and read a letter from Anne, exhorting them to adopt the articles of union agreed upon by the commissioners. After many long and stormy debates, and riots of a most alarming character in Edinburgh and in every corner of Scotland, of which Jacobite intrigues, a national

spirit of independence, which, exerting itself first against any union, afterwards made itself more formidable by opposing a project of a federal union to the incorporating union which was designed, and fear for the security of the kirk of Scotland, were among the chief exciting causes, the treaty of union was adopted by the Scottish parliament by a majority of 110. The treaty afterwards passed both houses of the English parliament, with some opposition from the Tories to particular provisions which was easily surmounted, and it received the royal assent on the 7th of March, 1707. The graphic pen of De Foe has traced with great minuteness the progress of this great measure against the powerful and many-headed opposition which it encountered to its triumphant conclusion, and his "History of the Union" contains the fullest and most authentic account of this event, which occupies so prominent a place in the reign of Anne, and is so proud a monument of glory for Lord Godolphin's administration. The leading provisions of the treaty of union may be thus enumerated: the succession to the throne of the United Kingdom was secured to the Princess Sophia of Hanover and the heirs of her body being Protestants; there was to be one parliament for the United Kingdom, to constitute which sixteen peers of Scotland, elected every parliament by the whole body, were to be added to the English House of Lords, and forty-five commoners, two thirds chosen by the counties and one third by the boroughs, to the English House of Commons; both countries were to have the same privileges of trade, the same coin, and the same weights and measures; the customs and excise duties were to be made uniform for both; but with regard to the land tax, when England should raise two millions of money, forty-eight thousand pounds were to be raised by Scotland; and provision was made for the permanent maintenance of the episcopal church of England and the presbyterian church of Scotland.

The first parliament of Great Britain, consisting of the English parliament, which had passed the union, and of the Scottish peers and members of the house of commons elected according to the provisions of the union associated with those who had called them into existence, assembled on the 23d of October, 1707. The address in the Commons in answer to the queen's speech was carried without a division; but in the House of Lords an amendment was proposed and carried for an inquiry into the state of the nation, Lord Somers and Lord Wharton joining with the Tory party on this occasion, and leading the way in complaints of the management of the Admiralty by Prince George of Denmark. Anne had appointed her husband lord high admiral immediately upon her accession to the throne, and a council had been appointed at the same time to assist him, of which

Sir George Rooke and Colonel Churchill, a brother of Marlborough's, were the leading members. In the course of the year 1707, the French gained several victories at sea over English ships, and captured many English merchantmen; and great dissatisfaction with the Admiralty was excited. The attacks now made by the leading Whig noblemen on her husband were keenly resented by Anne; but even previously to this she had relapsed into her old partiality for Tory counsels, and not only had Marlborough and Godolphin received proofs that she no longer confided in their advice, but even the Duchess of Marlborough had seen that her personal influence also was departing. After the passing of the union, and before the meeting of the parliament, a strong representation was made by Godolphin to the queen of the necessity of removing Sir Charles Hedges from the office of secretary of state, in which he offered every possible obstruction to the prosecution of the war, and the Earl of Sunderland, a decided Whig, and son-in-law to the Duke and Duchess of Marlborough, was proposed as his successor. It was with the greatest difficulty that the queen could be prevailed upon to make this change, though at last she yielded. But this concession had only the effect of strengthening Anne's revived aversion to the Whigs, and it was soon too clear that secret counsellors had gained possession of Anne's ear, and poisoned her mind against the ministers whom she had long trusted, and even against that favourite who had till now held an ascendancy over her mistress which is perhaps unrivalled among all the favourites of princes. Two bishoprics having become vacant in the autumn of 1707, Anne, to the great surprise and mortification of Marlborough and Godolphin, nominated two prominent Tory ecclesiastics to fill them. Marlborough wrote a very strong remonstrance to the queen, and the following is a passage from a letter written on the subject by the Duchess of Marlborough to her mistress, and a striking proof of the height of that ascendancy from which she was now beginning to fall:—"I hope your majesty will not be so much offended with me as you have lately been, if I believe those things for your good that are thought so by those that have served you with so much success—men that have a view of all things and all sorts of people, whereas your majesty has had the misfortune to be misinformed in general things. Even from twelve years old you have heard in your father's court strange names given to men by flatterers in these former reigns, for no reason in the world but that they would not contribute to carry on Popery. That and many other things too long to repeat in a letter has given your majesty very wrong notions, and you are like people that never read but one sort of books,—you can't possibly judge unless you heard all things stated fairly." (*Private Correspondence of Sarah Duchess of Marlborough*, i. 86.)

vate Correspondence of Sarah Duchess of Marlborough, i. 86.)

The secret counsellors into whose arms the queen was throwing herself were Robert Harley, afterwards Earl of Oxford, who had succeeded Nottingham as secretary of state in 1704, and who, having been originally a Tory, was not now restrained by any gratitude to Marlborough from availing himself of his office to cabal with the Tories, and Mrs. Masham, one of Anne's women of the bedchamber, a poor relation of the Duchess of Marlborough, who had been recommended by her to Anne, and who, ultimately supplanting her patron in the queen's affections, became the most potent instrument in effecting the great change of men and measures which took place in 1710, and which substituted at the head of affairs Harley and St. John for Marlborough and Godolphin.

Mrs. Masham's maiden name was Hill; and as Miss Hill she had been rescued by her cousin, the Duchess of Marlborough, from the extreme of poverty, and placed by her interest in Anne's service, while she was yet only Princess of Denmark. Lord Dartmouth states that Miss Hill had been waiting woman to a Lady Rivers in Kent. His account of her is curious. (Note to Burnet; Oxford edit.) The duchess had provided also for two of her brothers and a sister. From such a quarter a fatal blow to the Duchess of Marlborough's ascendancy could least have been expected. The poor relation's influence with Anne had indeed been established before the duchess had ceased to regard her as a poor and dependent relation. Miss Hill had fallen in love with Mr. Masham, the eighth son, but eventually the heir, of Sir Francis Masham, of Otes in Essex, bart. His family was ancient and moderately opulent. The title of Lord Masham, to which he was afterwards raised, expired in his son, who held various lucrative posts, and died in 1776. Mr. Masham was at present a groom of the bedchamber to Prince George of Denmark; and after some difficulties which Harley, who was also related to Miss Hill, but who had never aided her in her days of poverty, had overcome, she had been secretly married to him, Anne being present at the ceremony, and the Duchess of Marlborough being kept in ignorance. When the duchess afterwards discovered her cousin's private marriage, this discovery led to her first knowledge of her influence with Anne. "I then inquired of her very kindly whether the queen knew of her marriage? and very innocently offered my service, if she needed it, to make that matter easy. She had by this time learnt the art of dissimulation pretty well, and answered with an air of unconcernedness, that the bedchamber women had already acquainted the queen with it, hoping by this answer to divert any farther examination into the matter. But I went presently to the queen and asked her why she had not

been so kind as to tell me of my cousin's marriage, expostulating with her upon the point, and putting her in mind of what she used often to say to me out of Montaigne, that it was no breach of promise of secrecy to tell such a friend anything, because it was no more than telling it to one's self. All the answer I could obtain from her majesty was this, 'I have a hundred times bid Masham tell it you, and she would not.' The conduct both of the queen and Mrs. Masham convinced me that there was some mystery in the affair, and thereupon I set myself to inquire as particularly as I could into it, and in less than a week's time I discovered that my cousin was an absolute favourite; that the queen herself was present at her marriage in Dr. Arbuthnot's lodgings, at which time her majesty had called for a round sum out of the privy purse; that Mrs. Masham came often to the queen, when the prince was asleep, and was generally two hours every day in private with her; and I likewise then discovered beyond all dispute Mr. Harley's correspondence and interest at court by means of this woman. I was struck with astonishment at such an instance of ingratitude, and should not have believed if there had been any room left for doubting." (*Account*, &c. p. 183.) Things which had before been mysterious were now clear, and the whole truth of her departing power was suddenly before the duchess's eyes. She upbraided Mrs. Masham with ingratitude, and made bitter and haughty complaints to her mistress. Both Anne and her new favourite first endeavoured to appease the duchess, and, not till they found that course unavailing, owned and defended the truth. Among other letters the queen wrote to the duchess, — "My dear Mrs. Freeman, — I cannot go to bed without renewing a request that I have often made, that you would banish all unkind and unjust thoughts of your poor, unfortunate, faithful Morley, which I saw by the glimpse I had of you yesterday you were full of. Indeed, I do not deserve them, and if you could see my heart you would find it as sincere, as tender, and passionately fond of you as ever, and as truly sensible of your kindness in telling me your mind freely upon all occasions. Nothing shall ever alter me: though we have the misfortune to differ in some things, I will ever be the same to my dear, dear Mrs. Freeman, who I do assure once more I am more tenderly and sincerely hers than it is ever possible to express." (*Account*, p. 203.) But shortly after this, when the duchess complained to the queen of Mrs. Masham not coming to her to make an explanation, as she had said she would, "the queen looked grave, and said she was mightily in the right not to come near me. I answered that I did not understand *that*, since she had expressed such a concern at my displeasure, and since the clearing up of matters had been reserved to

our meeting. The queen replied that it was very natural for her to be afraid to come to me, when she saw I was angry with her. . . . It was the queen's usual way on any occasion when she was predetermined (and my Lord Marlborough has told me that it was her father's) to repeat over and over some principal words she had resolved to use, and to stick firmly to them. She continued therefore to say it was very natural, and she was very much in the right. So that this conversation with her majesty produced nothing but an undeniable proof that the new favourite was deeply rooted in her heart and affections, and that it was thought more advisable to let the breach between me and Mrs. Masham grow wider and wider than to use any method to make it up." (*Account*, p. 205.) Mrs. Masham then took courage, asked for an interview with the duchess, which was granted, and in answer to the duchess's complaints said, "that she was sure the queen, who had loved me extremely, would always be very kind to me. It was some minutes," proceeds the duchess, "before I could recover from the surprise with which so extraordinary an answer struck me. To see a woman whom I had raised out of the dust put on such a superior air, and to hear her assure me, by way of consolation, that the queen would be always very kind to me!" (p. 206.) Shortly after this the Duchess of Marlborough, on visiting the queen, was received by her with marked coldness, and she retired from her mistress's presence to write her an indignant letter of remonstrance. (P. 209.)

These bedchamber intrigues at first recoiled on the intriguers. Harley, who had been much damaged in public estimation by the discovery of a correspondence between one of his clerks and M. Chamillart, the French secretary of state, was dismissed in the beginning of 1708 by Anne, who yielded with the worst possible grace to necessity. Marlborough and Godolphin, finding all remonstrance with the queen unavailing, had at last refused to act with Harley, and absented themselves from the privy council. When the privy council first met without them, and Harley proposed to proceed at once to business, the Duke of Somerset said he did not see what they could do without the lord-treasurer and the lord-general, and the council immediately broke up. Harley was dismissed from office, and St. John, afterwards Lord Bolingbroke, who had been made secretary-at-war when Harley was made secretary of state, and had joined in his intrigues, was dismissed also. St. John was succeeded by Robert Walpole, who now began his long and distinguished official life, and Harley by Boyle, who had hitherto been chancellor of the exchequer. In October, 1708, the death of Prince George of Denmark led to some new ministerial arrangements, by which the Earl of Pembroke, who had been president of

the council and lord lieutenant of Ireland, was made lord high admiral, Lord Somers president of the council, and Lord Wharton lord-lieutenant. Now, for the first time, were these two leading members of the Whig party brought into the ministry, when, in reality, the hold of the Whigs on Anne's mind was gone, and the days of their power, which ultimately depended on her will, were numbered. Harley, though dismissed from office, continued to be the queen's private counsellor, and the influence of Mrs. Masham was unabated. "Through the whole summer," says the duchess, "after Mr. Harley's dismissal, the queen continued to have secret correspondence with him. And that this might be the better managed, she stayed all the sultry season, even when the prince was panting for breath, in that small house she had formerly purchased at Windsor, which, though as hot as an oven, was then said to be cool, because from the park such persons as Mrs. Masham had a mind to bring to her majesty could be let in privately by the garden. And when, upon the death of the prince, one would have thought that her majesty's real grief would have made her avoid every place and every object that might sensibly revive the remembrance of her loss, she chose for her place of retirement his closet, and for some weeks spent many hours in it every day. I was amazed at this; and when I spoke to her of it, she seemed surprised, just like a person who on a sudden becomes sensible of her having done something she would not have done, had she duly considered. But the true reason of her majesty's choosing this closet to sit in was that the backstairs belonging to it came from Mrs. Masham's lodgings, who by that means could secretly bring to her whom she pleased." (*Account*, p. 223.)

The passing of the union had been followed, as it had been preceded, by great discontent in Scotland, and during the years 1707 and 1708 intrigues were carried on by emissaries of the Pretender's court at St. Germain, and supported by Louis XIV., which ended in a French naval expedition for the invasion of Scotland by the Pretender. The chief agent in the intrigues preparatory to this invasion was Colonel Hooke, the published account of whose negotiations (*Memorials and Letters presented to the Court of France by Colonel Hooke in 1707*, Edinburgh, 1760) and the Stuart papers for the years 1707 and 1708, contained in Macpherson's "Original Papers," furnish ample particulars of the dangerous designs then on foot, and of the extent of the disaffection which prevailed in Scotland. The French king, after some hesitation and delay, which was very irritating to the Scotch conspirators, furnished the Pretender with naval and military assistance in the beginning of 1708, and in March of that year a French fleet, consisting of five ships of the line and twenty frigates, and carrying five thousand

men, commanded by M. Forbin, the most skillful of the French admirals, and having on board the Pretender, sailed from Dunkirk for Scotland. In the mean time, effective preparations had been made in England to meet the invasion. The two houses had sent up most cordial addresses to Anne, and a bill had been passed suspending the Habeas Corpus Act, and empowering the queen to secure and detain all persons suspected of conspiring against her person or government. A proclamation also was issued for the apprehension of the Pretender and his associates, and requiring all Roman Catholic recusants not to go above five miles from their dwellings, and banishing them ten miles from the cities of London and Westminster. The Duke of Hamilton, and twenty-one other Scotch noblemen and gentlemen, were arrested. The French fleet arrived before the coast of Scotland, and immediately retired before the superior English armament assembled, under Sir George Byng, at the mouth of the Frith of Forth. Byng pursued the French admiral, but succeeded in capturing only one ship. The danger over, the Whig ministry derived strength from this Jacobite conspiracy, which rallied English feeling round the queen and her government, and which led the queen in her alarm to rest for the time on her responsible advisers. The ministry could boast also that the conspiracy had been foiled without one drop of blood being shed. And amid the dangers to which it was exposed by Anne's closet counsellors, the Whig ministry derived additional strength from Marlborough's brilliant campaign of 1708 in Flanders, marked by the victories of Oudenarde and Lille, and from the capture of Port Mahon in Minorca in the same year by General Stanhope and Admiral Sir John Leslie, and from the successes in Spain by which General Stanhope had in some degree retrieved the honour of the British arms in the Peninsula.

The first parliament of Great Britain was dissolved on the 15th of April, 1708; and a new parliament assembled on the 16th of November, in which the House of Commons again contained a Whig majority. Both houses sent up addresses of condolence to Anne on her husband's death, and, notwithstanding an attempt made by Lord Haversham in the Lords to censure the ministry for negligence in meeting the late threatened invasion of the Pretender, both houses came to a resolution that the conduct of the ministers had been without blame. An act was passed in the first session of this parliament, against much opposition from the Scotch members of the two houses, assimilating the law of treason in Scotland to the English law; and in order to conciliate the Scotch, an act of grace followed it, by which all treasons committed before the signing of the act, on the 19th of April, 1709, were pardoned, with the exception of those done upon the

sea, — an exception comprising, and intended to comprise, acts done in the furtherance of the Pretender's attempted invasion of the previous year. But the second, and as it proved the last, was the eventful session of this parliament, bringing as it did the impeachment of Dr. Sacheverell, and with it the fall of the Whig ministry. On the 5th of November, 1709, a sermon was preached by Dr. Sacheverell, a clergyman as void of virtue as of learning, in St. Paul's Cathedral, before the lord mayor and corporation of London, in which personal attack upon the ministers was mingled in about equal proportion with denunciation of resistance to governments and of the principles of the revolution of 1688; it was afterwards printed, and above forty thousand copies were distributed through the kingdom. The ferment created by this sermon was such as to alarm the government; and in opposition to the opinion of Lord Somers, who advised that the offender should be left to be dealt with by the ordinary courts of law, the government resolved to impeach the author of the sermon. The Commons passed a resolution, without a division, that this sermon, and another of similar character which had been before preached by Dr. Sacheverell at Derby, at the assizes in August, 1709, were "malicious, scandalous, and seditious libels, highly reflecting on the queen, the late revolution, and the Protestant succession, tending to alienate the affections of her majesty's subjects, and to create jealousies and divisions among them;" and this resolution was followed up by a vote for his impeachment for high crimes and misdemeanours. The articles of impeachment were carried up to the House of Lords on the 13th of January, 1710. The trial began before the House of Lords, who met for the purpose in Westminster Hall, on the 27th of February. Among the sixteen managers for the Commons were Sir Peter King, Boyle, the secretary of state, General Stanhope, and Robert Walpole. Sacheverell was assisted by counsel, at the head of whom were Sir Simon Harcourt, afterwards lord keeper, and Mr., afterwards Sir Constantine Phipps; and Dr. Atterbury attended him to the bar, and stood beside him during the trial. All the high church and Tory feeling of the country was aroused; and the time which had elapsed between the vote for impeachment in the House of Commons and the commencement of the trial had allowed the excitement to grow to an alarming height. Tumultuous mobs now assembled in the streets of London, menacing the opponents of Sacheverell. The most high-born and beautiful ladies flocked day by day to Westminster Hall to show their interest in the fate of this unworthy champion of the church, and Anne herself, who was at this time dreading an address for the removal of Mrs. Masham, rejoiced in the

general manifestation of feeling against her government, which the trial called forth. Sacheverell was found guilty on the 20th of March, 1710, by a majority of 68 to 52. The lenient judgment pronounced upon him, a prohibition to preach for three years, and a condemnation of his sermons to be burned by the common hangman, was considered by the doctor's party as a virtual acquittal, and as a proof of the weakness of the Whig government. The strength which the Tory party had now discovered that they possessed encouraged Anne to do every thing henceforth to thwart her ministers: and the first step which she took for this purpose was the appointment of the Duke of Shrewsbury, who had latterly separated himself from the Whig party, and had just voted for the acquittal of Sacheverell, to the office of lord chamberlain, from which the Marquess of Kent was removed to make way for him. Lord Godolphin knew nothing of this appointment till it was made, and then wrote a strong letter of remonstrance. Anne's next proceeding was the dismissal of Lord Sunderland, which had been meditated and talked of some time before it took place, and against which Marlborough, and his wife also, had written strong deprecatory letters. Anne wrote to the duchess "a very short and harsh answer, complaining that I had broke my promise of not saying any thing of politics or of Mrs. Masham, and concluding that it was plain from this ill-usage what she was to expect for the future." (*Account*, p. 255.) When Sunderland was dismissed, a joint letter was written by Lords Cowper, Godolphin, Somers, Newcastle, Devonshire, Orford and Halifax, and Mr. Boyle, to the Duke of Marlborough, who was with the army in Flanders, entreating him not to give up the command of the army in resentment, his services being indispensable to his country. The dismissal of Sunderland was but the prelude to the dismissal of all his colleagues. On the 8th of August, Anne sent a livery-servant to Godolphin to tell him to break his treasurer's staff, and the office of lord-treasurer was put in commission, of which Earl Poulett was at the head, and Harley one of the members, being appointed chancellor of the exchequer. Harley's first advice was the dissolution of the parliament, in which there was still a Whig majority, and Anne instantly acceded to it. A complete change of ministers followed. Lord Somers was succeeded, as president of the council, by the Earl of Rochester, the Duke of Devonshire, as lord high steward, by the Duke of Buckingham, the great seal, resigned by Lord Cowper, was first put into commission, after a short interval given to Sir Simon Harcourt, and the Earl of Wharton was succeeded, as lord-lieutenant of Ireland, by the Duke of Ormond. Lord Dartmouth had already succeeded Sunderland as secretary of state, and St. John was now appointed

to the other secretaryship in the place of Mr. Boyle. The Duchess of Marlborough continued to hold her offices, but all intercourse between her and the queen had ceased. When in the beginning of the next year, the duchess, thinking it necessary, proposed to visit the queen on some official business, she received a message from her royal mistress, telling her not to come. She now resigned her offices, which were divided between the Duchess of Somerset and Mrs. Masham. The Duke of Marlborough for a short time longer retained the command of the army.

The new parliament assembled on the 25th of November, 1710, and the majority of the Commons was Tory. The remainder of Anne's reign, the period of her Tory ministry, presents, in every important respect, a complete contrast to that which had preceded it. Persecution of dissenters, of which the Schism Act, passed in the last year of her reign, was the crowning triumph, took the place of that toleration to which Somers and Cowper had made early converts of Marlborough. The Protestant succession was in danger, and not only Anne's ministers, but Anne herself, schemed for the restoration of the Pretender. The war which had been carried on from the commencement of the reign, and had cost the country so much blood and treasure, in order to wrest the Spanish throne from the house of Bourbon, and give it to the house of Austria, was concluded by a treaty, zealously sought by the English government, which left the Bourbon Philip in possession of Spain and of the Indies, and gave to the Emperor of Austria, as a poor compensation for the abandonment of the claims of his house to the Spanish throne, Naples, Milan, Sardinia, and the Spanish Netherlands. Of this new ministry Harley was the recognised head. In June of the succeeding year he was made lord treasurer, and raised to the peerage by the title of the Earl of Oxford. Rather more than a year after, St. John was created Viscount Bolingbroke. The delay in St. John's elevation to the peerage was one of many causes of jealousy that arose between these two ministers; and when St. John at last gained the object of his ambition, he had made considerable progress in supplanting the Earl of Oxford in influence with the queen, having allied himself for this purpose with Lady Masham, as Mrs. Masham became in December, 1712, and being assisted by her as zealously in his intrigues against Oxford, as Oxford had been before assisted by her against Marlborough. [HARLEY, ROBERT, EARL OF OXFORD; ST. JOHN, HENRY, VISCOUNT BOLINGBROKE.]

The distressed condition of France, brought on by the long duration of the war, had led Louis XIV. in 1709, and again in the spring of 1710, to make overtures of peace. In 1709 negotiations were carried on for some months at the Hague, and were ultimately

broken off on account of the French king's refusal to bind himself to co-operate with the allies to drive his grandson Philip out of Spain, if he should continue to resist. To the cession of Spain and the Indies to Austria no opposition was made by Louis. The negotiations of 1710 were carried on at Geertruidenberg, and again terminated unsuccessfully, on account of the adherence of the allies to the article requiring Louis to act against Philip in the event of the latter refusing to relinquish the crown of Spain, and the determination of Louis not to assent to this article. The change of ministry in England in the autumn of 1710 brought immediate hopes to France of easier terms. Marlborough went to Flanders in the spring of 1711 to commence a new campaign; and though his forces had been weakened by the taking away of several regiments, which were sent on a foolish unsuccessful expedition against Quebec; and though he had lost the strength derived from the support of the government at home, he set to work with vigour, and defeated the French general, Villars, for whom the French government, knowing the new state of things in England, had done their utmost, and on whose success in this campaign they had confidently relied. But notwithstanding these additional successes of Marlborough, and notwithstanding the low condition to which France had been brought by the war, and which would have ensured the greatest sacrifices by Louis XIV., Harley commenced a secret separate negotiation with de Torcy, the French minister, for a peace, of which the foundation was to be the retention by Philip of Spain and the Indies. Preliminary articles were signed between England and France in the beginning of November, 1711, and then communicated to the ambassadors of the emperor and of Holland. Both these powers expressed great dissatisfaction with the articles, but ultimately consented to a congress which was to treat for a general peace, and meet at Utrecht on the 1st of January, 1712. On the meeting of parliament, which took place on the 7th of December, 1711, Anne, not content with expressing her joy at the prospect of peace, did so in words thus strongly reflecting on Marlborough, on whose counsels and arms she had so long relied. "I am glad that I can now tell you that, notwithstanding the arts of those who delight in war, both place and time are appointed for opening the treaty of a general peace." When the address in answer to the queen's speech was moved in the Lords, Nottingham came forward in opposition to his old party, and moved a clause condemnatory of any peace which allotted Spain and the Indies to a member of the house of Bourbon. Nottingham's amendment was carried by a majority of sixty-two to fifty-four, and Anne was not deterred by her knowledge of the negotiations

which had taken place, and the preliminaries which had been settled, from saying in answer to the amended address, that she was sorry any one could think she would not do her utmost to recover Spain and the Indies from the house of Bourbon. When parliament adjourned for the Christmas holidays, she created twelve new peers, whose votes might prevent any further obstacle in the Upper House to the completion of the peace on which she and her ministers had determined; and the value of these new peers was proved on the first division after the Lords again assembled, ministers having this time a majority of twelve. In the House of Commons, where the ministers had an overwhelming majority, a charge had been made against Marlborough of embezzlement of public monies in his command of the army; and during the recess, on the 30th of December, 1711, Anne dismissed him from all his employments, and herself wrote a letter to him informing him of his disgrace, and attributing it to this charge, and to improper behaviour towards herself. The command of the English forces was given to the Duke of Ormond; but the Dutch refused him the command of their forces, and gave it to Prince Eugene. The congress of Utrecht was not accompanied by a truce: but Ormond had secret orders from home to avoid engaging in any siege or hazarding any battle. A similar course was pursued by the English plenipotentiaries at Utrecht, who pretended to take part with the emperor and their other allies in a demand for the restitution of Spain to the house of Austria, while Harley and St. John were carrying on a secret correspondence with the French plenipotentiaries, and with de Torcy, the French minister. In the correspondence between St. John and de Torcy the renunciation of Philip's right of succession to the throne of France, and not his abandonment of the throne of Spain, was made the ultimatum; and as soon as this renunciation was conceded, the English abandoned their allies. On the 6th of June, 1712, Anne announced to parliament the terms on which an advantageous general peace might be made; and in the face of a vigorous, though, as far as numbers were concerned, not formidable opposition from the Whigs, and after very protracted negotiations, the treaty on these terms was finally settled, and peace was proclaimed, on the 4th of May, 1713. Spain and the Indies were given to Philip, the French king recognized the Protestant succession, engaged to make the Pretender withdraw from the French dominions, and renounced for himself, his heirs, and his successors, the succession to the throne of Spain, while Philip renounced in like manner the succession to the throne of France; the fortifications of Dunkirk were to be demolished, and the harbour filled up, an equivalent being first given

to France by Great Britain; Hudson's Bay and Straits were to remain to Great Britain, and satisfaction was to be made by France to the Hudson's Bay Company for all damages sustained; St. Christopher, Nova Scotia, and Newfoundland were given to Great Britain, with certain rights of fishing off Newfoundland reserved to France, and, by a separate treaty with Philip, as king of Spain, Minorca and Gibraltar were retained by Great Britain; the Emperor of Austria received the kingdom of Naples, the duchy of Milan, and the Spanish Netherlands; Sicily was separated from Naples, and given to the Duke of Savoy, with the title of king, and the succession to the throne of Spain, in default of descendants from Philip, was settled in the house of Savoy; Luxembourg, Namur, Charleroy, Ypres, and Nieuport were assigned to the Dutch, in addition to the places already possessed by them, as a perpetual barrier, according to the stipulations of the barrier-treaty between Great Britain and the states-general, which had been signed on the 30th of January, 1713. Holland, Portugal, Prussia, and Savoy acquiesced in this treaty with reluctance; but the Emperor of Austria refused to be a party to it, and publicly proclaimed that he had been abandoned and betrayed. The account which has been here given of the negotiations so dishonourable to England, that resulted in the treaty of Utrecht, is of necessity brief and imperfect; and the reader who desires full and minute information is referred to Prior's account of the part borne by him, as secretary to the embassy at Paris, in these transactions ("History of Prior's Negotiations, compiled from the Original MSS., 8vo. London, 1740"), to the "*Mémoires de M. de Torcy*," forming volumes lxvii. and lxviii. of the second series of M. Petitot's collection of "*Mémoires relatifs à l'Histoire de France*," to Bolingbroke's "*Letters and Correspondence*," edited by Parker, 4 vols. 8vo. London, 1798, and to the papers relative to the Earl of Oxford's administration, published in the second volume of the Hardwicke State Papers, p. 482—510.

The treaty of peace was accompanied by a commercial treaty between Great Britain and France, the fundamental principle of which was, that each of these countries should receive the other's goods on the same terms as those of the nations most favoured by each. But, however zealous the support which the ministry received from the parliament for its treaty of peace, its treaty of commerce was much opposed in the House of Commons, and the motion for ingrossing the bill to give effect to this treaty was defeated in that house by a majority of one hundred and ninety-four to one hundred and eighty-five, on the 18th of June, 1713. A beneficial treaty of commerce was thus prevented. The Parliament had now sat three years, and, having been prorogued on the 16th of

July, was dissolved on the 8th of August. The next parliament, which was originally summoned for the 12th of November, 1713, did not meet, in consequence of successive prorogations, until the 16th of February, 1714. This delay in the meeting of parliament was caused partly by the queen's illness, which was not unattended with danger, and partly by the dissensions between Oxford and Bolingbroke, which were now at their height.

The Pretender, whom the treaty of Utrecht obliged Louis XIV. to send out of France, had taken up his residence in Lorraine, which was nominally a separate country, but which was to all intents and purposes a part of France, and his residence in which was a complete evasion of the treaty. From here he carried on his intrigues in England with as much facility as he could have done at St. Germain. In the last parliament addresses had been sent to the queen by both Lords and Commons, praying her to endeavour to procure the Pretender's dismissal from the Duke of Lorraine's dominions. The new parliament speedily took up this subject, and eagerly pursued it. During this last year of Anne's reign the arrival of the Pretender in England was constantly expected: and great as the danger then appeared, facts which have been since brought to light show that it was even greater than was then supposed. The Stuart papers, contained in Macpherson's "Original Papers," and the extracts from Sir James Mackintosh's MS. collections from the French archives, which have been published in the "Edinburgh Review," vol. lxii. p. 1—36., prove that a design was on foot, of which Bolingbroke and Lady Masham were the chief promoters, in which all the principal ministers of state were more or less concerned, and which received countenance from Anne herself, to secure the succession to the Pretender, on the condition of his renouncing the Roman Catholic religion, — a condition to which the Pretender would not assent, but which, if he had been a person disposed to assent to it, would, it may be concluded, have been nugatory. The friends to the Hanoverian succession thought it necessary to bestir themselves, and among these were several members of the Tory party, and almost all the bishops, who joined with the Whigs in the various motions now made in both houses against the government. By the advice of the leading friends of the house of Hanover in England, Schutz, the Hanoverian resident, applied to the lord chancellor for the electoral prince's writ of summons to the House of Peers as Duke of Cambridge, in order that he might come over and take his seat. This step caused great consternation and anger in the mind of Anne, who did not know how to refuse the writ, but professed to be indignant at the mode in which it had been asked for, and

ordered Schutz to leave her court. The Whigs urged the Prince of Hanover's coming over, even though the writ were refused. The court of Hanover procrastinated and hesitated. At last Anne wrote a letter to the Electress of Hanover, strongly remonstrating against her grandson's coming to England: a letter which so agitated the electress, whose age was eighty-four, that it almost immediately brought on her death. The scheme of the electoral prince's coming to England was now given up.

On the 9th of July, Anne prorogued parliament; and the prorogation was almost immediately followed by the fall of Oxford, the victim of the intrigues of Bolingbroke and Lady Masham. Oxford had not entered with sufficient heartiness into the Jacobite intrigues to satisfy the favourite: but having made fair promises, had always endeavoured to put off their fulfilment by excuses, and, while professing to be favourable to the Pretender, had maintained a correspondence with the house of Hanover likewise. There had been jealousies, moreover, almost from the commencement of their joint ministry. The immediate cause of Oxford's dismissal is said to have been offence given to Lady Masham by opposition to a scheme from which she would have derived pecuniary benefit. Irritated by this, Lady Masham told Oxford, whom she had herself raised to royal favour and power, that he had never done the queen any service; and was incapable of doing her any. Oxford replied, "I have been abused by lies and misrepresentations: but I will leave some people as low as I found them." The altercation lasted till two in the morning in the queen's presence; and at the end of it, Anne demanded of Oxford the treasurer's staff. This was on the 27th of July. Three days after the queen was seized with an apoplectic fit, and the day after she died. Immediately after Oxford's fall, Bolingbroke had made a number of new appointments, and the persons whom he had selected had been all Jacobites. The treasury was put into commission, and Sir William Wyndham made the chief commissioner, and Dr. Atterbury was appointed lord privy seal. The queen's illness, foreboding immediately a fatal result, came upon Bolingbroke before he could mature his plans for the restoration of the Pretender; and, unnerved by the suddenness of the crisis, he shrunk from the execution of his designs before the bold and firm measures taken to secure the succession of the House of Hanover by the Dukes of Argyll, Somerset, and Shrewsbury. The day before the queen's death the council met at Kensington in a room close to that in which the queen was dying. The Dukes of Argyll and Somerset, who had not been summoned, presented themselves at the council, pleading the queen's danger as their apology; and the Duke of Shrewsbury imme-

diately thanked them for coming, and invited them to take part in the deliberations. The Dukes of Argyll and Somerset then urged the necessity of the appointment of a lord-treasurer at a moment so critical for the country, and named the Duke of Shrewsbury as the person most fit to be recommended to the queen for the appointment. The council then adjourned to the queen's bed-side, Bolingbroke offering no opposition, and recommended to Anne to appoint Shrewsbury lord-treasurer. Anne nodded, and her nod was construed into assent. The council then returned to the room in which they had before sat, and, on the motion of Argyll, resolved to summon every privy-councillor who might be in London or the neighbourhood, to attend immediately. The aged and venerable Somers at once obeyed the summons, and many members of the Whig party followed him. Prompt and vigorous measures were now taken, by order of the council, to prevent any attempt that might be made by the Pretender; and the heralds-at-arms, and a troop of Life-Guards, were kept in readiness to proclaim George I. the moment after Anne's death. Thus, in this critical moment, was the peaceful succession of the house of Hanover secured, after all the doubt and danger that had threatened it.

Anne died on the 1st of August, 1714, in the fiftieth year of her age. Her husband, Prince George of Denmark, had died about six years before, on the 28th of October, 1708. They had been unfortunate, to a degree which seldom occurs, in respect of children; for out of seventeen to which Anne gave birth, the greater number were still-born, and out of the remainder only one survived infancy, and that one was carried off at the age of eleven. The following description is given by the Duchess of Marlborough of Anne's person:—"Queen Anne had a person and appearance not at all ungraceful, till she grew exceeding gross and corpulent. There was something of majesty in her look, but mixed with a sullen and constant frown, that plainly betrayed a gloominess of soul, and a cloudiness of disposition within." (*Characters of her Contemporaries*, by the Duchess of Marlborough, printed in the "Private Correspondence," ii. 119.) "I know," says the duchess in another part of this sketch of Anne, which, being written after her loss of favour, is strong testimony in Anne's defence, "that in some libels she has been reproached as one who indulged herself in drinking strong liquors; but I believe this was utterly groundless, and that she never went beyond such a quantity of strong wines as her physicians judged to be necessary for her." There is a portrait of Anne, from which there have been many engravings, by Sir Godfrey Kneller; and there is one by the same artist of her husband, who was a man of no marked

or decided character, fond of an easy life, and addicted to the sports of the field and the pleasures of the table.

Anne had no abilities which enabled her to give of herself either impulse or direction to that great development of the national mind which, equally in politics and in literature, marked the period of her reign. And with every allowance for the strong bias of revenge in the Duchess of Marlborough, who has principally furnished what is known of Anne's habits and dispositions and private conversations, it cannot be said that the virtues of her character are so many or so great as to atone for her intellectual deficiencies. The influence which she exercised on public events was exercised through favourites, who for a time ruled every thing. With Anne, reason did not determine her first choice of her favourites; and the disgrace of the Earl of Oxford, no less than that of the Duchess of Marlborough, proves that no amiable feeling moderated the whimsical passion which would suddenly turn her boundless love and confidence into aversion. "Her friendships," says the duchess, "were flames of extravagant passion, ending in indifference or aversion." (*Private Correspondence*, ii. 121.) And Swift says of her that she "had not a stock of amity to serve above one object at a time." (*Memoirs relating to the Change in the Queen's Ministry*, Works, iii. 175. Scott's edition.) Her conduct to her father shows her destitute of affection, where its absence is the strongest condemnation: and the Duchess of Marlborough describes her as feeling little or no grief at losing either her son or her husband. "Her love to the prince seemed, in the eye of the world, to be prodigiously great: and great as was the passion of her grief, her stomach was greater: for that very day he died she ate three very large and hearty meals; so that one would think that, as other persons' grief takes away their appetites, her appetite took away her grief." (*Private Correspondence*, ii. 121.) She was selfish to excess, and fond of flattery, stubborn, eagerly revengeful on those who had incurred her displeasure, while even to her favourites she was not liberal. "Her memory was exceeding great, almost to a wonder, and had these two peculiarities very remarkable in it, that she could, whenever she pleased, forget what others would have thought themselves obliged by truth and honour to remember, and remember all such things as others would think it an happiness to forget. Indeed, she chose to retain in it very little besides ceremonies and customs of courts, and such like insignificant trifles; so that her conversation, which otherwise might have been enlivened by so great a memory, was only made the more empty and trifling by its chiefly turning upon fashions, and rules of precedence, or observations upon

the weather, or some such poor topics, without any variety or entertainment. . . . She never discovered any readiness of parts, either in asking questions or in giving answers. In matters of ordinary moment, her discourse had nothing of brightness or wit; and in weightier matters, she never spoke but in a hurry, and had a certain knack of sticking to what had been dictated to her, to a degree often very disagreeable, and without the least sign of understanding or judgment." (p. 120.) Such was the queen to whom it may indeed be said to have been a happy accident that for a time her armies were led by Marlborough, and her councils guided by Somers and Godolphin, and whose reign is marked out in the history of England by the lustre of the literary names which embellished it,—Swift, Pope, Addison, Steele, Prior, Gay, Arbuthnot, and Bolingbroke.

The historians of the reign of Anne are Ralph, Tindal, Smollett, Belsham, Cunningham, and Macpherson, in their several works, comprising longer or shorter periods of the history of England, and Somerville, in a work expressly devoted to her reign, 4to., London, 1798. The short period of this reign, subsequent to the treaty of Utrecht, has been sketched by Lord John Russell, in his "Memoirs of the Affairs of Europe from the Peace of Utrecht," 2 vols. 4to. London, 1829, and by Lord Mahon in his "History of England," which commences also from the completion of that treaty. Mr. Hallam's and Professor Smyth's general reviews of the reign of Anne must likewise be mentioned. In the account of the reign of Anne in the "Pictorial History of England," as in every other part of that valuable work, the reader will find a greater variety of information than in any other single history of the reign, characterised generally by minute accuracy, and conveyed in a very lively and agreeable style. It is impossible to enumerate all the works which are original sources of information for the public or private history of Anne, or which bear upon her reign. The following are some of the principal :—Burnet's "History of his own Time," vols. v., vi. Oxford, 1833, which extend to the year 1713; Roger Coke's "Detection of the Court and State of England," vol. iii. London, 1719; Dalrymple's "Memoirs of Great Britain and Ireland," 3 vols. 8vo. Edinburgh, 1790; Macpherson's "Original Papers containing the secret History of Great Britain from the Restoration to the Accession of the House of Hanover," 2 vols. 4to. London, 1775; "Mémoires de M. de Torcy," in Petitot's collection of French Memoirs, 2d series, tom. lxxvii., lxxviii.; "Mémoires du Duc de Saint Simon, 40 toms. Paris, 1839-41; "Account of the Conduct of the Dowager Duchess of Marlborough," 8vo. London, 1742, which was drawn up from papers sup-

plied by the Duchess, by Hooke the Roman historian; Coxe's "Memoirs and Correspondence of John Duke of Marlborough," 6 vols. 8vo. London, 1820; "Private Correspondence of Sarah Duchess of Marlborough," 2 vols. 8vo. London, 1838; and, generally, the works of Swift and Bolingbroke. W. D. C.

ANNE OF FRANCE was the third child of Louis XL, king of France, by his second wife, Charlotte of Savoy. Anne was born in 1461, soon after her father's accession to the crown. A negotiation was commenced almost immediately after her birth for her marriage with Nicholas, marquis of Le Pont-a-Mousson, grandson of René of Lorraine, king of Naples. They appear to have been betrothed in childhood, for in a deed of the year 1470 Anne is called Marchioness of Le Pont. The marriage was not however solemnised; Nicholas, now Duke of Lorraine (1471), having been drawn off by Charles, duke of Burgundy, who offered him the hand of his only daughter. Anne was, on the dissolution of her engagement with Nicholas, betrothed to Pierre de Bourbon, lord of Beaujeu, younger brother of the Duke of Bourbon, and was married to him in 1474. On the death of Louis XI., August 30, 1483, Anne and her husband assumed the office of guardians of the young king Charles VIII., who had entered his fourteenth year. They had been appointed to this charge by the late king, who appears to have appreciated the energy and talent of his daughter; but the appointment had not been authenticated by any written document, and as by law the kings of France were out of their minority when they completed their thirteenth year, no guardians were legally necessary. Pierre and Anne, however, assumed the direction of affairs notwithstanding these difficulties; and when the Duke of Orléans (afterwards Louis XII.), who was next in succession to the throne, and the other princes of the blood, hastened to Amboise to pay their respects to the king, of whose tender years they hoped to avail themselves in increasing their own power, they found the castle in possession of the guardians, and the troops in attendance subject to their orders. Anne, however, for some time, abstained from any public exercise of her authority, though her influence over her brother, and indeed over her husband also (for Brantôme has recorded that she knew well how to manage him), rendered her in reality the director of public affairs; and she endeavoured to gain over the nobles and princes by conferring honours and offices of trust upon them.

But the state of the kingdom seemed to require a definitive settlement of the government; and the states-general were summoned to meet at Tours, where, after a series of stormy discussions, in which the Duke of Orléans struggled hard to obtain the direction of the government, it was decided that

"the Lord and Lady of Beaujeu should remain as hitherto near the king's person," a decision which virtually continued the administration in their hands. It is true that the Duke of Bourbon held the office of constable and lieutenant-general of the kingdom; but he was getting old and was disabled by the gout: it is also true that the presidency of the council of state, in the king's absence, was by the states conferred on the Duke of Orléans, and after him on the Duke of Bourbon; but Anne rendered this arrangement useless, by taking care that Charles should generally preside in person: and the other princes of the blood kept away from the meetings of the council, being disgusted with another part of the arrangement, which entrusted the presidency, after the Dukes of Orléans and Bourbon, to the Lord of Beaujeu, to the prejudice of the Duke of Alençon, the Count of Angoulême, and other princes of the blood of higher rank than he. Thus, without any legal title or legislative sanction beyond the resolution of the states that she should remain near her brother's person, the government passed into the hands of Anne. In fact, her talent and strength of character enabled her to inspire her brother with fear, and the officers of the court and army with respect; and to maintain a power which the levity and sensuality of the duke of Orléans, and the violence of the other princes, unfitted them for contesting with her. Orléans, soon after the dissolution of the states, visited Bretagne, where his jealousy of Anne was inflamed by the suggestions of Landois, the duke of Bretagne's chief favourite and adviser. He was soon recalled to assist at the king's coronation at Reims (May 30. 1484); and his dexterity in the chivalrous exercises of the court gave him such favour with Charles, that Anne, jealous of his ascendancy, and perhaps careful for her brother's health and morals, which so dissipated a companion would endanger, withdrew Charles from Paris to Malesherbes, and afterwards to Montargis.

Apprehensive of the rivalry of the princes of the blood, Anne sought to strengthen herself by alliances with the discontented nobles of Bretagne, with René II., duke of Lorraine, and with the states of Flanders. The Duke of Orléans, on the other hand, allied himself with the Duke of Bretagne, in order to deliver the king from the bondage in which he pretended he was held by his sister; and presented himself (17th Jan. 1485), accompanied by his chancellor, Le Mercier, and the count of Dunois, before the parliament of Paris, before whom he charged Anne with usurping the guardianship of her brother, and with attempting, by assassination, his own death. The parliament, however, declined to take up the matter; and Orléans and Dunois then appealed to the university, but with as little success. Anne, in the mean time, was

strengthening her party, and gathering a number of bold adventurers around her; and suddenly despatching a body of these to Paris, almost succeeded in seizing Orléans and Dunois while they were playing at tennis. They escaped into Normandy, and she forthwith brought the king to Paris, deprived them of their governments and offices, and then advancing with the king into Normandy, compelled them to return and submit. They, however, soon became again discontented, quitted the court, and prepared for open hostilities.

Anne seemed now to be threatened with hostilities on every side. The Archduke Maximilian of Austria was already at war with her; and Richard III. of England, the Duke of Bretagne, and a number of the French princes of the blood, were ready to attack her. Against Maximilian she supported herself by her alliance with the states of Flanders, with which he was at variance. She assisted the Earl of Richmond in his invasion of England, which resulted in the defeat and death of Richard III. at Bosworth Field (22d August, 1485); and the death of Landois, minister of the Duke of Bretagne (14th July, 1485), led to the secession of that powerful noble from the malcontent party. Against the remaining malcontents Anne acted with promptitude: she secured the town of Orléans by the aid of the Duke of Lorraine, obliged those who had taken arms to submit, and prevented others from moving. She took the king with her to Orléans, Blois, Bourges, and Melun, and thence to Paris. In the articles of pacification with the duke of Orléans, the banishment of the count of Dunois, his chief adviser, was a condition on which she insisted.

The war with Maximilian continued, though it was languidly carried on: and it gave occasion to Anne to remove in the spring of 1486 with her brother to Troyes in Champagne, and to other places north and east of Paris, that she might be nearer the scene of operations. But the discontent of the princes and nobles was perpetually causing new anxieties and troubles; and although she prevented these for a time from coming to a head, she could only delay, not prevent, the crisis. In the latter part of the year 1486 she went with the king (whom she always kept with her) to Tours and Amboise, to be at hand to take advantage of the death of the Duke of Bretagne, which was expected soon to take place. Just before proceeding to Tours, she caused Charles VIII., by edict, definitively to annex Provence to the crown, though René, duke of Lorraine, had some claims to it which she had led him to hope would be fulfilled. This measure hastened the crisis: the nobles' discontent could not be any longer restrained. The Count of Dunois returned to France, and fortified himself in his castle of Parthenay in Poitou; the

princes and nobles in the south and west of France took up arms against the predominance of Anne; the Duke of Lorraine, hitherto faithful to her, ranged himself with her opponents; the Duke of Bretagne also joined them; and Orléans (whom she designed to arrest) escaped from Blois, and fled into Bretagne. In these trying circumstances, she displayed her usual energy. She seized and imprisoned the bishops of Montauban and Périgueux, the lord of Argenton, better known as Philippe de Comines, and others of her opponents, and then led the king with an army into Poitou and Guienne (February and March, 1487), where she compelled the Count of Comminges, the Lord of Albret [ALBRET, ALAIN, LORD OF] and the other malcontents to submit, or flee into Bretagne. The government of Guienne was given to Anne's husband, the lord of Beaujeu; and this province being secured, the royal army under Louis de la Trémouille or Trémouille and the lord of St. André, marched into Bretagne, where it was joined by some of the Breton nobles, who were dissatisfied with the favour shown by their Duke to Orléans, Comminges, Dunois, the prince of Orange, and others, not natives of Bretagne.

Anne had agreed with these malcontents to send four thousand men only into Bretagne, a force too small to excite their jealousy: she however sent twelve thousand, who took several strong places: while the lord of Albret who had raised a force of three thousand or four thousand men in Gascony, and attempted to march to the aid of the Duke of Bretagne, was obliged to surrender at Nontron, in Périgord. During the campaign Anne and her brother were at Angers, Ancenis, Laval, and other places near the frontier of Bretagne, and after the close of it she led him to Rouen, then to Paris. In their way thither at Pont de l'Arche, Comminges applied on his own behalf, and that of Orléans, Dunois, and Orange, for leave to return to France on condition of remaining tranquil. Charles showed a desire for peace, but Anne overruled it, and caused the overture of the princes to be rejected; and thus, by preventing the Breton malcontents from obtaining their object, which was the departure of these nobles from Bretagne, completed the alienation which her violation of her agreement in exceeding the stipulated amount of military force had occasioned. The Bretons consequently reconciled themselves to the duke and his foreign favourites. Albret transported a force from Gascony to Bretagne by sea, and the Breton war again assumed a more serious aspect.

Early in the next year (1488) Anne procured from the parliament a "lit de justice," or "bed of justice," held by the king, sentence of various penalties against the chief revoltors, excepting the two dukes of Orléans and Bretagne. Among the culprits Philippe de Co-

mines was condemned to ten years' imprisonment, part of which time he passed in an iron cage. Anne then took the king with her to Tours, and equipping a powerful army, sent it under La Trémouille into Bretagne. Before the opening of the campaign the duke of Bourbon died (1st of April), and was succeeded in his rich inheritance by his brother Pierre, lord of Beaujeu, Anne's husband. Anne immediately set out for the Bourbonnais to secure the strongholds of the duchy against the rival claimant of the succession, Charles de Bourbon, cardinal and archbishop of Lyon, the elder brother of Pierre; and having effected this object returned to the king at Tours.

The Breton campaign now commenced, and the decisive battle of St. Aubin de Cormier (28th July) ended in the defeat of the Bretons and their allies (among whom were seven hundred English archers), and in the capture of Orléans and Orange, two of their leaders, who were committed to close confinement. Anne would have profited by the opportunity to annex Bretagne to the crown, but the lords of the council opposed the proposition, and peace was granted to the Bretons (20th or 21st August), though on sufficiently hard terms. The unfortunate Duke of Bretagne died broken-hearted soon after, leaving his duchy to his eldest daughter, a mere child. [ANNE OF BRETAGNE.] But the death of the duke opened the way for disputing the succession of the duchy, to which Charles VIII. laid claim, as representative of the Penthievre branch of the ducal family, whose rights had been purchased by his father, Louis XI. The guardianship of the young duchess and of the duchy was also claimed for him; and without waiting for the decision upon these claims, the French army recommenced hostilities. Hostilities with Maximilian, now king of the Romans, still continued on the frontier of the Netherlands.

In the winter of 1488-9, Anne was engaged with her husband in taking possession of the lordships they had inherited from the duke of Bourbon. Her brother was now in his nineteenth year, and showed a disposition to follow other counsels than hers. She retained however her influence for the present, and exercised it in prolonging the captivity of the duke of Orléans. The prince of Orange however was released and allowed to return into Bretagne, on promise of fidelity to the king, Anne hoping thereby to increase the divisions that existed at the court of Bretagne with respect to the young duchess's marriage. The bishops of Montauban and Périgueux, and some other prisoners were also released. The war in Bretagne meanwhile produced nothing decisive, partly because Anne paid less attention to it, and partly because the progress of the French was arrested by the arrival of troops from England and Spain in aid of the Bretons,

whose jealousies and divisions prevented them from improving the advantage of their position. The war on the frontier of the Netherlands still continued, and hostilities were on the eve of breaking out with the duke of Savoy, but the war was averted by a visit which the duke paid to the court of France. All the belligerents were however weary of hostilities, and a treaty of peace was agreed on at Frankfort between Maximilian and Charles VIII., in which Bretagne was included, though the stipulation for the evacuation of the duchy by the French was not observed. What part Anne took in these measures is not clear. She was now chiefly resident in her duchy, where the king visited her in Dec. 1490. She still however held the duke of Orléans in captivity at Bourges in spite of all intercession; and the treaty with the lord of Albret, by which that unprincipled noble sold Nantes to the king of France (January, 1491) was managed by her and her husband. The release of Orléans by the special interference of the king himself (May, 1491) may be regarded as marking the downfall of Anne's influence, and the close of her public life.

The government of Anne was able and important to the interests of France. She prevented the great nobles from taking advantage of her brother's minority to break in upon the scarcely consolidated power of the monarchy. And if she manifested ambition and a desire to prolong her sway, the irrelative character of her brother, and the necessity of a firm government, may be pleaded in excuse. The violation of her engagement with the Breton malcontents, and the non-observance of the terms of the treaty with Bretagne after the battle of St. Aubin de Cormier, were violations of good faith, but good faith was not the characteristic of the age. Her detention of the duke of Orléans in prison was an evidence of vindictiveness; though even here the restlessness and ambition of that prince, and the troubles he had caused, may furnish if not a justification yet a palliation of her conduct. The fearful cruelties of Louis XI.'s reign were not continued by his daughter. It was unfortunate that her power, resting on no legal basis, aggravated the discontents of the princes and nobles, and thus increased the disorders which it required all her talent and firmness to control.

The rest of Anne's life possesses little interest. In her capacity of Duchess of Bourbon, she kept up a stately court, and was surrounded by a number of ladies whom she brought up, says Brantôme, very virtuously and wisely. She lost her husband 8th October, 1503. She survived him nineteen years, dying 14th November, 1422, at the castle of Chantelle, on the borders of Bourbonnais and Auvergne, and was buried with her husband in the priory church of Souvigny, in the Bourbonnais. She left one

daughter Susanne, by marriage with whom the vast inheritance of the duchy of Bourbon passed into the hands of Charles, count of Montpensier, well known in history as the constable of Bourbon. [BOURBON, CHARLES II. DUKE OF.]

(The public life of Anne is well given in Sismondi's *Histoire des Français*, tom. xiv. and xv. There is a valuable paper on the history of the earlier part of the reign of Charles VIII., by Lancelot in the eighth volume of the *Mémoires de Littérature tirés des Registres de l'Académie des Inscriptions et Belles Lettres*. See also Guillaume de Jaligny, *Histoire de plusieurs Choses mémorables advenues du Règne de Charles VIII.*, and other writers in Godefroy's *Histoire de Charles VIII.*; St. Gelais, *Histoire de Louys XII.*; Anselme, *Historique Généalogique de la Maison Royale de France*; *L'Art de vérifier les Dates*; Brantôme, *Les Vies de Dames Illustres*.) J. C. M.

ANNE GONZA'GA. [GONZAGA.]

ANNE, DUCHESS OF GUISE. [GUISE, FRANCIS, DUKE OF.]

ANNE NEVILLE. [RICHARD III. OF ENGLAND.]

ANNE OF RUSSIA, the queen of Henry I. of France, who reigned from 1031 to 1060, is a princess almost every point of whose history has been or may be contested. According to the common accounts King Henry was so alarmed at the dangers and troubles which himself and his father Robert had undergone in consequence of contracting marriages within the prohibited degrees of affinity, that he sought and obtained a queen from Russia with the view of altogether avoiding this risk, and Anne, whom he married in 1044, was the daughter of Yaroslav, prince of Kiev, one of whose other daughters was the queen of Harold, of Norway, and another of Andrew I. of Hungary [ANDREW I.], while one of his sons was united to the daughter of Harold, the last Saxon king of England. Anne gave birth to four children, the eldest of whom was Philip, afterwards king. She survived her husband two years, after whose death, in 1062, she married Raoul, count of Crespy and Valois, who to obtain her hand repudiated his wife, the Countess Alix of Bar-sur-Aube. Anne survived Raoul also, died in France at some time subsequent to 1075, and was buried at La Ferté-Alais, where her tomb was discovered in 1682 by the Jesuit Menestrier. This narrative is open to several objections. It is stated by Karamzin that the ancient Russian chroniclers do not mention the alliance of Kiev with France, or even the existence of any daughters of Yaroslav. It is suggested by Voltaire, that it is extremely improbable that Anne, who, if the daughter of Yaroslav, was the grand-daughter of Vladimir, the very prince who introduced the Greek church into Russia, should be selected for a bride by a Roman Catholic

king more than usually anxious to conciliate the favour of the pope, and that it is more probable that the old French chroniclers should be mistaken in the country of their queen, than that such an alliance should have taken place. The chroniclers themselves assign the date of the marriage, some to 1044 and some to 1051, and the circumstances of the subsequent union with Raoul are very obscure. Finally it is shown by the writers of the "Gallia Christiana," that the tomb at La Ferté-Alais, represented by Menestrier as being that of Queen Anne, is that of a different person. (Levesque, *Sur les anciennes Relations de la France avec la Russie in Mémoires de l'Institut National, Sciences Morales*, ii. 73—78.; Karamzin, *Istoriya Gosudarstva Rossiyskago*, ii. *Primacheniya*, p. 24.; Article by Yazuikov in *Entsiklopedichesky Lezikon*, ii. 318.) T. W.

ANNE, SAINT, the mother of the Virgin Mary, was the daughter of Mathan, a priest of Bethlehem, of the family of Aaron. She was married, it is stated, to St. Joachim, and after an unfruitful union of twenty-two years, gave birth to Mary the mother of our Saviour. Some authors imagine that St. Anne had three daughters by St. Joachim: others maintain that she had these three daughters by three different husbands, namely, St. Joachim, Cleophas, and Salomeus; that Mary the mother of Jesus was the daughter of the first; that Mary Cleophas, the wife of Alpheus and mother of St. James the Less, Joseph the Just, and Judas Thaddeus, was the daughter of the second; and that the daughter of the third was Mary Salomeus, the wife of Zebedee and mother of James the Greater and St. John the Evangelist. This opinion, which is adopted by St. Antoninus, Eckius, J. Gerson and many others, is founded upon the following passage in the Gospel of St. John, chap. xix. v. 25.:—"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." Cardinal Baronius, however, and others reject this opinion. They contend that St. Anne was married only once, and that the Virgin Mary was born when her mother was past the ordinary age of child-bearing; that the two other women who are asserted to have been Anne's daughters were her sisters, the daughters of Mathan, one of whom named Sobeia was the mother of St. Elizabeth, who was the mother of St. John the Baptist; and they adduce many examples to show that it is customary in the Scriptures to call relations brothers and sisters. The time of Anne's death is as uncertain as the events of her life. Her name is not once mentioned in the Scriptures nor in the writings of the Fathers of the first three centuries of the Christian æra. The feast of St. Anne was celebrated by the Greeks on the 25th of July as early as the sixth century, and Jus-

tinian erected a church in honour of her at Constantinople in the year 550, but it does not appear that at this period St. Anne was asserted to have been the mother of the Virgin. Justinian II. built another church in her name, according to Codrinus, in 705, at which time this character was assigned to her without a question.

In the western church the worship of St. Anne was not introduced until a much later period. The histories of St. Anne and St. Joachim, as maintained by the Greeks, were known in the West as early as the reign of Charlemagne, but the feast of St. Anne was not observed until about the fifteenth century. Pope Gregory XIII., by his bull dated 15th May, 1584, ordered that it should be kept generally on the 26th of July, and the observance of it was further prescribed by Pope Urban VIII. in 1642. In some churches, however, it is kept on the 28th of July, and not with the same observances by all.

The fate of the relics of St. Anne is as obscure as her history. It is said that her body was transported from Palestine to Constantinople about the year 710, and that her head was sent in the beginning of the thirteenth century by Louis de Blois to Chartres, and that it is now in the cathedral of that city. The Germans, however, assert that the head of St. Anne is at Duren, a small town in the duchy of Juliers, and that it was carried there from Mayence. Trithemius mentions a third head of this saint as deposited at Ursitz, a town in the diocese of Würzburg. The cathedral church of the city of Apt in Provence asserts that it is possessed of the relics of St. Anne, and that they were deposited there by St. Auspicius, the first bishop, in the year 801. Several other churches display similar relics as those of St. Anne, which they allege to have received from the cathedral of Apt. Upon all this Baillet remarks, "but we can place no reliance upon all these pretended relics, of the authenticity of which there is no proof."

A long list of the miracles wrought by this saint is given by Cuper the Bollandist in his life of her. The following histories may be referred to,—*"L'Histoire de Madame Sainte Anne, de ses Parens, et de sa Vie, Miracles et Exemples,"* Antwerp, 1544, 12mo. *"Sacree Apologie pour la bien-heureuse Ste. Anne et le bien-heureux Saint Joseph, Mère et Espoux de la Sainte Vierge Marie, contre les Trigamie et Bigamie qui leurs sont imposées; ou, Responses aux Questions curieuses meües sur ce Sujet. Par Nazare Anroux,"* Paris, 1662, 8vo. (Baillet, *Vies des Saints*, 26 Juillet, v. 363—367.; Moréri, *Le grand Dictionnaire Historique*; Butler, *Lives of the Saints*, vii. 346.) J. W. J.

ANNE OF SAVOY, daughter of Ama-deus V., count of Savoy, married Andronicus the Younger, emperor of Constantinople, and

was crowned Empress A. D. 1326. She is called Joanna by some Italian historians, but is known as Empress of Constantinople by the name of Anna. She arrived at Constantinople with a splendid retinue of knights from Savoy and Piedmont, who displayed their skill in hunting, sham fighting, and other manly exercises, to the great delight of the Byzantines, who are said by the contemporary historian Cantacuzenus to have learned from their Savoyard and Piedmontese guests the practice of tournaments. Anne exercised a beneficial influence over her husband, for she was benevolent and fond of justice. The events of her husband's reign are related under ANDRONICUS III., PALÆOLOGUS OF CONSTANTINOPLE. Anne was aunt to Amadeus VI., count of Savoy, styled the Green Count. (Bertolotti, *Compendio della Istoria della Real Casa di Savoia.*)

A. V. ANNEBAUT or ANNEBAUD, CLAUDE D', MARECHAL D', sprung from an ancient Norman family, which had long been in possession of the seigneurie from which he derived his surname. At the battle of Pavia (24th February, 1525) Claude d'Annebaut, then in his first youth, was one of a small number of gentlemen who, refusing to accompany the Duc d'Alençon in his retreat, attempted to cut their way to the side of the king. D'Annebaut succeeded; shared in the captivity of Francis I.; and gained his favour for life. He served with distinction in the campaigns of Italy, Flanders, and Champagne, and rose in succession to the ranks of commander of the light horse, governor of Piémont, and maréchal of France. On the death of Chabot, D'Annebaut was made admiral of France. In 1545 he was sent with a large force to make a descent upon England, but effected nothing. He negotiated the peace concluded with England in 1546. Francis I., on his death-bed (31st March, 1547), left D'Annebaut a legacy of one hundred thousand livres, and urgently recommended the dauphin to avail himself of his councils and services. This dying charge was neglected, and the office of admiral taken from Annebaut and restored to Montmorency, who had been deprived of it in favour of Chabot. At a later period Catherine de Medicis recalled D'Annebaut to the royal councils; but he did not long survive this reparation. He died at La Fère on the 2d November, 1552. He had a brother, Jacques, who entered the church, and, having risen to the rank of cardinal, died at Rouen, in 1547. Jean, only son of Claude d'Annebaut, fell in the battle of Dreux (1562): his daughter, Madeleine, was married to Gabriel, prince of Saluzzo. (J. A. Thuanus, *Historia sui Temporis*; Martin du Bellay, *Les Mémoires de Mon. Martin du Bellay, Seigneur de Langez.*) W. W.

ANNEIX. [SOUVENEL.]

ANNERT, FRIEDRICH ALBRECHT, a German engraver, born at Nürnberg in

1738. He made himself known by a set of views of the neighbourhood of Nürnberg, which appeared from 1789 to 1794. He died in 1800. (Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

AN-NESA'YI. [AHMED AN-NESA'YI.]

ANNESE, GENNA'RO, figured at first as one of the subordinate agents of Aniello, or Masaniello, in the eventful insurrection of Naples in July, 1647. Annese was a gunsmith by trade, cunning and unprincipled, and at the same time ignorant and vulgar. He and his companions, Genoino and Arpaia, betrayed their leader, and were accomplices in his murder. [MASANIELLO.] After the death of Masaniello, the insurgents chose for their leader the Duke of Massa, a Neapolitan nobleman of Spanish origin, who unwillingly accepted the dangerous office in the hope of bringing about an arrangement between the people and the Spanish viceroy, duke of Arcos, who occupied the castles with his troops, and he succeeded in effecting a truce between the two parties. This was at the end of the month of August. On the 1st of October a large Spanish fleet, commanded by Don Juan of Austria, anchored in the bay and began to cannonade the town. The people became furious, and they suspected the Duke of Massa of colluding with the Spaniards. The populace, led by Annese, killed the duke and paraded his head through the streets, and elected Gennaro Annese captain-general of the Neapolitan people. They issued an edict of proscription against several of the principal nobles. The consequence was that the nobility, who at the beginning of the insurrection were rather disposed to make common cause with the people, now being in danger of their lives from the fury of the populace, acted in concert with the Spaniards, armed their feudal retainers in the provinces, and assembled a force of 3000 cavalry, with which they blockaded Naples and threatened the city with famine. Annese and his advisers had sense enough to perceive that their cause was desperate unless they strengthened themselves by foreign assistance, and they looked to France for that purpose. Henry of Lorraine, duke of Guise, a gallant soldier, fond of adventure, was then at Rome, as a sort of unofficial agent of France. He was descended from René, the last Angevin king of Naples. Emissaries from the Neapolitan insurgents went to him, and offered to place him at the head of the Neapolitan people, or Neapolitan republic as some styled it. Guise had neither soldiers nor money, and the French court, or rather Mazarin, was not disposed to assist him. He, however, determined with a party of fourteen persons, mostly domestics, and some ten or twenty thousand crowns, with which his mother and other friends helped him, to undertake the conquest of a kingdom. He sailed in a felucca from the mouth of the Tiber

on the 13th of November, passed unnoticed through the Spanish fleet, and reached Naples in safety. His appearance pleased the assembled multitude. Gennaro Annese, who still retained the title of captain-general, had fortified himself in the tower, or Fort del Carmine, with a band of desperate characters his subordinates, and thither the Duke of Guise repaired, for Annese was not willing to leave his den. The duke, in his Memoirs, which were reprinted in 1826 in "Petitot's Collection," describes this chief as a little man, ill-made, and very dark, his eyes sunk in his head, with short hair and large ears, a wide mouth, his beard close cut, and beginning to turn grey, his voice full and very hoarse; he could not speak two words without stammering, and appeared very restless and timorous. He was attended by about twenty guards as ill-looking as himself. He wore a buff coat with sleeves of red velvet, and scarlet breeches, with a cap of cloth of gold of the same colour on his head; he had a girdle of red velvet with three pistols on each side; wore no sword, but carried a large blunderbuss in his hand. Annese, on seeing the duke, touched his cap, and then pulling off, without ceremony, the duke's hat, he gave him a cap like his own to put on. He then took him by the hand and led him into the hall, where they sat down. The duke presented him the letter of M. de Fontenay, the French minister at Rome, adding the assurance of the protection of France and of the speedy arrival of a French fleet with supplies for the assistance of the Neapolitans. Annese opened the letter, turned up all the four sides in succession, and then gave it back to him, confessing that he could not read. At this moment some one knocked loudly at the door, and cried out that the ambassador of France wished to be introduced to the duke, who rose to receive the diplomatist, when the door opened and presented to his astonished eyes the figure of a man without a hat, his sword drawn, and two great chaplets of beads about his neck. This was no other than Luigi del Ferro, a Neapolitan, who had entered into correspondence with the French ministers, and being countenanced by them had assumed the title of ambassador of the French king, and was styled as such in M. de Fontenay's letter, which the duke now delivered to him. Meantime the people outside being clamorous to see the duke, Annese caused two basins to be brought, one full of gold and the other of silver coins, and led the duke to a window, from whence he threw handfuls among the people. Dinner was soon after brought in by Annese's wife, who acted as cook to her husband, who did not dare to trust any other person for fear of poison. The lady was dressed in a sky-blue satin gown embroidered with silver, with a chain of jewels, a necklace of pearl, and pendants of diamonds in her ears, all plundered

from the Duchess of Matalone, and in this attire she cooked, scoured dishes, and washed linen. Annese would not allow the ambassador Del Ferro to sit down at table, but made him serve the duke and himself. From what the duke saw and what he contrived to elicit from Annese and those around him, he soon perceived that the cause of the Neapolitan people was at a very low ebb. That cause originally was a just one; for the rule of the Spanish viceroys at Naples was a system of misrule as abominable as ever existed in any modern country. But the means to support the cause were bad and inefficient. The Neapolitans were disunited: the lower orders alone were disposed to support the revolution, for the sake of plunder and idleness. The nobility had left Naples, and were scouring the open country at the head of their feudal vassals; and although unfriendly to the Spaniards, they were still more unfriendly to the populace of Naples, who had murdered their friends and plundered and burned their palaces. On the other hand, the inferior nobility and gentry of the city, the merchants, lawyers, and other professional men, and the principal shopkeepers, a class nicknamed the "Black Cloaks," as distinguished from the "Unshod," or populace, were averse to the revolution and the turn which it had taken, and wished, but did not know how, to put an end to it. Lastly, in the three castles and other fortified posts within the city of Naples, and on board the fleet anchored in the bay there was a Spanish force, not numerous enough perhaps to take a large capital in a state of revolt, but waiting with characteristic Castilian composure for the fit opportunity of revenge.

The Duke of Guise endeavoured to conciliate the feudal nobility; but they would not trust him as long as they saw him at the head merely of a band of ruffians. Meantime a French fleet appeared from Toulon with some troops, arms, and ammunition, but the French envoy on board had instructions to communicate not with the Duke of Guise, but with Gennaro Annese, captain-general of the Neapolitan people. At last Annese prevailed upon, some say by a seasonable offer of money, perhaps also through a conviction of his own incapacity, to resign his office; and on the 21st of December the duke was proclaimed by the leaders, amidst the acclamations of the people, "duke of the Neapolitan republic, protector of the liberties, and generalissimo of the armies of Naples." But still he was left to such resources as he could get on the spot, for the French fleet, after a desultory combat with the Spaniards, sailed away. Guise managed to maintain himself in Naples for a few months amidst difficulties and dangers of every kind. Meantime several of the popular leaders, and Annese among the rest, entered into secret communication with the Spaniards. Guise mistrusted Annese, who still retained possession

of his tower at the Carmine, and Annesse hated the duke, who had supplanted him in his office. Guise says, with great coolness, in his *Memoirs*, that in order to get rid of Annesse he tried to have him poisoned, but did not succeed.

On the 16th of April, 1648, a general sally was made by the Spaniards from the castles, headed by Don Juan of Austria and the new viceroy, count de Oñate, and they scoured the streets, meeting with hardly any opposition. Annesse was one of the first to welcome the Spanish troops. Guise, forsaken by all, was made a prisoner. Annesse was promised a full amnesty, and was left unmolested for a time in the enjoyment of some portion of his plunder; but afterwards, on some fresh real or pretended suspicion, he was seized and publicly beheaded together with Luigi del Ferro, the "ambassador." The Count de Oñate acted with great cruelty towards all those who had been connected with the insurrection. (Giannone, *Storia civile del Regno di Napoli*; Botta, *Storia d'Italia*; *Mémoires du Comte de Modène sur la Révolution de Naples de 1647*, and the *Memoirs of the Duke of Guise*.) A. V.

ANNESLEY, ARTHUR, earl of Anglesey, was born on the 10th of July, 1614, in Dublin, and was the eldest son of Arthur, Baron Mountnorris and Viscount Valentia, a peer of Ireland, who is known, as Lord Mountnorris, as one of the victims of Lord Strafford's injustice in his government of Ireland, and to whose Irish titles the subject of the present memoir succeeded in 1660, the year before he was created an English peer by Charles II. He resided in Ireland until he was ten years old, and then came to England. "In 1630, or thereabouts," according to Anthony à Wood, "he was entered as a gentleman commoner at Magdalen College, Oxford, and continued there under the tuition of a careful tutor three years or more, and having laid a sure foundation in literature, to advance his knowledge in greater matters he returned to his native country for a time." (*Ath. Oxon.* ed. Bliss, iv. 181.) He afterwards became a student of law in Lincoln's Inn, and then, after a time, went abroad, and made the tour of Europe. On his return from his travels in 1640, he was elected knight of the shire for the county of Radnor, for the parliament which afterwards acquired the name of the Long Parliament; but a petition having been presented against his return, his election was set aside.

At the commencement of the civil war, Mr. Annesley is said to have supported the king's cause: but a statement made in most of the lives which have been written of him, that he sat in the parliament held at Oxford in 1643, is incorrect, for he had then lost his seat, and the name of his successor, Mr. Charles Price, is in the list of those who attended at Oxford. In the year 1645, he

was sent by the parliament as a commissioner to Ulster, where he acquitted himself greatly to the satisfaction of his employers, and completely foiled the Irish rebel forces. In 1647, he was again sent as a commissioner to Ireland, for the purpose of treating with the Duke of Ormond for the delivery of Dublin to the parliament. The commissioners landed at Dublin on the 7th of July, 1647, and on the 19th a treaty was signed, and Dublin delivered to the commissioners. Immediately after this, Mr. Annesley returned to England, contrary to the wish of the parliament, who had prolonged his appointment for some months, declaring that it was inconvenient to his own affairs to stay longer in Ireland, and insisting upon the condition on which he had accepted the appointment, that it should terminate with the delivering up of Dublin by the Duke of Ormond. This appears in a letter from himself and one of his brother-commissioners, which has been lately printed in Mr. Carey's "Memorials of the Great Civil War." (vol. i. p. 320.)

Anthony à Wood states in his account of Lord Anglesey, that he took the engagement to the commonwealth after the execution of Charles I.; but this statement is disproved by his being refused admittance to the Rump Parliament, on the ground that he had not taken the engagement, when, after having been summarily dismissed by Cromwell in 1653, it was called together again by the officers of the army in 1659. He was not a member of any of Oliver Cromwell's parliaments, but was returned for the city of Dublin in the parliament called by Richard Cromwell, on succeeding to the protectorship. In this parliament he acted with the Presbyterian party, who joined their efforts with those of the Republicans against Richard Cromwell's House of Lords, and against his government. On the restoration of the Rump Parliament, Mr. Annesley took a very prominent part in the endeavours made to procure admission for the excluded members. (See the tract called "England's Confusion," printed in Somers' Tracts, vi. 522.) When in February, 1660, the excluded members were at last admitted by Monk's influence, and a new council of state appointed, Mr. Annesley was made its president. In this position, he actively co-operated with Monk in his measures for the restoration of Charles II., and was one of those principally confided in by the general.

Immediately after the Restoration, Mr. Annesley was rewarded by being appointed a privy-councillor; and on the 22d of April, 1661, the day before the coronation, he was created Baron Annesley of Newport Pagnel in Buckinghamshire and Earl of Anglesey. He had in the meantime, by his father's death, become Viscount Valentia in the Irish peerage. He was an active member of the privy council during the early years of

Charles II.'s reign. In 1665 he received the appointment of vice-treasurer of Ireland, which he afterwards, in 1667, exchanged with Sir George Carteret for that of treasurer of the navy. About the end of the year 1667, Charles II. entertained a project of making some changes in his council, by which Anglesey and some others were to be excluded, and some of the king's chief parliamentary opponents introduced into their places. The plan was not carried into effect. Pepys writes on the 5th of January, 1668, "It goes for a pretty saying of my Lord Anglesey's up and down the court, that he should lately say to one of the great promoters of this putting him and others out of the council,— 'Well, and what are we to look for when we are outed? Will all things be set right in the nation?' The other said that, 'He did believe that many things would be mended.' 'But,' says my lord, 'will you and the rest of you be contented to be hanged if you do not redeem all our misfortunes and set all right, if the power be put into your hands?' The other answered, 'No; he would not undertake that.' 'Why, then,' says my lord, 'I and the rest of us that you are labouring to put out will be contented to be hanged if we do not recover all that is past, if the king will put the power into our hands, and adhere wholly to our advice.'" (Pepys' *Diary*, iv. 8.) In February, 1672, Lord Anglesey was appointed one of a committee of the privy council to inspect and report upon all the papers and writings concerning the settlement of Ireland; and in consequence of the report of this committee, a commission was issued on the 1st of August of the same year, of which Lord Anglesey was also a member, to inspect the settlements of Ireland and all proceedings thereunto. In 1673, Lord Anglesey was appointed lord privy seal.

During the excitement of the Popish plot in the years 1679 and 1680, Lord Anglesey took a very bold course in opposition to the almost universal feeling of the nation, declared in the House of Lords his entire disbelief of the existence of such a plot, and was the only peer who dissented from the resolution to which that house came, affirming the existence of the plot. This course exposed him to much obloquy and to many charges of being himself a Roman Catholic. The Earl of Essex made it a reproach to him in the House of Lords, that he was prayed for by name in all the Roman Catholic chapels in Ireland. The Earl of Anglesey replied, that the charge was untrue, but that, even were it otherwise, he could bear it, and that if the Jews in their synagogues, or the Turks in their mosques, would pray for him unasked, he should be glad to be the better for their devotion. On the 20th of October, 1680, he was charged by Dangerfield, in an information made on

oath at the bar of the House of Commons, with having endeavoured to stifle evidence with relation to the Popish plot, and to promote the belief of a Presbyterian one. While, however, Lord Anglesey thus strenuously discountenanced the belief of a Popish plot, he voted for the condemnation of Lord Stafford, and afterwards in the reign of James II., when he was in the favour of that king, proved alike his consistency and his independence by protesting alone, at one of its stages, and with only one companion, the Earl of Clare, at another stage, against the bill for reversing Lord Stafford's attainder. The following passage from a long letter on politics and theology, written by Lord Anglesey to Sir Peter Pett, and published by the latter after Lord Anglesey's death, under the inappropriate title of "Memoirs of the late Earl of Anglesey," contains his own defence of his conduct in reference to the Popish plot, and will serve also as a specimen of his style as a writer. "I was therefore without any fear, as I may say, an Athanasius against the world of our three estates, when I did (as you mention) publicly give my vote, that there was no such Irish plot, as was sworn by the witnesses: and what my sense was of any Irish or English Papists' plot, I shall not here take occasion to express; but yet as to some persons convicted of the Popish plot in England, upon the oaths of witnesses, who appeared in the eye of the law thus, 'probi et legales homines,' I was so fearful of the defects of some witnesses and their sayings, that I, being then Lord Privy Seal, interceded as earnestly as I could with the king my master, to grant his pardon, particularly in the case of Mr. Langhorne and the titular Archbishop Plunkett; and was as active as any in the House of Lords in exploding the infamous accusation of the most virtuous then queen consort. And though in the unfortunate Lord Stafford's case, I going 'secundum allegata et probata,' I gave my judgment as I did, yet his late majesty did publicly acknowledge that I was an importunate solicitor with him for his lordship's pardon, as well as for the pardon of Langhorne and Plunkett above mentioned. . . . I easily foresaw at that time that my then showing the humanity of a man, the frankness of a gentleman, and charity and compassion of a Christian, to the persons of many Papists and others, and doing as I did in the late conjuncture, would occasion designing Papists and some perverse nominal Protestants (as you call them) to make a Papist of me." (pp. 8—11.)

In the year 1682, Lord Anglesey, notwithstanding his zealous opposition to the promoters of a belief in the Popish plot and of the exclusion of the Duke of York from the succession to the crown, was dismissed from his office of privy seal, on account of the

publication of a letter to Lord Castlehaven, containing remarks on this lord's "Memoirs of his Engagement and Carriage in the Irish Wars," which gave offence to the Duke of Ormond, and was complained of by him to the king. The king, on receiving the Duke of Ormond's complaint, determined to have the matter heard in council, and ordered that a copy of the complaint should be sent to Lord Annesley, and that he should be summoned to attend a council at Hampton Court to make answer to the Duke of Ormond's charges. After several councils held, a resolution was passed, on the 27th of July, 1682, that Lord Annesley's letter to Lord Castlehaven was "a scandalous libel against his late majesty, against his now majesty, and against the government." A similar censure was subsequently passed on Lord Castlehaven's book.

[TOUCHET, JAMES, EARL OF CASTLEHAVEN.] The privy seal was afterwards taken from Lord Annesley and given to the Earl of Halifax. The writer of the life of the Earl of Annesley in the "Biographia Britannica" represents this letter to Lord Castlehaven merely as a pretext, and a memorial presented by his lordship in the year 1682 to Charles II., against the policy which he was then pursuing, to have been the real cause of his disgrace. But this conjecture, which is apparently designed in order to exalt Lord Annesley's political independence, is overthrown by the title under which this memorial was afterwards, in the reign of William and Mary, published by Lord Annesley's son-in-law, Lord Haversham, namely, "The Earl of Annesley's State of the Government and Kingdom, prepared and intended for His Majesty King Charles the Second in the Year 1682; but the Storm impending growing so high prevented it then."

After his dismissal from office, Lord Annesley retired to his books and to the composition of a history of the wars in Ireland, and lived either at his seat at Blechingdon in Oxfordshire, where he had collected a large and curious library, or at a villa at Totteridge, near London, which he honoured with the name of his Tusculanum. After the accession of James II. he obtained this king's favour. The following extract from Lord Annesley's diary, which has been lost, preserved by Sir Peter Pett in his "Epistle Dedicatory" to the "Memoirs," shows the terms on which he was with James at the very beginning of his reign. "On March 8. 85 (1685), spent most at home in business and duty (i. e. prayer). In the evening was private with the Lord Sunderland, my good friend; and then was with the king a full hour at Mr. Chiffins, who was very kind, free, and open in discourse; said he would not be priest-ridden, read a letter of the late king, said I should be welcome to him." Lord Annesley died on the 6th of April, 1686, in the seventy-third year of his age.

"His friends supposed," says Sir Peter Pett, "that had he lived a month longer he would have been lord chancellor, and that his zeal for his religion suffered no diminution thereby."

Lord Annesley appears to have been an honest man, but to have possessed no great talent or judgment. Unfavourable characters have been drawn of him by Bishop Burnet, Anthony à Wood, and Horace Walpole; but all these writers were prejudiced against him. Bishop Burnet is angry with the opponent of the Exclusion Bills, Anthony à Wood with the statesman who was tolerant of dissenters, and Horace Walpole with the parliamentarian of the civil wars. "That his lordship sailed with the times," says Horace Walpole, "remains notorious. Those principles must be of an accommodating temper which could suffer the same man to be president of a republican council of state, and recommend him for chancellor to an arbitrary and popish king." That he was president of the council of state, which, being appointed before the end of the Commonwealth, may be called republican, is true: but this council of state was chosen with a view of bringing about the Restoration, and effectually contributed to that end. The story of his being likely to be appointed chancellor to James II. is a very improbable one, and rests only on Sir Peter Pett's authority, which is none at all. At the same time his career cannot be called a consistent one, while yet it is not, perhaps, more inconsistent than is to be accounted for by vanity interfering with good intentions. Anthony à Wood tells us that he was looked upon as a peculiar support of the Protestant Dissenters, which is no inconsiderable merit in a statesman of his time. He was a great lover of books, and a diligent student of the laws of England and of theology. His writing is very stiff and pedantic.

The following is a list of Lord Annesley's writings. 1. "Truth unveiled, in Behalf of the Church of England, being a Vindication of Mr. John Standish's Sermon before the King, and published by His Majesty's Command; to which is added, a short Treatise on the Subject of Transubstantiation," 1676. 2. "A Letter from a Person of Honour in the Country, written to the Earl of Castlehaven, being Observations and Reflections on his Lordship's Memoirs concerning the Wars of Ireland," 1681. 3. "A Letter of Remarks upon Jovian," 1683. 4. "The King's Right of Indulgence in Spiritual Matters, with the Equity thereof asserted," 1687. 5. "Memoirs, intermixed with moral, political, and historical Observations, by way of Discourse, in a Letter (to Sir Peter Pett); to which is prefixed a Letter written by His Lordship during his Retirement from Court, in the Year, 1683, published by Sir Peter Pett, Knight, Advocate-General for the Kingdom of Ireland," 1693. 6. "The Earl of Annesley's

sey's State of the Government and Kingdom, prepared and intended for His Majesty Charles the Second, in the Year 1682; but the Storm impending growing so high prevented it then. With a short Vindication of His Lordship from several Aspersions cast on him, in a pretended Letter that carries the Title of his Memoirs, by Sir John Thompson, Bart., afterwards Lord Haversham." (This is printed in "Somers' Tracts," viii. 343., and in the Appendix to the "Parliamentary History of England," vol. iv.) 7. "The Privileges of the Houses of Lords and Commons argued and stated in two Conferences between both Houses, April 19th and 22d, 1671; to which is added a Discourse, wherein the Rights of the House of Lords are truly asserted; with learned Remarks on the seeming Arguments and pretended Precedents offered at that time against their Lordships."

There is no reason whatever for doubting the authenticity of the letter published by Sir Peter Pett, though the title given to it of "Memoirs" is absurdly inappropriate. The "History of the Wars in Ireland," to the composition of which Lord Anglesey had given much time and care, and which would have been a valuable work, proceeding from one who had so much personal knowledge of the subject, has unfortunately perished; as also his lordship's Diary, which is mentioned by Sir Peter Pett as having been in the possession of Mr. Ryley, after Lord Anglesey's death. (Wood, *Athenæ Oxonienses*, iv. 181.; *Biographia Britannica*, both editions; Horace Walpole, *Royal and Noble Authors*; Banks, *Extinct Peerage*, iii. 11.; Lord Anglesey, *Memoirs*, published by Sir Peter Pett, 8vo. 1693.)

W. D. C.

ANNESLEY, BRIAN. [ANSLAY, BRIAN.]

ANNESLEY, REV. SAMUEL, LL.D., or, as Wood states that the name was originally written, ANLEY, was born at Kenilworth, in Warwickshire, A. D. 1620. He was of a good family, being first cousin to Arthur Annesley, earl of Anglesey, and he inherited a considerable estate. When he was four years old his father died, leaving him to the care of a sensible and pious mother, under whose influence he imbibed, from his very infancy, not only firm religious principles, but also a strong desire to become a minister of religion. It is said that, when a child, he dreamed that he had entered upon the sacred office, and that he was sent for by the Bishop of London, to suffer martyrdom by fire. At the age of fifteen, at Michaelmas term, 1635, he entered Queen's college, Oxford, where he became noted for his great temperance. Wood, who writes of Annesley with more than his usual prejudice, says that, "with much ado, being naturally dull, yet industrious, he got to be bachelor of arts, notwith-

standing he that presented him to that degree (who did swear that he knew him to be 'aptus, habilis, et idoneus') did take a hard oath for him." He left the university in 1639, and was ordained by a bishop: at a later period of his life he received Presbyterian ordination. In 1644 he was appointed chaplain to the Earl of Warwick, the lord high admiral, with whom he went to sea. Between this time and 1648, he obtained the living of Cliffe, in Kent, in place of the ejected minister, Dr. Griffith Higges, whom Wood calls an honest man, but Dr. Williams declares to have been notoriously scandalous. At all events, whether by his honesty or by his laxity, Dr. Higges had become so popular with his parishioners, that they assaulted Annesley on his first appearance among them with spits, forks, and stones, and threatened him with death. He replied, with courage, that "let them use him how they would, he was resolved to continue with them, till God had fitted them by his ministry to entertain a better, who should succeed him; but he solemnly declared, that when they became so prepared, he would leave the place," a promise which he afterwards redeemed. This living was worth four hundred pounds a-year, and was also a peculiar, having a court held by the incumbent, who decided all questions relating to wills, marriages, and other matters of ecclesiastical law. In consideration of this jurisdiction, and at the instance of the Earl of Pembroke, the university of Oxford conferred upon Annesley the degree of doctor of law, an act which "his contemporaries in Queen's college," says Wood, "looked upon as the most scandalous thing in nature, because they knew very well that he knew nothing at all of the law." This was in 1648; and in July of the same year, Dr. Annesley preached a fast sermon before the House of Commons, which was printed by their order; in which he made very severe remarks upon the king, then a prisoner in the Isle of Wight, and even went so far as to hint at his execution. On the 25th of August in this year, he again accompanied the Earl of Warwick, who sailed to Holland in the pursuit of the ships that had gone over to Charles II. A short time after, he resigned his living in Kent, according to his promise to the people, who now, however, wished him to remain with them. In 1652, he was chosen minister by the parishioners of St. John the Evangelist, Friday Street, London. In 1657, the Protector Oliver appointed him preacher at St. Paul's: in the following year Richard Cromwell gave him the living of St. Giles, Cripplegate; and on the 14th of March, 1659, he was appointed by act of parliament one of the commissioners for the approbation and admission of ministers of the gospel after the Presbyterian mode. The latter office ceased of course at the Restoration, in 1660; and about the same time, Dr. Annesley was de-

prived of his lectureship at St. Paul's. He was ejected from his living of Cripplegate, by the Act of Uniformity, in 1662; but he still continued to preach as opportunity offered, suffering at times his share of the penalties attached to Nonconformity, till the declaration of indulgence, in 1672, when he licensed a meeting-house in Little St. Helen's, where he gathered a flourishing Presbyterian congregation, of which he continued the pastor till his death. In 1694 he became one of the lecturers at Salter's Hall. He died on the 31st of December, 1696, in his seventy-seventh year. Dr. Daniel Williams preached his funeral sermon, and afterwards published it, with an account of his life.

According to Dr. Williams's estimate of his character, Dr. Annesley was an eminent theologian, particularly skilful in resolving cases of conscience, and a most laborious and useful minister. He laid aside a tenth part of his income for charitable purposes; and several ministers were educated at his expense. Baxter pronounced upon him the following simple eulogy: "Dr. Annesley is a most sincere, godly, humble man, totally devoted to God."

He left a son and two daughters, the younger of whom was married to the Rev. Samuel Wesley, and became the mother of the celebrated John Wesley, and of his brothers, Charles and Samuel.

Dr. Annesley's published works consist for the most part of sermons. He edited a collection of the "Morning Exercises at Cripplegate, or, Several Cases of Conscience practically resolved by sundry Ministers," 4 vols. London, 1661, to each volume of which he wrote a preface. He also wrote a preface to Richard Alleine's "Instructions about Heart Work," and another, in conjunction with Dr. Owen, to Elisha Cole's "Practical Treatise of God's Sovereignty." (Williams, *Funeral Sermon for Dr. Annesley*; Wood, *Athenæ Oxonienses*, ii. p. 966.; Calamy, *Continuation*.) P. S.

ANNETSBERGER, FRANZISCA, a clever Bavarian miniature painter. She lived at Munich in 1814, and was distinguished there by the title of a painter to the court, Hofmalerin. (Nagler, *Neues Allgemeines Künstler Lexicon*.) R. N. W.

A'NNIA GENS. The Annii were not originally a Roman family. The name Annii appears late in the Fasti, and after two consulships (B. C. 153, 128) does not occur again until A. D. 108. They were a plebeian family, and at first there was probably no distinction between the Annii, the Anneii, and the Annei. Of these forms, however, Annii was the most ancient, Anneii the most recent. Annii was apparently a widely-extended gentile name, being found both in Umbria and in Latium.

The first Annii mentioned in history is L. Annii of Setia, one of the two prætors of 833

Latium in B. C. 340. He came in that year to Rome with instructions from the Latin Diet to demand the equal incorporation of Latium; so that the senate and the higher magistracies should be equally divided between the two states, Rome being the capital city, Romans the national name. The consul, Manlius Torquatus, on the part of the senate indignantly rejected these proposals; and Annii, in quitting the senate-house, fell headlong down the steps which led to the Forum, and was killed or stunned by the fall. The annalists whom Livy followed apparently regarded the fall of Annii as the punishment of his arrogance in proposing to equalise Rome and Latium, or of his impiety in derogating in his speech to the senate from the majesty of the Capitoline Jupiter. Those who related that he was merely stunned had probably read in some older record that Annii commanded the Latins in the war that followed with Rome. (Livy, viii. 3—6.)

In the seventh century of Rome, C. Marius the elder procured the full franchise for M. Annii Appius of Camerinum (Camerino) in Umbria, in consideration of the ancient and equal treaty existing since the Etruscan war, B. C. 308 (Livy, ix. 26.; Orelli, *Inscription*. No. 920.), between the Romans and the Camertians.

Among other members of the Annian family, whose connection with one another cannot be traced, are, in the republican period, Annii, a freedman, father of Cnæus Flavius, the celebrated clerk of Appius Claudius Cæcus in his censorship, B. C. 312. (Piso, *Annal*. 3., quoted by Gellius, *Noctes Atticæ*, vi. 9.); P. Annii a military tribune, the murderer of M. Antonius the orator, B. C. 87 (Plutarch, *Marius*, 44.; Appian, *Civil Wars*, i. 72.); and C. Annii Cimber, a boon-companion of the triumvir M. Antonius, and an indifferent poet, rhetorician, and historian, as well as, according to Cicero, a man of infamous character. The father of Cimber was a Greek, named Lysidicus, and Cicero says (*Philippic*. xi. 6. 14.) that the name was equally appropriate to the son, who had broken every law (*Auribus*). He also calls him Philadelphus, for Annii was suspected of having made away with one of his brothers. He had, however, been one of the numerous prætors appointed by Julius Cæsar. (Suetonius, *Julius*, 41.) An epigram attributed to Virgil styles Annii, in reference to his historical labours, the British Thucydides (Virgil, *Catalecta*, 2., Heyne's note; Quintilian, viii. 3. 27., Spalding's note.); and Augustus, in a letter to Tiberius, points out Annii as a writer whose obscure and affected idiom was especially to be avoided. (Suetonius, *Octavius*, 86.; J. G. Huschke, *De C. Annio Cimbro, Lysidici Filio*, Rostochii, 1824, 4to.)

From a comparison of Polybius, iii. 40. 3 H 3

with Livy, xxi. 25., it appears that a T. Annius, after his prætorship, was appointed with other commissioners (triumviri) to establish colonies at Placentia (Piacenza) and Cremona in B. c. 218, and that in the following year his colleagues and himself were besieged in Mutina (Modena), and afterwards made prisoners and detained as hostages by the Boian Gauls.

The BELLIENTI were a numerous branch of the Annia Gens, but of little historical importance, and impossible to affiliate.

C. Annius Bellienus, contemporary with the elder C. Marius. In more peaceful times than those of the Marsic and civil wars (B. c. 90—82) his eminence in the law would probably have raised him to the consulship. (Cicero, *Brutus*, 47.)

L. Annius Bellienus was executed in B. c. 64 with the other confederates of L. Sergius Catilina. Cicero, according to Asconius, calls Annius the uncle of Catilina. He had been a staunch partisan of the dictator Sulla, and slew with his own hand Lucretius Ofella, when a candidate for the consulship in opposition to Sulla's wishes. (Asconius in *Oration*, in *Toga Candida*, p. 92, Orellius ed.; Plutarch, *Sulla*, 33.)

L. Annius Bellienus, probably a son of the preceding, was attached to the party of Ca. Pompeius. His house was plundered and burned in the disturbances which attended and followed Caesar's funeral. (Cicero, *Philippic*. ii. 36.)

The ANNII LUSCI appear more frequently in the Fasti and the history of Rome during the republic than any other branch of the Annia Gens; and an intermarriage with the Papian family, of which the fruit was T. Annius Milo, the well-known tribune of B. c. 57, and the adversary of P. Clodius, connects them with an eventful period of Rome. The appellation Luscus, a person who can see better in shadow than in sunshine (Festus, *Luscitio*, p. 120. Mueller edit.; Luscini, Pliny, *Hist. Nat.* xi. 55.; Nonius, p. 135. 10. Lusciosi; Fulgentius, p. 561. 19. Luscitiosos; Νυκτράνς, Aristotel. *Genera Animalium*, v. 1. 27, 28. Bekker. edit.), like many other Roman *agnomina* (e.g. Pæstus, Strabo, &c.), was doubtless derived from the ocular imperfection of some remote ancestor. The affinity of the Annii Lusci is only partially known.

ANNII LUSCI.

(1.) T. Annius Luscus,
Prætor.

(2.) T. Annius Luscus.

(3.) T. Annius Luscus,
Cos. B. c. 153.

(4.) T. Annius Luscus Rufus,
Cos. B. c. 128.

(5.) T. Annius Luscus.

(6.) C. Annius Luscus.

(7.) Annia
married

(8.) Annia married (9.) C. Papilius Celsus.

(10.) T. Annius Milo Papianus,
Tribune of People, B. c. 57,
married

(11.) Fausta, daughter of Cornelius Sulla,
Dictator.

1. L. Cornelius Cinna,
Cos. IV. B. c. 84.
2. M. Flavius Calpurnianus,
Cos. B. c. 61.

T. Annius Luscus (3.) was consul in B. c. 153, and of some reputation for eloquence. (Cicero, *Brutus*, 20.) He was an opponent of the Gracchi, and a few words of his speech against Tiberius Gracchus are preserved by Festus (*Satura*). Pighius (*Annales* ad v. c. 620) erroneously ascribes a prætorship in this year to Annius; and it may be added that Pighius, in his account of the magistracies of the Annii Lusci, is more fanciful than accurate. The usual reading of the article "*Religionis*" in Festus would make Annius the colleague of M. Fulvius Nobilior in the censorship of B. c. 136; but this does not agree with the Fasti; and Mueller, in his recent edition of "Festus" for Annius reads Æmilius Lepidus. (p. 285.) (Westermann, *Roemisch. Beredsamkeit*, § 38. 3.; Meyer, *Orator. Roman. Fragment*, p. 100.)

C. Annius Luscus (4.), son of T. Annius Luscus, consul in B. c. 128. He was placed in command of the garrison of Leptis, in Numidia, by the proconsul Metellus, during the Jugurthine war, B. c. 108. He was prætor about B. c. 83—2; and in B. c. 81 was sent by Cornelius Sulla with proconsular rank into Spain to attack Sertorius. Annius, after the murder of Julius Salinator, forced the passes of the Pyrenees, and drove Sertorius to New Carthage, and for a time out of Spain. From extant coins it is known that L. Fabius and Q. Tarquitius were the quaestors of C. Annius in his Spanish campaign. (Sallust, *Jugurthine War*, 77.; Plutarch, *Sertorius*, 7.; Eckhel, *Numismat. Veter. Doctrin.* 5. p. 134.)

Under the emperors the name Annius occurs in various new combinations: (1.) attached to the gentile name Libo, which

ANNIA.

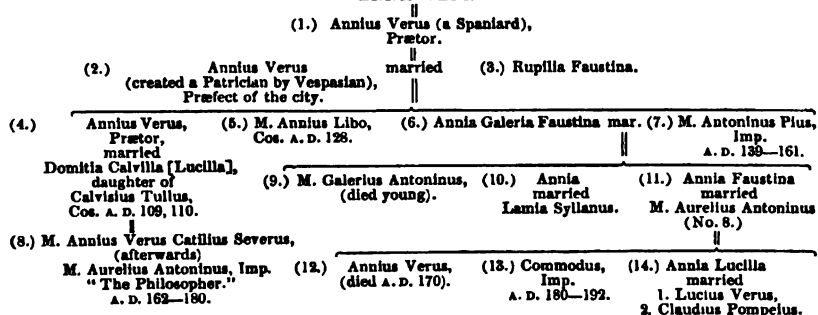
ANNIA.

usually bore the surnames Postelius, Scribonius, &c. (*Capitoline Fasti*, A. D. 128. 204.) (2.) Coupled with Bassus, Gallus, Largus, names which rarely appear in the *Fasti* of the republic, and were perhaps introduced into the Roman senate between the reigns of Augustus and Vespasian, when the municipal nobility of the provinces supplied the

vacancies made in that assembly by civil war, proscription, and state prosecutions (delationes). (Tacitus, *Annal.* iii. 55.; Capitolinus, *M. Aurelius Antoninus*, in *Script. Histor. Aug.*)

In connection with Verus the Annia Gens became one of the imperial families of Rome, as the following stemma will show.

ANNII VERI.



This stemma is compiled partly from the Life of M. Aurelius Antoninus in the Augustan History and partly from Eckhel, "Numismat. Veter. Doctrina." But the consulships of the Annii do not in all cases agree with the Capitoline Fasti, many of them doubtless being merely supplementary consuls (consules suffecti).

W. B. D.

ANNIBAL. [HANNIBAL.]

ANNIBALE, surnamed PATAVINUS or PADOVANO, from the place of his birth, was one of the most celebrated organists of the sixteenth century, as well as a skilful performer on the lute and the clavier. At the age of twenty-five he was appointed organist of St. Mark's at Venice, which situation he filled for more than thirty years. Of his compositions there were printed—1. "Liber primus Motetorum, 5 et 6 Voc." Venice, 1576. 2. "Cantiones a 4 Voc." Venice, 1592. 3. "Madrigali a 5 Voc." Venice, 1583. (Fetis, *Biographie Universelle des Musiciens*.) E. T.

ANNIBALLIANUS, FLAVIUS CLAUDIUS, was nephew of the Emperor Constantine the Great, and brother of the Cæsar Dalmatius. He was born at Toulouse. His uncle caused him and his brother Dalmatius to be educated with his own sons, bestowed on Anniballianus the title of *nobilissimus*, and accompanied it with the gift of a purple and gold robe. He received also from Constantine the singular and unprecedented appellation of King, but in what relation it stood to the dignities of Augustus and Cæsar is unknown. Anniballianus married Constantina his cousin, daughter of Constantine I. and Fausta. In the division of the empire, Pontus, Cappadocia, and the lesser Armenia were designed by Constantine for Anniballianus, with the city of Cæsarea in Bithynia for his capital. On the death of

his uncle, however, Anniballianus and his brother Dalmatius were at first seized and afterwards murdered at Constantinople, at the end of A. D. 337, by the household troops, who were encouraged, probably by Constantius II., to declare that they would suffer none but the sons of Constantine I. to divide the succession of the empire. Medals are extant which were struck in honour of Anniballianus with the legend "Fl. Anniballiano Regi." (Eckhel, *Doctrin. Numismat. Veter.* viii. 24.; Zosimus, ii. p. 117.; Ammianus Marcellinus, xiv. 1., with the note of Valesius; Chronicon Pascale, p. 286. Glareanus, in his notes to Eutropius, *Breviar.* x. 11., makes Anniballianus to have been a son of Constantius Chlorus, and consequently a brother of Constantine I., and father, not brother, of the Cæsar Dalmatius; Victor the younger, *Epitome*, xli. 20.) W. B. D.

ANNICERIS, (Ἀννικέρης), a Greek philosopher of Cyrene, and one of the latest successors of Aristippus, the founder of the Cyrenaic school. He was a pupil of Hegesias, and probably a contemporary of Epicurus, which will fix his period about B. C. 300. The doctrines of Aristippus had been much distorted by his successors, and Anniceris seems to have endeavoured either to restore them, or what is more probable, to use them as a basis upon which to found a new school. His followers were designated by the name Annicereans (Ἀννικερίαι, Annicerii), and his school Ἀννικερίαι αἰρεσις, 3 H 4

which however does not appear to have maintained itself long, and to have been merged in that of Epicurus. From the little that has come down to us, it appears that with Anniceris, as with Aristippus, happiness or pleasure (*ἡδονή*) was the great object of life, but in the application of this principle to the affairs of practical life Anniceris was less opposed to good feeling than his predecessors; he allowed, for instance, that friendship, gratitude, and love for one's parents and country, were estimable feelings, and capable of giving happiness. (Diogenes Laertius, ii. 86. and 96.; Strabo, xvii. p. 857.; Cicero, *De Officiis*, iii. 33.)

Diogenes Laertius and others mention an Anniceris of Cyrene who happened to be in Ægina at the time when Plato on his return from Sicily was sold there as a slave, and is said to have ransomed him for the sum of twenty or thirty minæ. If this story be true, the Anniceris here mentioned cannot possibly be the philosopher, who must have lived several generations later than Plato. Anniceris, the contemporary of Plato, is mentioned by Ælian, according to whom he was very fond of horses and skilled in horsemanship, which he once displayed in the academy at Athens before Plato. Olympiodorus in the "Life of Plato" justly remarks that nobody would know anything about this Anniceris if he had not ransomed Plato. (Diogenes Laertius, iii. 20.; Ælian, *Varie Historie*, ii. 27., with the note of Perizonius; Lucian, *Demosthenis Encomium*, 23.) L. S.

A'NNIO DA VITERBO, in Latin, Annius Viterbensis. The proper name of this writer was Giovanni Nanni; but when, according to the custom of the learned in his day, he latinized it, he dropped the N, and wrote Annius; and modern writers, as Tiraboschi, reconverting it into Italian, give it the form Annio. He was born at Viterbo, in the Papal States, about A. D. 1432, as appears from his epitaph. Vossius, who has been followed by some other writers, fixed his birth incorrectly in A. D. 1437. He entered at an early age (in or before the year 1448, as may be gathered from his commentary on Berosus in his "Antiquitatum Volumina") into the order of Dominican or preaching friars, and took the habit of the order in the church of Santa Maria de' Gradi at Viterbo, and appears to have been for some time prior of a convent at Genoa. His acquaintance not only with the Greek and Latin languages, but also with some of the oriental tongues, (Altamura mentions the Hebrew, Chaldee, and Armenian, and Vossius adds Arabic,) obtained for him considerable reputation among those of his order, and procured for him the esteem of the popes, especially of Pope Alexander VI., from whom he received in 1499 the post of maestro del sacro palazzo, or master of the papal household, at Rome. He held this appointment only a short time, dying 13th of

November, 1502. He was buried in the Dominican church of Santa Maria di Minerva at Rome.

Annio was the author of the following works:—1. "*Tractatus de Imperio Turcorum*." This work is an astrological treatise read by him at Genoa in the church of St. Dominic in 1471. Echard and Nicéron say it was printed about the same time, but this is doubtful. 2. "*De futuris Christianorum Triumphis in Thureos et Saracenos*." This work comprehends a commentary on the Apocalypse ("*Glossa super Apocalipsim*") in two parts; and in a third part a recapitulation of the above-mentioned treatise "*De Imperio Turcorum*." He speaks of having read this treatise at Genoa, and "given it" and "dedicated it" to Cardinal Nicolas of Pistoia, commonly called Cardinal Theano; but he says nothing of having printed it. The treatise "*De futuris Christianorum Triumphis*" was finished at Genoa, 31st of March, 1480. It was printed the same year at Genoa in 4to., and, according to Echard and Nicéron, at Nürnberg, also in 4to. A copy of an edition in 4to. was printed at Cologne A. D. 1482: making three editions in two years. 3. "*Questiones Dux disputatæ super Mutuo Judaico et civili et divino*." This work was printed without mark of place or date of publication; but the author dates his treatise from Viterbo, 8th of May, 1492. 4. "*Antiquitatum Variarum Volumina XVII*." This work, on which the fame or rather the notoriety of Annio chiefly rests, was first printed at Rome, A. D. 1498, by Eucharius Silber, alias Frank, at the cost, wholly or in part, of Ferdinand and Isabella (or as Annio calls her Elizabeth) of Spain, to whom the work was dedicated. The first edition does not bear the above title, which is found in the later ones, but is called "*Commentaria Fratris Johannis Annii Viterbensis Ordinis Predicatorum Theologie Professoris super Opera diversorum Auctorum de Antiquitatibus loquentium confecta*." The seventeen parts of which the work consists are described in the first part, which forms a table of contents to the following parts. In the course of this work Annio has given passages professing to be extracts from the lost works of various ancient writers, as Fabius Pictor, "*De aureo Sæculo et de Origine Urbis Romæ*;" Myrsilus of Lesbos, "*De Origine Italiæ et Turrenæ*;" Cato, "*Origines*;" Sempronius, "*De Chorographia sive Descriptione Italiæ et ejus Origine*;" Archilochus, "*Epithetum de Temporibus*;" and from various works of Philo, Manetho, Berosus, and Metasthenes, a Persian, whom Annio expressly distinguishes from Megasthenes the Greek historian. The extracts produced by Annio were at first received as genuine, and several successive editions of the work in a complete form, or of the extracts without the commentary of Annio, appeared

during the sixteenth and the early part of the seventeenth century. Doubts, however, soon arose; and, though for some time vindicators of the genuineness of the extracts were not wanting, it seems to be now settled that they are forgeries. But it is still questionable whether Annio was himself the forger, or whether he was the dupe of some other fabricator. Those who impute the fabrication to him rely much on an anecdote recorded by Antonio Augustin, archbishop of Tarragona, in his eleventh dialogue on Medals, Inscriptions, &c., that Annio caused an inscription to be engraved on a stone, and having buried the stone in a vineyard near Viterbo, afterwards caused the ground where it was hid to be excavated, saying that he had read that the oldest temple in the world was buried there: that when the stone was found, he carried it to the magistrates of the town, and endeavoured to prove from it that the town had been founded by Isis and Osiris, more than two thousand years before the building of Rome. If this anecdote is authentic, and Augustin records it on the authority of Latino Latini, a native of Viterbo, a man of learning and integrity, who lived however in a somewhat later period than Annio, it may be considered as nearly decisive. Annio gives an account of the way in which he became possessed of some of the manuscripts which he used in his "Antiquitatum Volumina." Of the works of Cato, he says he found "only some fragments, not arranged, in the 'Ancient Collectanea,' (in *Collectaneis vetustis*) of one Master William of Mantua;" from whose "Collectanea" made in the year 1315, he also professes to derive two fragments of the "Itinerary" of Antoninus. These writings and others, he says, in the beginning of the seventeenth book, he brought from Mantua, on his return from that town to Viterbo with Paolo de Campo Fulgoso, cardinal of Santo Sisto. According to Echard he professed to have received his copy of Berosus as a gift from another Dominican, Matthis, of the province of Armenia; but we have not been able to find the passage. It is certainly remarkable that one man should have fallen in with, and should have collected from different quarters, so many spurious writings, of which no other MSS. are known to have existed than those which he professed to have used, and that he should not have retained and left behind him documents so rare and valuable. These considerations would lead us to adopt the opinion of those who ascribe the forgery of the writings to Annio, were it not that it is hard to suppose an old man, fast verging towards seventy, and who had previously, so far as appears, maintained a good character, would be guilty of such a fraud. Besides these published works, Annio wrote commentaries on all the books of Scripture, as he states in his introduction to the commentary on Philo in

his "Antiquitatum Volumina;" but they have never been printed. Echard also mentions the following works: "Volumen, Libris Septuaginta distinctum, de Antiquitatibus et Gestis Etruscorum;" "Chronologia Nova," in which he endeavoured to correct the errors in the chronology of Eusebius of Caesarea; "De Correctione Typographica Chroniconum;" and "De Dignitate Officii Magistri sacri Palatii." The commentary of Annio on one of the elegies of Propertius (lib. iv. eleg. ii.), which forms part of his "Antiquitatum Volumina," was reprinted in an edition of Catullus, Tibullus and Propertius, folio, Paris, 1604, and has led Nicéron to ascribe to him a commentary on those poets as a distinct work. (Quetif and Echard, *Scriptores Ordinis Predicatorum*, vol. ii.; Altamura, *Bibliotheca Dominicana Incrementum ac Prosecutio*; Nicéron, *Mémoires*, vols. xi. and xx.; Moreri, *Dictionnaire*, "Annius de Viterbe;" Bayle, *Dictionnaire*, "Nannius, Jean;" in these writers, and in the *Biographie Universelle*, "Annius de Viterbe," and Fabricius, *Bibliotheca Mediae et Infimae Latinitatis*, may be seen some notice of the controversy respecting the genuineness of the fragments and the good faith of Annio; *Secunda Scaligerana*, "Annius Viterbensis;" Antonio Augustin, *Dialogos de Medallas*, translated into Latin by Scholt; Vossius, *De Historicis Latinis*.) J. C. M.

ANNIUS, TITUS MILO PAPIANUS.
[MILO.]

ANNO. [HANNO.]

ANNO, or HANNO, ST., archbishop of Cologne, was a native of Suabia, and of an obscure family. His early life is unknown, and he does not come forward prominently in the history of Germany till after the death of the Emperor Henry III. in 1056. The son and successor of this emperor, Henry IV., was then in his sixth year, and his education, together with the administration of the empire, was intrusted to his mother, the Empress Agnes. The Bishop of Augsburg and some other nobles who exercised great influence at the court, and also over the young king, were the objects of jealousy and envy. Anno, archbishop of Cologne, was the principal person among the malcontents. The manner in which he and his associates got possession of young Henry by treachery, in 1062, is related in the articles ADALBERT and AGNES. Anno conducted his prisoner to Cologne, and never allowed him to leave the dioceses of Cologne and Mainz; and being a man of an extremely severe character, he was never able to gain the attachment of the young king. The people who had witnessed the scene on the banks of the Rhine, loudly exclaimed against the archbishop's treachery, and their feelings were shared by those bishops and princes who thus lost their influence over the king. But no steps were taken against the prelate. He

contrived to conciliate the other bishops and princes in various ways. While he himself usurped the administration of the empire in the name of the king, he held out hopes of a similar power to the other bishops, by a law promulgated on his own authority, which declared that the bishop in whose diocese the king should be staying should transact all state business in his name. This was indeed a mere mockery; but he used more efficient means for silencing opposition by the lavish manner in which he disposed of several estates of the empire. To mention one instance, Ordulf, the son of Duke Bernard of Saxony, who had just died, not only received the duchy which his father had held as a fief of the empire, as an inheritance, but his dominions were increased by the addition of several extensive territories. But while Anno thus silenced opposition, his arbitrary disposal of principalities created disputes and wars both among those who received them and those whose rights were encroached upon. Anno was prudent enough to see that he could not maintain himself without a powerful ally. He chose Adalbert, archbishop of Bremen, whose interest he gained by giving him several large estates in fief. The administration of the empire was now in the hands of these two prelates, whose characters differed in every respect, and who were agreed upon one point only, their own aggrandisement and that of their churches. Whoever opposed them in this respect was treated with scorn or thrown into prison. With Anno the acquisition of power and influence was not so much a personal matter, as a means of raising his church: his object was to elevate his archbishopric above all others in Germany, and with this view he filled the vacant sees with his friends and relatives, and where the people, as was the case at Treves, refused to accept the person whom he appointed, he compelled them by force of arms.

During the disputed election of a pope, after the death of Victor II. in 1064, Anno was obliged to go to Italy, and the severity with which he had treated the young king made it an easy matter for Adalbert to stimulate Henry against him to the highest degree. All the good that Anno's education had done to the prince was undone by the extravagant indulgence of Adalbert, who had him declared of age in 1065 at Worms. Adalbert's increasing arrogance and arbitrary conduct, however, at the same time increased the number of Anno's friends among the princes and bishops; and at the convention of Tibur in 1066 the king was compelled to dismiss Adalbert. After this event, the administration of the empire, in accordance with the law of Anno, again came into the hands of the bishops in whose diocese the king happened to reside; but it was in reality Anno alone who exercised all power; and without taking

warning from the example of Adalbert, he continued to act in the same arbitrary manner as before. He endeavoured at the same time by salutary regulations, and by a strict and impartial application of the existing laws, to remedy the evils which had crept in during the reckless administration of Adalbert. No prince of the empire was superior to him in intelligence and in zeal for the general welfare, although the good of the church at all times seemed to him of more importance than anything else, and in maintaining her authority he defied the king, and even the saints of heaven. With all his energy and sternness, however, he was not able to check the disturbances in the empire, or to put an end to the traffic which was during that period carried on in the property and dignities of the church. After the death of Adalbert in 1072, a diet convoked by the king at Utrecht invited Anno to undertake the management of the affairs of the empire. He complied with the request, and exerted all his powers to settle the disturbed state of the country; but, disheartened by his little success, he withdrew from public affairs in 1073. For while the king and other princes opposed, or at least did not support his zeal in suppressing simony and other abuses, he was censured by the pope for not extirpating these evils at once. Anno now went to Italy to explain to Pope Alexander II. the real state of affairs, and after having been honoured with a present of sundry valuable relics, he returned to Germany, and brought with him also a summons of the pope to King Henry to appear before the papal tribunal and justify his conduct. On his return to Germany, Anno withdrew still more from political affairs, though he always supported the king with his counsel when it was needed. The king, who could not well do without him, was nevertheless glad to keep him at a distance. About this time an occurrence took place at Cologne in which the archbishop nearly lost his life. Some of his servants unloaded a merchant's ship, which was lying at Cologne, and made use of it for a pleasure excursion of their master. The merchant remonstrated, but he was only treated with insult, and he called upon his fellow-citizens to assist him in obtaining redress. The citizens of Cologne rose in arms, and Anno only saved his life by flight. Soon after he advanced with an army against the city, and the inhabitants, terrified at what they had done, opened their gates to him, and begged his pardon. He ordered the son of the merchant who had been most forward in bringing about the insurrection to have his eyes put out. Pope Gregory VII., who succeeded Alexander II., in 1073, had great confidence in Anno, and thought him the best qualified man for carrying out his plans in Germany. He addressed to him several letters, still extant, in which he exhorted him to promote the cause of

celibacy among the German clergy, and to put an end to the vices which disgraced their character. Anno, who was no less convinced than the pope of the necessity of introducing a thorough reform in the discipline of the clergy, was actively engaged in the work when he died in 1075.

As to the character of Anno, his own actions speak plain enough; but among his contemporaries he enjoyed a higher reputation than any man: they call him "the precious jewel, the flower and the new light of all Germany." Some historians have supposed that it was Anno's intention to detach the German church from that of Rome; but this is contradicted by the fact that he always acted perfectly in conformity with the commands of the papal see. The church of Rome regards Anno as a saint. (Lambertus Schaffnaburgensis, *ad annos* 1056—1074; Gregorius, *Epistola*, ii. 25. 67, 68.; Voigt, *Geschichte Gregorius VII.* There is a Latin life of Anno (Vita S. Annonis), written by Levoldus a Northof, which has not yet been printed, and the MS. of which exists at Halle, in the library of the Waisenhaus.)

The name of St. Anno is connected with one of the early and most beautiful productions of German literature, the "Lobgesang auf den Heiligen Anno," that is "A Eulogy on St. Anno in Verse," which was once believed to have been composed shortly after his death, about the end of the eleventh or the beginning of the twelfth century; but the great resemblances of many parts of it to passages of the ancient versified "Kaiserchronik," which belongs to the middle of the twelfth century, supplies strong reasons for assigning it to a later date, to about the year 1183. It is divided into forty-nine chapters. The author is unknown; but if we may judge from his language, he seems to have been a native of Lower Germany. He begins with the creation of the world, and passes rapidly through the most important events of sacred and profane history, until he reaches the hero of his poem, whose life and miracles are described for the imitation and edification of Christians. It was first printed with a commentary by M. Opitz, 1639, 8vo., with a commentary, and was afterwards inserted in Schilter's "Thesaurus Antiquitatum Teutonicarum," vol. i. The best edition is that by A. F. Goldmann, Leipzig, 1816, 8vo., with a critical introduction, a translation into modern High German, and a commentary. (Bouterweck, *Geschichte der Poesie und Beredsamkeit*, ix. 82.; Gervinus, *Geschichte der Poetischen National-Literatur der Deutschen*, i. 208.)

L. S.

AN-NO'MA'N IBN THA'BIT IBN RAFTA. [ABU HAN'FAH.]

AN-NO'MA'N IBN AL-MUNDHIR is the name of two kings of Hírah, in Chaldæa, of the ancient dynasty called Daulatu-l-'arâb Al-lakhm, or of the Arabs of Lakhm, in the

times preceding Islâm. Owing to the similarity of their names they are often confounded by the Eastern historians; but according to Ibnu-l-athir, they were two distinct individuals. The former, who, from his having lost one eye when he was young, was surnamed "Al-awar," reigned immediately after 'Amru, son of 'Amru-l-kays; whilst the latter succeeded 'Amru, son of Al-mundhir, and was the last of the dynasty. It was the first-named prince who built at Hírah the celebrated palace of Khawarnak, which the Arabs count among the wonders of the world. The architect was an Arab named Sennamâr. The Eastern poets describe this palace as being built of precious stones, which reflected the rays of the sun and changed their colour several times in the course of the day, like the skin of the chameleon. Such was moreover the ingenious contrivance of the architect, that he made the whole structure rest on a single stone, the removal of which would immediately cause the ruin of the building. An-no'mân rewarded the architect with great munificence; but fearing lest he should divulge the secret of its construction, or build similar palaces for other princes, he resolved to put him to death. Having therefore made him ascend to the top of the building, on the plea that he wished to show him the surrounding country, he precipitated him down. An-no'mân is said to have built another palace, called Sedir, on a scale of equal magnificence, with a view to the reception of one of the sons of Baharâm-Ghûr, king of Persia, whose education had been intrusted to him. After a prosperous reign of upwards of thirty years, An-no'mân, having renounced idolatry and embraced Christianity, abdicated his kingdom in favour of his son Hendah, and withdrew to a desert, where he led the life of a hermit. An-no'mân passes likewise as the founder of An-no'mâniyah, a city in the Arabian 'Irâk on the Tigris, between Baghdád and Wásit. The Arabs call the ranunculus Shakáyik An-no'mân after an aunt of this prince, which circumstance has made some authors suppose that the word "anemone" was a corruption from an-no'mân instead of being derived from the Greek ἀνεμών (wind flower). The other An-no'mân was surnamed Abú Kábûs. He was the son of Al-mundhir, son of Al-mundhir, son of Máis-s-semâ, and was put to death by Khosrú Parviz, king of Persia, after a reign of two-and-twenty years. After the death of An-no'mân, who was the last prince of his race, the kingdom of Hírah passed into the hands of Iyâs At-tâyi, against whom the Mohammedan prophet made war. (Abú-l-fedâ, *Historia Antislamica*, p. 120, et seq.; Eichhorn, *Monum. Antiq. Arab.*, p. 188-9.; Rasmussen, *Additam. ad Hist. Arab.*, p. 2, et seq.; D'Herbelot, *Bib. Or. voc.* "Hírah," "No'-man," "Khavarnak," &c.) P. de G.

ANNO'NE, or ANNO'NI, JOHANN JAKOB, was born at Basil, on the 12th July, 1728, of a wealthy family long settled in that city. He studied the law, and became professor of eloquence at Basil in 1766, and of feudal law in 1779. He made extensive and costly collections in natural history, antiquities, and numismatics, which were visited as among the greatest attractions of the place by every traveller who passed through Basil. These, as well as his library, he bequeathed to the city. He contributed essays to the transactions of most of the scientific societies, domestic and foreign, of which he was a member, and assisted in Knorr's illustrated work on natural history, published at Nürnberg, 1755—1773. He died on the 16th of September, 1804, in his seventy-seventh year. (Lutz, *Nekrolog Denkwürdiger Schweizer*, p. 23.; Holzhab, *Supplement to Leu's Schweizerische Lexicon*, part i. p. 60, 61.) J. W.

ANNU'NZIO. [No'nzio.]

AN-NUWAYRI, a celebrated Arabian writer. His name in full was Shehábud-dín Ahmed Ibn 'Abdi-l-wahháb Al-bekrí Al-teymí Al-kindí, but he was better known among his countrymen by the surname of An-nuwayrí, because he was a native of Nuwayrah, a small town of the district of Bahnasá, in Egypt, where he was born in A. H. 682 (A. D. 1283-4). An-nuwayrí distinguished himself first as a theologian of the sect of Sháfi', and also as a rhetorician and grammarian, and wrote several works, the titles of most of which have not reached us. He is, however, best known to Oriental scholars as the author of an excellent work, entitled "*Neháyatu-l-árab fí fonúni-l-adab*" ("The Scope for the desirous of Information on the various Branches of polite Literature"). It is a sort of historical cyclopædia, divided into five fonún (subjects), each of which is further subdivided into aksám (parts), each containing a certain number of abwáb (chapters). The first four fonún treat of the physical sciences, and the several branches of natural history and moral philosophy. The fifth and last, by far the most valuable to the European scholar, is wholly occupied with a history of the Mohammedan settlements, both in the East and West. Chapter the fifth of the fifth part contains the narrative of the conquest of Africa, Spain, and Sicily, by the Moslems, together with a chronological history of the sultans of the house of Umeyyah, who filled the throne of Mohammedan Spain from A. H. 138 to 428 (A. D. 755—1036), with many interesting details not to be found in other historians. An-nuwayrí dedicated his work to Al-malek An-násir Kaláun, sultan of Egypt, who reigned from A. H. 678 to 689, and was a liberal patron of letters. According to Hájí Khalfah (*Lex. Bibl. voc. "Neháyat"*) An-nuwayrí died in A. H. 732 (A. D. 1332) at the age of fifty lunar years. Among his

other accomplishments, his biographers give him that of being an excellent scribe. As-soyúti, in his history of Egypt (*Brit. Mus. 7331. fol. 127.*) says that he made no less than eighty different transcripts of the large collection of Mohammedan traditions by Bakháir, entitled "*Sahih*," which were so carefully executed, that he was paid for each copy an enormous sum of one thousand dirhems, or about sixty-five pounds sterling. Copies of An-nuwayrí's work are exceedingly scarce. The libraries of Leyden and the Escorial possess some parts of it. In that of Paris are preserved several volumes belonging to different sets, and one among the rest supposed to be in An-nuwayrí's hand. (*Bibl. Reg. Par. Cat. No. 702.*) Extracts from An-nuwayrí have been published at different times. Reiske was the first to notice the work, in his "*Prodigmata ad Haggi Chális (Hájí Khalfah) Tabulas*," printed as an appendix to "*Abulfeda Tabula Syriae*," by Bernhard Koehler, Leyden, 1766, 4to. Albert Schultens next gave a short account of the historical portion of it, together with a few extracts, at the end of his "*Monumenta Vetustiora Arabum*," Leyden, 1740, 4to. Again, in 1786, Reiske used it for his historical notes to his edition and Latin translation of Abú-l-fedá's history (Copenhagen, 1789-94). Schultens published next and translated some fragments for his collection, entitled "*Historia Vetustissimi Imperii Joctanidarum in Arabia Felice*." That chapter of the fifth fenn, which treats of the conquest of Sicily by the Aghlabites of Africa, was next translated, first into Latin by Rosario Gregorio ("*Rerum Arabicarum quæ ad Historiam Siculam spectant, amplissima Collectio*," Palermo, 1790, fol.), and then into French by J. J. A. Caussin. Mr. James Lassen Rasmussen, of Copenhagen, in his "*Additamenta ad Historiam Arabum*," Copenh. 1821, 8vo., next published some fragments of An-nuwayrí in Arabic and Latin, respecting some curious customs of the Ante-islamic Arabs. Lastly, Baron Mac Guckin de Slane is now publishing, in the numbers of the "*Journal Asiatique*" of Paris, a French translation of that author's history of Eastern Africa. Notwithstanding all this, An-nuwayrí's work is still imperfectly known, and it is to be regretted that the historical portion of it,—at least that concerning the settlements of the Arabs in Spain, France, and Sicily,—has not been published entire, as it would throw great light on the history of Western Europe during the middle ages. (Hájí Khalfah, *Lex. Bibl. voc. "Neháyat";* As-soyúti, *Hist. of Egypt, MS.*; Schultens *Albertus, Monum. vetust. Arabiae*, Lugd. Bat. 1740; D'Herbelot, *Bib. Or. voc. "Nuwayri."*)

P. de G.

ANONYMUS. Weyerman mentions a celebrated draughtsman of Brussels of this name, whom he compares with La Fage ;

notwithstanding his ability, however, he lived in great poverty.

Füssli mentions an ANONYMUS who lived in France in the time of Philip Augustus; and according to an old chronicle which he quotes, he was one of the best painters of his time. He was accused of heresy, and was condemned to the stake. (Weyerman, *Levensbeschrijvingen der Nederlandsche Konstschilders*; Füssli, *Allgemeines Künstler Lexicon*, Suppl.)

R. N. W.

ANOT, PIERRE NICOLAS, was born in 1762, at St. Germain-de-Mont, in the department of the Meuse. At the revolution he was vice-principal of the college of Reims. That event causing him to quit France, he travelled over great part of Europe, and for a time settled at Malta, where he subsisted by acting as tutor to some young persons of distinction. After an absence of twelve years he returned to Reims, and was occupied during the rest of his life with clerical duties, and especially with visiting the prisons, towards the inmates of which he displayed a singular degree of benevolence. He died on the 21st October, 1823. Anot was the author of an historical summary, originally published with the title of "Guide de l'Histoire," 1801, but reprinted in an enlarged form as "Annales du Monde, ou Tableaux Chronologiques," in 1816. He also published "Le Tableau de l'Histoire Universelle, servant du Texte aux Annales du Monde," 1817; a number of sermons; and "Les Deux Voyageurs," a series of letters on Belgium, Holland, Germany, Poland, Prussia, Italy, &c. 1813, 2 vols. 12mo. In this he was assisted by M. Malfilatre, and the subject of the work is a description of the actual travels of the two authors. (Rabbe, &c., *Biographie des Contemporains*, v. 17.; Quéard, *La France Littéraire*, i. 66.) J. W.

ANQUETIL DUPERRON, ABRAHAM HYACINTE, an oriental scholar of some note, the younger brother of Louis Pierre Anquetil, was born at Paris, December 7, 1731. After his early studies in the university of Paris, where he had also gained a knowledge of Hebrew, M. de Caylus, archbishop of Auxerre, placed him in the seminary of his diocese, and subsequently in that of Amersfoort, that he might devote himself to theology. His passion for the Syro-Arabian languages, and for Persian, caused him, however, to renounce all the hopes held out to him of a prosperous career in that profession. He accordingly returned to Paris, and was so assiduous in his visits to the royal library, that he attracted the notice of Abbé de Sallier, the curator of the MSS., who introduced him to some friends, who contributed funds to enable him to pursue his oriental studies. Soon after, some fac-simile leaves of a MS. of the Zendavesta fell into his hands, and excited in him an ardent and abiding desire to discover the religious books of the Par-

sees. This project became the master-purpose of his life; and an opportunity of going to India to attain it soon seemed to offer itself in a vessel then preparing to carry an expedition thither. But, the utmost efforts of his friends to procure him a passage proving unavailing, his zeal prompted him to offer himself to the captain as a recruit. This succeeded, and he left Paris to join his ship, as a soldier, with his knapsack on his back, November 7, 1754. This proof of his ardour became known through his friends to the minister, who granted him a free passage and a pension, to be fixed by the governor of the French possessions in India. He landed at Pondicherry August 10, 1755, where he remained some time to acquire the modern Persian, and then set out for Chandernagore, in the hope of obtaining greater facilities for the study of Sanscrit. He found himself disappointed, and was on the eve of leaving the place, when a serious illness seized him; and he had hardly recovered before the war between France and England broke out. The capture of Chandernagore now drove him to return to Pondicherry, and he accomplished the long and perilous journey thither, on foot, and with great personal danger, in one hundred days. On his arrival, he found his brother there, and set sail with him to Surat, but availed himself of the vessel's stopping at Mahe to land there, and proceeded to Surat on foot. Here it was that he at length succeeded in obtaining from the Parsee priests copies of their sacred books, and some instruction in the Zend and Pehlvi languages. He then purposed going to Benares to study the antiquities and language of the Hindus; but the capture of Pondicherry obliged him to return to France. He accordingly set sail in an English vessel, landed in London, and, after some stay there and a visit to Oxford, arrived in Paris, May 4, 1762, with eighty MSS. and other treasures, the fruits of his visit to India. The Abbé Barthélemy procured him a pension, and the title and emoluments of an interpreter of Oriental languages to the royal library. In 1763 the Academy of Belles Lettres elected him a member. From this time he devoted himself to the preparation of his materials for the press. His most important work, "Zend-Avesta, Ouvrage de Zoroastre — traduit en Français sur l'original Zend, avec des Remarques, et accompagné de plusieurs Traités," among which are a life of Zoroaster, and an account of Anquetil's occupations and adventures in India, appeared in 1771, in 3 vols. 4to., and was translated into German by Kleuker, with some abridgment, but with some additions, Riga, 1776. The tone in which he here spoke of Dr. Hunt and other personages in Oxford immediately drew from Mr. (afterwards Sir W.) Jones an anonymous "Lettre à Mr. A — du P —, dans laquelle est compris l'Examen de sa

Traduction des Livres attribués à Zoroastre," which is chiefly an equally unbecoming attack on the personal vanities of his opponent. This work is the one which is most likely to preserve the memory of its author. As the first translation of the Zendavesta, it not only long satisfied the curiosity of many as to the tenets of one of the most remarkable heathen religions, but it contributed to excite that interest in the Zend and Pehlvi languages which has led Rask, Bopp, Burnouf, and Müller to such splendid philological discoveries. Nothing detracts from the merit of what Anquetil was able, under his peculiar disadvantages, to achieve, except his arrogance. The most competent scholars of modern times have affirmed the genuineness of the Zend and Pehlvi languages, and also, with some limitations, of the Zendavesta itself—questions in which his feelings were naturally much concerned. But they have also shown that much of his translation was not made from the original Zend, but from the Pehlvi version (as he copies that version, in occasionally taking almost every oblique case in Zend for the nominative, in confounding the forms of cases with those of the verbal persons, and in other important grammatical errors); and that he could not even read the Zend and Pehlvi characters with tolerable accuracy. His "Legislation Orientale" followed in 1778; and in 1786, his "Recherches Historiques et Géographiques sur l'Inde" were published, together with Tieffenthaler's "Description Géographique de l'Indostan." The revolution soon afterwards broke out, and he felt it necessary to his peace of mind to withdraw into the closest privacy, and to live wholly for his studies. In 1798 his "L'Inde en rapport avec l'Europe," 2 vols. 8vo., appeared, which is full of the most bitter animosity against England. In 1801 he published "Oupnek'hat, id est, Secretum Tegendum—continens Doctrinam e Rak Beid—excerptam, ad verbum e Persico Idiomatico, Samscreticis Vocabulis intermixto, in Latinum conversum," Strassburg, 2 vols. 4to. The Persian original of this work is a translation, with Mohammedan adulterations, of the Upanishads, which was executed for Dārā Shukoh in the seventeenth century. This work is characterised by Von Bohlen as "one which sufficiently evinces both Anquetil's ignorance of the religion and languages of India, and the extent of Mohammedan mutilation; and which should not be used in any serious research into these questions without the utmost caution, as Brahman, Vishnu, and Siva figure in it as Uriel, Gabriel, and Michael." Besides these, he wrote several papers on oriental subjects, which have appeared in the "Mémoires de l'Académie des Inscriptions." He was occupied in revising a translation of Fra P. da San Bartholomeo's voyage to India, when his death, which was perhaps hastened by his excessively abstemi-

ous habits and his labours, took place at Paris, January 17, 1805. His indefatigable industry had also brought some other works more or less near their completion. Among them were grammars and lexicons of the Telugu, Malabar, and Sanscrit languages, the loss of which the inaccuracy of his acquirements in other languages prevents our regretting. (*Biographie Universelle*; Bopp, *Vergleich. Gram. des Sanskrit, Zend, &c.* p. ix.; Von Bohlen, *Das Alte Indien*, i. 134., *Commentatio de Orig. Ling. Zendica*, p. 7.)

J. N.—n.

ANQUETIL DUPERRON, LOUIS PIERRE, a French historian and brother of the celebrated orientalist Abraham Hyacinthe Anquetil Duperron, was born at Paris on the 21st of January, 1723. He entered the congregation of St. Geneviève at Paris, where, after the completion of his studies, he taught theology and belles lettres. He subsequently received several offices as teacher, and as an ecclesiastical dignitary. For some time he had the directorship of the theological seminary at Reims, and in 1759 he became prior of the abbey of La Roë in Anjou. After several other changes of office and residence, the last of which was that of prior of the abbey of the Château Renard, he undertook at the commencement of the French revolution the office of parish priest at La Villette near Paris. During the reign of Robespierre, he was for some time imprisoned in St. Lazare, where he continued his literary labours: it was here that he wrote a portion of his universal history. After his liberation he was elected a member of the second class of the national institute of France, and also obtained a post in the ministry for foreign affairs. He died on the 6th of September, 1808, at the advanced age of eighty-four.

Anquetil Duperron was an indefatigable man to the last days of his life. His physical strength was increased by his temperate habits, and on the day before his death, he is reported to have said to a friend, "You see in me a man dying full of life." His literary works are principally of an historical nature; but during the time that he was engaged in the ministry, he also tried his strength in diplomatic works. But all his productions are of an inferior character, and their value and accuracy decreased as he advanced in years: they all bear the marks of haste and carelessness. The following list contains those to which he was chiefly indebted for his reputation:—1. "Histoire civile et politique de la Ville de Reims," 1756-7, 3 vols. 12mo. It carries the history of that city down to the year 1657; the fourth volume, which was to contain the history from the year 1657 down to his time, never appeared. This work is perhaps the best of all Anquetil's productions, but some say that it was taken from a work of F. de

la Salle, or that this writer had at least composed the greater part of it. 2. "Esprit de la Ligue, ou Histoire politique des Troubles de France pendant les 16 et 17 Siècles," 1767, 3 vols. 12mo. Three other editions appeared in 1771, 1783, and 1797; but the work is very superficial, and does not penetrate to the real causes of historical events. 3. "Intrigue du Cabinet sous Henri IV. et sous Louis XIII., terminé par la Fronde," 1780, 4 vols. 12mo., is still worse than the preceding work; it is inaccurate and written with great partiality towards Richelieu. 4. "Louis XIV., sa Cour, et le Régent," 1789, 4 vols. 12mo. A new edition appeared in 1794 in 5 vols. 12mo. This work is a sort of continuation of the preceding, and is a mere mass of anecdotes heaped together without judgment. 5. "Vie du Maréchal de Villars, écrite par lui-même, suivie du Journal de la Cour de 1724 à 1734," Paris, 1787, 4 vols. 12mo., and reprinted in 1792. This work is only an abridgment of Villars' own memoirs, and has no value. 6. "Précis de l'Histoire Universelle," 1797, 9 vols. 12mo. Two other editions appeared in 1801 and 1807, the last of which was greatly corrected by its editor Jondot. This book acquired great reputation in its time, and was translated into several languages, although it is only a hasty and careless abridgment of Guthrie and Gray's Universal History. 7. "Motifs des Guerres et des Traités de Paix de France pendant les Règnes de Louis XIV., Louis XV., et Louis XVI.," 1798, 8vo. 8. "Histoire de France depuis les Gaules jusqu'à la Fin de la Monarchie," 1805, &c. 14 vols. 12mo. The author was nearly eighty years old when he began this work, which is written with great haste and carelessness. Several minor essays are contained in the *Mémoires de l'institut de France*. (Dacier in the *Magazin Encyclopédique*, Paris, 1795—1812; Quérard, *La France Littéraire*.)

L. S.

ANRAAT, PIETER VAN, a clever Dutch painter of portraits and conversation pieces. Neither the place nor date of his birth is known, but he married the daughter of the poet Vander Veen, and lived in Amsterdam towards the latter part of the seventeenth century. (Houbraken, *Groote Schouburg der Nederlantsche Konstschilders*.)

R. N. W.

ANRIQUE, MAESTRO, a sculptor of the fourteenth century. He executed in 1380 some figures for the monument of Henry II. of Castile in the cathedral of Toledo, by order of his son Juan I. Bermudez has printed a copy of Juan's order for the payment for the figures, 4000 maravedies, 2*l.* 2*s.*, not a very large amount, yet probably sufficient for the time. The document runs as follows:—"E' á maestro Anrique, que face las imágenes para el monumento del rey, nuestro padre, que Dios perdone, que

nos le mandamos dar 4000 maravedis." (Bermudez, *Diccionario Historico*, &c.)

R. N. W.
ANS IBN MA'LIK, surnamed Abú Hamzah, one of the companions of the prophet Mohammed, belonged to the tribe of Khazrej. At the age of ten he embraced Islám, attached himself to Mohammed, followed him in his flight to Medina, lived with him in that city, and lastly, fought under him at Bedr, and other battles with the Arabs: he was, in short, one of his most beloved companions. Being gifted with a prodigious memory, he kept by heart all the sayings of his master, and communicated them to his son Málik, who became afterwards the founder of the sect of the Málikites. [MA'LIK IBN ANA.] After the death of the prophet, Ans retired to Basrah, where he settled, and died in A. H. 92 (A. D. 710-11), at the advanced age of one hundred and three. He was buried at a place called Kasr Ans after him, one parasang and a half from that city. Abú Hamzah means "the father of the rockett," and he was so called by the prophet because he was very fond of that vegetable. (El-Nawawi, *Biogr. Dict.*, part ii. p. 165.; D'Herbelot, *Bib. Or.*, voc. "Ans.")

P. de G.

ANSALDI, CASTO INNOCENTE, a learned Italian and brother of Carlo Agostino Ansaldi, was born at Piacenza, on the 7th of May, 1710. An accident which befel him in early life, in which he narrowly escaped, determined him to devote himself to the church, and at the age of sixteen he entered the order of the Dominicans at Brescia. He continued his studies in several monasteries of his order at Bologna, Rome, and other places. He was a man of a very independent turn of mind and of a lively imagination, in consequence of which he showed from the first a great aversion to the scholastic theology which was then taught in the colleges of his order. He consequently became involved in various disputes with his superiors, but he distinguished himself so much, and showed such eminent talents, that in 1735 he was sent to Naples as professor of philosophy. His skill and acuteness attracted great attention, but he had reason to fear that the manner in which he treated his subjects displeased his superiors; and when, after the lapse of three years, he was summoned by the general of the Dominicans to come to Bologna, Ansaldi, either afraid or unwilling to enter into a defence of his mode of teaching, escaped from Naples. The Marquis of Cyragatti, who had a high esteem for his talents, gave him an asylum at Chieti, and concealed him for some time. But Ansaldi, either thinking his residence not sufficiently safe, or not wishing to trouble his noble friend any further, withdrew into the territory of Venice, where he wandered about for four years. Cardinal Quirini at last heard of

his unhappy life, and used his influence with Pope Benedict XIV. to bring about a reconciliation between Ansaldi and his superiors. The cardinal succeeded, and in 1745 Ansaldi was appointed first professor of theology in the college of the Dominicans at Brescia, from which place he was transferred in 1750 to Milan, and thence to Ferrara. About that time Maupertuis' "Essai de Philosophie morale" caused a great sensation in Italy. Ansaldi took an active part in the disputes about it, and defended Maupertuis against Zanotti in two Latin dissertations. These disputes, and the able manner in which Ansaldi maintained his positions, extended his reputation, and about 1760 he was appointed professor of philosophy in the university of Turin, whither his fame attracted great numbers of students. He held this office until his death in the year 1779. Ansaldi not only distinguished himself as a theological and philosophical writer, but also acquired some merit as a writer on antiquarian subjects. As to his views of philosophy, he was certainly superior to most of his countrymen, but his philosophy had not yet emancipated itself from theology, for he asserted that without the aid of theology no sound philosophy can exist. His works are very numerous, and some have great merit, if we consider the time and circumstances under which he wrote. Some are written in Latin, and others in Italian. The following list contains the principal:—1. "Patriarchæ Josephi Religio a Criminatibus Basnagii vindicata," Naples, 1738, 8vo., reprinted at Venice, 1741, and at Brescia, 1748, 8vo. 2. "De veteri Egyptiorum Idololatria ac Moribus, Editio ii. et aucta," in the "Opusculi scientifici et filol." vol. xxiii. 3. "De Inopia veterum Monumentorum pro Copia Martyrum dignoscenda, adversus Dodwellum," Milan, 1740, 8vo. 4. "De Traditione Principiorum Legis naturalis," Milan, 1742, 4to. 5. "De Diis multarum Gentium Romam evocatis, sive de Obtinente olim apud Romanos Deorum Præsidium in Oppugnationibus Urbium Evocatione," Brescia, 1743, 8vo. 6. "De Martyribus sine Sanguine, altera adversus Dodwellum Dissertatio," Milan, 1744, 8vo. This dissertation, and the other against Dodwell mentioned above, appeared together at Venice, 1756, 4to. 7. "De Forensi Judæorum Buccina," Brescia, 1745, 4to. 8. "Herodiani Infanticidii Vindicatio. Accedit Dissertatio de Loco Johannis aliter atque habet Vulgata a nonnullis Patribus lecto," Brescia, 1746, 8vo. This work was attacked by P. Barzani, and Ansaldi answered him in 9., "De authenticis SS. Scripturarum apud SS. Patres Lectionibus," Verona, 1747, 4to. 10. "De futuro Seculo ab Hebræis ante Captivitatem cognito: adversus J. Clericum," Milan, 1748, 8vo. 11. "De Hercule Tarsensi in viridi Jaspide insculpto Epistola," Brescia, 1749, 4to. 12. "De Baptismate in Spiritu S. et Igni," Milan, 1752, 4to. 13.

"De sacro et publico apud Ethnicos pictarum Tabularum Cultu," Venice, 1755, 4to., reprinted at Turin, 1768, 4to. 14. "Vindiciæ Maupertuisianæ," Turin, 1756. An Italian translation of these Vindiciæ is printed in the "Raccolta di Trattati concernenti alla Religione naturale," Venice, 1756, &c. 2 vols, 4to. 15. "Trattato della Speranza di rivedere i Cari nostri nell' altra Vita," Turin, 1772, 8vo. 16. "Saggio intorno alle Immaginazioni," Turin, 1775, 8vo. 17. "Riflessioni sopra i Mezzi di perfezionare la Filosofia morale," Turin, 1778, 8vo. 18. "De Profectione Alexandri Magni Hierosolymam Dissertatio posthuma," Turin, 1780. (Mazzuchelli, *Scrittori d' Italia*; *Annali letter. d' Italia*, 1756, p. 185, &c.) L. S.

ANSALDI, INNOCENZIO, an Italian painter, born of a good family at Pescia in Tuscany in 1734. He was educated at the college of Florence, but showed such a decided taste for the arts of design, that his parents consented to his becoming a painter; and with that view sent him to Rome that he might have every advantage calculated to advance him in his art. After spending some years in Rome, Ansaldi returned to Florence, an easy and a graceful painter, and he executed several pictures for its churches. What time he could spare from painting he devoted to literature. He made many communications to Bartoli, Cicognara, and Lanzi, such as he thought might be useful to them in their historical works, for he was as well versed in the history as he was skilful in the practice of his art. He died in 1816.

He was author of the following literary works:—"Descrizione delle Pitture, Sculture, ed Architetture, della Città e Subborghi di Pescia nella Toscana," Bologna, 1772, 8vo.; "Catalogo delle migliori Pitture, &c. della Valdinievole," inserted in the "Istoria di Pescia" by P. O. B.; a translation in "verso sciolto" of Du Fresnoy's Art of Painting, "De Arte Graphica;" and a didactic poem, entitled "Il Pittore Istruito," published in 1820 by the Canon Moreri, preceded by a notice of the author. (Lanzi, *Storia Pittorica*, &c.; *Biographie Universelle*, Suppl.) R. N. W.

ANSALDO, ANDREA, one of the most celebrated of the Genoese painters, was born at Voltri in 1584. He learnt painting at Genoa of Orazio Cambiaso, whom he soon greatly surpassed; and being a great admirer of Paul Veronese, he borrowed a picture of that master, and copied it repeatedly until he felt that he had mastered his manner of colouring. Upon this he returned to his native place, and acquired considerable reputation by two pictures he painted for the church of Santi Niccolò ed Erasmo, and by another for the church of San Rocco, for which he painted the Beheading of John the Baptist. These were followed by a still finer work for the oratorio of Sant' Ambrogio, in which he represented that saint

absolving the Emperor Theodosius, a picture as remarkable for the beauty of its architecture, as for the invention, disposition, and general execution of its other parts. Shortly after this he had occasion to visit Tortona, not long before the celebration of the day sacred to one of the tutelar saints of that place, for which occasion the citizens of Tortona had ordered a new picture of the saint from one of its painters; but the work was so little advanced that the citizens, anxious about its completion at the appointed time, entreated Ansaldo to finish it. This he declined to do, but to their great astonishment and utmost satisfaction he presented them, a few days afterwards, with a masterly picture of the saint in question, and acquired their warmest gratitude. He had scarcely returned to Voltri, when he received some handsome presents from Tortona, and commissions for several pictures from its citizens, two of which, a Martyrdom of St. Sebastian and another of St. Catherine, were among his most successful works. After these works, he painted several others at Voltri, the best of which is his admirable picture for the church of SS. Niccolo ed Erasmo of San Carlo Boromeo staying the Plague at Milan. His next great work was a Last Supper for the oratorio di Sant' Antonio Abate at Genoa painted in 1629. In this work Ansaldo displayed his skill in the inferior as well as the superior departments of painting. The table service and other accessories for the meal were painted with the skill and fidelity of imitation of the Dutch painters. Shortly after the completion of this work he nearly lost his life in a quarrel with Giulio Benso, a young and able rival, who gave him a serious wound; but they became friends after the recovery of Ansaldo.

Ansaldo's works are very numerous, both public and private, in fresco and in oil. Lanzi terms him one of the few who have painted much and well. Among the best is an altar-piece of the Martyrdom of St. Sebastian in the cathedral of Cadiz; a View of the Fortifications of Genoa; some frescoes, which are considered his best works, in the Palazzo Spinola in the suburb of San Pier d'Arena, illustrating the feats of the Marquiss Federigo Spinola in Flanders. He painted some other good works in the same palace, and the frescoes of the cupola of the church of the Nunziata, in which he represented the Assumption of the Virgin. These last works were so much injured by damp, that in 1700 they were ordered to be restored by Gregorio de' Ferrari, who executed his commission with great diligence, but produced a very inferior work to the original of Ansaldo. During the progress of this cupola, Ansaldo received another serious wound, from an unknown hand, as he was leaving the church, and he was confined some months to his bed. He appears to have

been rather unfortunate: he was confined to his bed several times by illness, and shortly before he commenced the cupola of the Nunziata, he had the misfortune to break one of his thighs. He was not idle during these periods of confinement; he made many excellent designs, and wrote several good comedies. He died at Genoa in 1638, aged fifty-four, having acquired the reputation of one of the first painters of his time in oil and in fresco. He is commonly called Giovanni Andrea Ansaldo, but Ratti assures us that his name was simply Andrea Ansaldo. He left several distinguished scholars—Orazio de' Ferrari, Giovacchino Assereto, Giuseppe Badaracco, and Bartolomeo Basso. (*Soprani and Ratti, Vite de' Pittori, &c. Genovesi.*)

R. N. W.

ANSALO'NI, GIORDANO, was born about the beginning of the seventeenth century at S. Stefano, a town in the diocese of Girgenti, in Sicily, from which he is sometimes called Giordano di S. Stefano. He early entered the order of Preachers, and having heard of the persecutions suffered by the Roman Catholics in Japan, he became anxious to die a martyr in the cause of Christianity. With this express view he removed to Spain to a convent of his order at Truxillo, and in 1625 obtained permission to go out as a missionary to the East. One of his brethren asked him in Mexico, where he stopped for a short time, if he did not feel a temptation to return to Spain, to which he replied, in a pun on his name, that he was not a Jordan (Giordano) to turn back. On his arrival in the Philippines he was sent for some time on duty to the hospital of the Chinese at Manilla, where, says Aduarte, he did not content himself with learning to talk their language, but learned to read and write their characters also, "a thing in which very few people have succeeded." He was thus enabled to pass for a Chinese on his entering Japan, in 1632, in company with some real Chinese, and dressed in their fashion. For two years he continued to officiate as a priest in Japan, but on the 4th of August, 1634, was discovered and made prisoner in the city of Nangasaki. After suffering a variety of the most dreadful tortures, he was hung up with the head downwards, and left to starve, in which horrible condition he lived seven days, dying on the 18th of November, 1634. Another priest, his companion, Father Tomas de San Jacinto, was executed in the same manner, and at the same time sixty-nine Christians were beheaded for their faith.

Aduarte mentions two works by Ansaloni, one an abridged translation into Latin of the lives of the saints of his order, written in Spanish by Hernando del Castillo, and the other a work on the idols and sects of China, with a confutation of the errors of the Chinese, which was never finished. Aduarte does not mention in what language the latter was

written. The manuscript of the former was preserved in Mongitore's time (1708) in Seville. Ansaloni was master of seven languages — Italian, Spanish, Latin, Greek, Chinese, Japanese, and the language of the Indians of New Segovia. (Aduarte, *Historia de la Provincia del Santo Rosario de Filipinas*, edit. of 1693, i. 687—697.; Mongitore, *Bibliotheca Sicula*, i. 368.; Quetif and Echart, *Scriptores Ordinis Prædicatorum*, ii. 478.)

ANSALONI, VINCENTZIO, a very able painter of the Bolognese school, a scholar of Ludovico Carracci. There are only two public works by him in Bologna, but these are alone sufficient, says Lanzi, to establish the reputation of a great painter,—a St. Sebastian in the Fioravanti chapel in the church of St. Stephen; and the Virgin seated in the clouds with St. Sebastian and St. Roch below, in the church of the Celestines. Ansaloni lived at the beginning of the seventeenth century. (Malvasia, *Felsina Pittrice*; Lanzi, *Storia Pittorica*, &c.)

R. N. W.

ANSARI' (Abū-l-kásim), a celebrated Persian poet and philosopher, who lived at the court of Mahmūd of Ghizni in the early part of the eleventh century of the Christian æra. He was deemed the greatest genius of that brilliant period of Persian literature. He was not only a first rate poet, but at the same time profoundly versed in the language and sciences of the Arabs. It is said by Ferishta that "four hundred poets and learned men, besides the students of the university of Ghizni, acknowledged him for their master." He was appointed by Mahmūd to superintend the literature of the day, and no work could be presented to the king without being previously submitted to Ansari. Among the works of this poet mention is made of an heroic poem on the actions of Mahmūd. In Stewart's catalogue of the library of Tipu Sultan we see the "Dewān of Ansary" mentioned (page 78), but we have not had the means of ascertaining whether it be that of the poet laureate of Ghizni or another of the name. Ansari would have rendered himself immortal had he done nothing more than to have patronised and introduced to Mahmūd, Firdausi of Tus, the Homer of Persia. [FIRDAUSI.] It is said that Mahmūd directed seven of the most distinguished of his poets to versify the ancient chronicles of Persia. Ansari's version of the story of Rostam and Sohrāb was deemed the best, and was the theme of admiration when the nameless Firdausi reached Ghizni. On his arrival he happened to meet with Ansari in a garden, where he was soon recognised as a congenial spirit. Thence may be dated Firdausi's advance to fame and honour. Ansari * died

about A. D. 1040. (Daulatshāh, *Persian Poets*; Ferishta, *History*.)

D. F.

ANSART, ANDRÉ JOSEPH, was born in Artois in 1723, and entered the order of the Benedictine monks. Having gained the confidence of his superiors, he was entrusted with the management of the financial matters of the convent, but one day he disappeared with the funds which he had under his care. The sum does not appear to have been of any great amount, and the matter seems to have been hushed up, for after having been connected for some time with the knights of Malta he returned to Paris, and was not only left unmolested, but obtained the office of avocat to the French parliament and some other distinctions. During the last years of his life, he was curé-prieur of Villeconin, and died about the year 1790. Ansart is remarkable for nothing but his dishonesty, hypocrisy, ignorance, and idleness. The impunity with which he had committed the robbery in his convent, encouraged him to follow the same practices in literature, and his countrymen have expressed in several quarters the suspicion that among the nine or ten works which he published, there is perhaps not one which he wrote himself, but that they were stolen from the archives of St. Germain. These works are:—1. "Dialogues sur l'Utilité des Moines rentés," 1768, 12mo. 2. "Exposition sur le Cantique des Cantiques de Salomon," 1770, 12mo. 3. "Histoire de S. Maure, Abbé de Glanfeuil," 1772, 12mo. 4. "Eloge de Charles V., Empereur," 1777, 12mo. This work is known to be a mere translation of a Latin work by Masenius. 5. "Esprit de S. Vincent-de-Paul, ou, Modèle de Conduite proposé à tous les Ecclésiastiques," 1780, 12mo. 6. "Histoire de Sainte Reine d'Alise et de l'Abbaye de Flavigny," 1783, 12mo. 7. "Histoire de S. Fiacre," 1784, 12mo. 8. "Bibliothèque Littéraire du Maine," 1784, 8vo. This work contains accounts of a great number of obscure literary persons; it was to have been continued in several volumes, but Ansart published only one volume. 9. "La Vie de Grégoire Cortez, Bénédictin, Evêque d'Urbain et Cardinal," 1786, 12mo. (Quérard, *La France Littéraire*; *Biographie Universelle*.)

L. S.

ANSBERT. [ASPERTUS.]

ANSBERT, ST., bishop of Rouen, lived during the latter part of the seventh century. He was a son of Sivinus, born at Chaussy in Vexin, and belonged to a noble family. His birth and great talents brought him to the court of Chlotar III., king of the Franks. Robert, the king's chancellor, wished to bring about a marriage between his daughter Angradisma and Ansbert, but Ansbert had already made up his mind to devote his life to the service of God and his church, and he refused the fair virgin, who afterwards became a saint herself. Ansbert gradually rose

* According to the *Kashf ul-loghat* (an esteemed Persian dictionary) the name ought to be written "Unsari," but we have followed the usual mode of spelling

to the office of chancellor under King Theodoric III., but his love of a quiet and retired life induced him on a sudden to quit the king's court, and to enter the abbey of Fontenelle, of which, in 678, he became abbot. In this new sphere he imitated the example of earlier saints, by founding hospitals and other benevolent institutions. After the death of St. Ouen, archbishop of Rouen, Ansbert was elected to the see, in 683. King Theodoric summoned him to Clichy, where he was to be consecrated by Lambertus, archbishop of Lyon. Ansbert was at first unwilling to undertake the arduous duties of this post, but the entreaties of the king prevailed upon him. Although Ansbert was a man of the greatest benevolence, and did everything to relieve the poor, he was extremely severe towards the clergy of his diocese, and Pepin of Heristal, then major domus of the king, was prevailed upon to banish the archbishop from his diocese to the abbey of Haimont (Haut-Mont) in Hainault. Here he died on the 9th of February in the year 695, just at the time when preparations were made for restoring him to his see of Rouen. His body was buried, at his own request, in the abbey of Fontenelle. The church of Rome regards him as a saint, and celebrates his memory on the 9th of February. Ansbert wrote some works of a religious character, principally for the instruction and edification of monks, but none of them has come down to our time. The life of Ansbert was written by Angradus, a monk of Fontenelle; it is printed in the "Acta Sanctorum," Feb. 9. vol. ii. p. 349, &c. (Compare *Histoire Littéraire de la France*, iii. 646, &c.) L. S.

ANSBERTUS, an Austrian priest who lived about the end of the twelfth and the beginning of the thirteenth century. He accompanied the German emperor Frederic I. on his crusade, A. D. 1189, of which he wrote a description. His work was for centuries supposed to be lost, but some years ago it came to light again by accident. The MS. had fallen into the hands of persons who did not know its value, and were on the point of destroying it. Some portions were already torn to pieces, when it was discovered and purchased by J. Dobrowsky. Further inquiries showed that another and more complete MS. existed in the convent of Rayhrad, and with the assistance of it Dobrowsky published the work under the following title, "*Historia de Expeditione Friderici Imperatoris. Nunc primum e Gerlaci Chronico*," &c. cura J. Dobrowsky, Prague, 1827, 8vo. The work is written in the form of a chronicle, and not only embraces the crusade of Frederic I., but also that of Philippe Auguste of France, and goes down to the crusade of Henry VI. The language is often very barbarous, but the tone of the narrative is generally pleasing. The work is of great value, as the author was himself an eye-

witness of some of the events which he describes; besides which it contains information not to be found in any other contemporary historian. (Dobrowsky, *Introduction to his edition*.) L. S.

ANSCARIUS, or ANSGARIUS, called "The Apostle of the North," because he was the most successful, although not the first, propagator of Christianity in Denmark and Sweden, was born in Picardy in the year 800, or 801. In his fifth year his father placed him in the school of the Benedictine monastery of Old Corbie in that province. About the year 813 he entered that monastic order, and, in 820, became chief master in the school there. As the Emperor Louis le Débonnaire sought out a learned man for a teacher in the Benedictine monastery of New Corvei, which he had recently founded on the Weser, near Höxter, Anscarius was recommended to him as an eligible person. He accordingly removed thither, but did not remain there long. For, when Louis, in his zeal for propagating the Gospel among the Danes, — who were still in a very uncivilised state, notwithstanding the labours of several missionaries in the seventh and eighth centuries, — endeavoured to find a fit person to undertake so perilous a mission, the abbot of Corvei proposed Anscarius. In the year 826, therefore, he set out for Denmark with his colleague Audibert, penetrated into the interior of the country, and preached the Gospel amidst many difficulties and persecutions. Such success, however, attended his efforts, that he was emboldened to extend his mission into Sweden. In the year 830 he arrived, having been plundered by pirates, at the town of Birka, and converted the king of Sweden and several of his subjects. The year after he returned to Germany, upon which the emperor, who conceived that the introduction of Christianity in the North would be materially furthered by an ecclesiastical head, made Hamburg an archiepiscopal see, and appointed Anscarius the first archbishop, the monastery of Turhout in Flanders being assigned for his support. Pope Gregory IV. sent him the pallium, and nominated him Apostolical Legate to the northern heathen.

One of the most effectual means which Anscarius employed for the diffusion of religion was the establishment of schools for the education of missionaries. He moreover founded a Benedictine monastery in Hamburg, and made frequent journeys for the superintendence of his diocese. In the year 845, the Danes and Normans sacked Hamburg, and burned the monastery, the archbishop hardly escaping their violence. A pious matron afforded him and other fugitives an asylum on her estate of Ramesloh, in the district of Verden; and he afterwards, out of gratitude, founded a convent there. At length Louis the German provided for his security, by transferring the

seat of the archbishopric to Bremen, and by uniting it with Hamburg. About this period, Anscarius made a second journey to Denmark, and so far prevailed on King Eric I., who, although he had been baptised, had apostatised, that he granted the Christians the free exercise of their religion, and even allowed the archbishop to lay the foundation of a church at Haddebye, near the modern Schleswig. Being thus countenanced by the Danish king, he made another voyage to Sweden, and obtained sufficient influence over the king, Olaus, to prevent his actually opposing the baptism of his subjects. Under the successor of Eric new persecutions were instituted against the Christians; but Anscarius so far overcame them, that the king permitted the erection of a church at Ripen, and received baptism himself, in the year 858. Anscarius died the 3d of February in the year 865. The Catholic church has canonised him; and a church at Bremen bears his name. The only work ascribed to him which has appeared in print, is his "Liber de Vita et Miraculis S. Willehadi, Bremensis Episcopi," which was first published by Philip Cæsar, in his "Triapostolatus Septemtrionis," Cologne, 1642, 8vo., and afterwards by Langebek, in his "Scriptores Rerum Danicarum Medii Ævi." Anscarius's own journal of events, which was extant in the thirteenth century, has been in vain searched for in Rome, and is probably lost. A biography of Anscarius was written by his successor in the archbishopric, Rembert, and is found in the "Triapostolatus," and in Langebek, and has been published separately by C. Arrhenius, Stockholm, 1677, 4to. Gualdo, a monk of Corbie in the eleventh century, also wrote his life in wretched Latin verse; and both the metrical biography and that of Rembert are preserved in Mabillon's "Acta SS. Ordinis S. Benedicti." According to Cave, Albert Krantz, in his "Metropolis," speaks of a small summary of the Psalms made by Anscarius, which was extant in his time, and which was a favourable evidence of his piety. (Dörfer, in the *Allgemeine Encyclopædie*; Cave, *Historia Literaria*, i. 523.)

J. N.—n.

ANSEAUME, N., a dramatic poet, was a native of Paris, and was born about the year 1720. He early entered the congregation of La Doctrine Chrétienne, but quitted it, was successively a boarding-house-keeper and a journeyman upholsterer, and ultimately devoted himself to the theatre and dramatic composition. He aided in the establishment of the Opéra Comique, of which he was sub-manager from 1753 to 1757, and prompter from 1758 to 1761. On the re-union of the Opéra Comique with the Théâtre Italien, he became secretary, private instructor, and prompter to the company, for which he composed the farewell addresses from 1763 to 1778. He died at Paris in the month of

July, 1784. His principal pieces are — 1. "Le Chinois poli en France," Paris, 1754, 8vo. 2. "Bertholde à la Ville, Opéra Comique," Paris, 1759, 4to., jointly with P. A. Lefevre de Marcouville. 3. "Les Amans trompés, Opéra Comique," Paris, 1756, 8vo., jointly with Marcouville. 4. "Le Peintre amoureux de son Modèle, Opéra Comique," Paris, 1757, 8vo. 5. "La fausse Avanturière, Opéra Comique," Paris, 1757, 8vo., jointly with Marcouville. 6. "Le Docteur Sangrado, Opéra Comique," Paris, 1758, 8vo. 7. "Le Médecin de l'Amour, Opéra Comique," Paris, 1758, 8vo. 8. "L'Ivrogne corrigé, Opéra Comique," Paris, 1759, 8vo. 9. "Le Soldat Magicien, Opéra Comique," Paris, 1760, 8vo. 10. "Le Milicien, Opéra Comique," Paris, 1763, 8vo. 11. "L'Isle des Fous, Comédie Vaudeville," Paris, 1760, 8vo. 12. "La Clochette, Comédie," Paris, 1766, 8vo. 13. "Les Deux Chasseurs et la Laitière, Opéra Comique," Paris, 1763, 8vo. 14. L'Ecole de la Jeunesse, ou, le Barneveld François, Comédie, Paris, 1765, 8vo. The above pieces with others have been collected together in three volumes, and published under the title of "Théâtre de M. Anseume," Paris, 1766, 8vo. 15. "La Coquette de Village, Comédie Vaudeville," Paris, 1770, 8vo. 16. "Semire et Mélinde, Comédie," Paris, 1773, 8vo. 17. "Cendrillon, Opéra Comique," Paris, 1759, 8vo. A tolerably complete list of his pieces, upwards of thirty in number, will be found in Quérard.

Grimm speaks very favourably of this author, whose compositions he describes as characterised by truth, simplicity, and great facility of expression. "Le Peintre amoureux," "Le Médecin de l'Amour," "L'Ecole de la Jeunesse," and "Les Deux Chasseurs," appear to have been among the most successful of his dramatic efforts. (Des Essarts, *Les Siècles Littéraires de la France*; *Annales Dramatiques*; Origny, *Annales du Théâtre Italien*, iii. 199; Grimm and Diderot, *Correspondance Littéraire, Philosophique et Critique*, iii. 453., iv. 318.; Quérard, *La France Littéraire*.)

J. W. J.

ANSEGISUS, or, as the name is variously written, Ansusus, Anserus, Anseius, and Ancigisus, was appointed Bishop of Troyes, A. D. 912, according to Mabillon, though an ancient chronicle published by Martene (*The-saurus Anecdotorum*, tom. iii. col. 1450) gives A. D. 914 as the date. He appears to have been in favour with Raoul or Rodulf, king of France (A. D. 923—936), and held, as Mabillon concludes, the office of high chancellor (archicancellarius) under him. In 925 he was wounded in a conflict with the Northmen, who were ravaging Burgundy. In A. D. 949 he was sent by Hugues le Grand, Duke of France, on an embassy to Louis IV. d'Outre-mer, with whom he (Hugues) was at war. In A. D. 965 a quarrel having arisen between Ansegisus and Rodbert or Robert,

Count of Troyes, the Bishop was expelled from the town. On this he went into Germany to the Emperor Otho I., and having obtained from him a body of German (the chroniclers call them Saxon) troops, returned and besieged Troyes. A part of the Germans having been defeated in an attempt to plunder Sens, their countrymen raised the siege and returned home. The authors of "*Gallia Christiana*" place this event in A. D. 859, and state that Ansegisus was restored next year by Bruno, Archbishop of Mayence; but the date given above is probably correct, and there seems no reason to connect the siege of Troyes by Bruno, A. D. 860, with the quarrel of Ansegisus. The year of Ansegisus's death is not known: it was before A. D. 871. (Frodoardus, *Chronicon*; Hugo Floriacensis, *Chronicon*; Ordericus Vitalis, *Historia Ecclesiastica*; all given in Bouquet's *Recueil des Historiens des Gaules et de la France*, tom. viii. and ix.; Mabillon, *Annales Ordinis Sti. Benedicti*, tom. iii.; *Gallia Christiana*.) J. C. M.

ANSEGI'SUS, or ANSIGI'SUS, an eminent French ecclesiastic of the eighth and ninth centuries. The year and place of his birth are not known. He was the son of Anastasius, a Frank of good family, and Himildrida. He became a monk in the Benedictine abbey of Fontanelle otherwise St. Wandrille, near the right bank of the Seine, below Rouen, over which his relative Geroald or Gervold presided as abbot.

Geroald, anxious to promote the interests of his young kinsman, took him with him to Aix-la-Chapelle, the residence of Charlemagne, and recommended him to the patronage of that prince. His earliest appointments were to the abbacy or priory of two religious houses, that of St. Sixtus at Reims, and that of St. Memmius or St. Menge (of the order of St. Angustin) near Châlons-sur-Marne. These, however, he gave up on receiving from Charlemagne (A. D. 807) the abbacy of St. Germer or Flay (of the Benedictine order) in the diocese of Beauvais. While he held this abbey he was "exactor operum regalium," clerk or master of the works to the Emperor, at Aix-la-Chapelle, under Eginhard, or, as the biographer of Ansegisus writes the name, Heinhardus. In A. D. 817, the emperor Louis le Débonnaire, son and successor of Charlemagne, conferred on him the abbacy of the Benedictine abbey of Luxeuil in the diocese of Besançon; and, in 823, he was made by the same prince abbot of St. Wandrille or Vandrille, in which he had originally entered the monastic life. Beside these monastic offices he was frequently charged with commissions by Louis le Débonnaire and other princes. He was sent, probably about A. D. 830, into "the March of Spain" (the country between the Pyrenees and the Ebro), then subject to Louis, to inquire into the conduct of Gautselin or Gaucelin, who was then warden of the March.

The death of Ansegisus occurred on Sunday, 20th July, 833.

Ansegisus has a high character both for intellectual power and moral worth. He appears to have been eminently a practical man. His appointment as clerk of the works; the exertions he made to restore the decayed revenues, and to rebuild with greater elegance the dilapidated structure of his abbey of Flay; the abundant crops which his agricultural skill raised on the lands of his monasteries; the diligence with which he accumulated rich gifts for their treasures and libraries; not to mention the vast property which he accumulated for himself, and which he bequeathed wholly for pious purposes, attest this. He is praised by his biographer for restoring the relaxed discipline of his monks, for his great charity and care of the poor, the clergy, and the monks, of widows, orphans, and travellers; for his truth, constancy in adverse circumstances, and fidelity to his engagements; and for his carefulness, while strict towards himself, not to pry too curiously into the faults of others, or to judge severely of them. In the distribution of his wealth which he made during his last illness, above fifty abbeys or monasteries participated in his bounty. The commendation bestowed on him of abstaining from impure language of every kind is worthy of notice, as implying that the opposite practice was common among ecclesiastics.

In the "*Chronicon*" of Siebert he is said to have been "abbas Lobiensis" (abbot of Laubes) in the diocese of Cambay; but this is probably a corruption of "abbas Luxoviensis" (abbot of Luxeuil), arising from the employment of contractions. No abbot Ansegisus is found in the list of the abbots of Laubes. Trithemius has enlarged the error of Siebert, making Ansegisus to have been, not only abbot of Laubes, but archbishop of Sens, thus confounding him with another ecclesiastic of the same period. He states that he was the author of several works, though he (Trithemius) knew not what they were; but the authority of Trithemius is here not to be trusted.

The first collection of the "*Capitularia*" or Capitularies, that is, the laws or edicts, of Charlemagne and Louis le Débonnaire was made by Ansegisus; and though it has been disputed who this Ansegisus was, it is now generally agreed that he was the abbot of St. Wandrille. These capitularies, which had been written on separate pieces of parchment at various times, were in danger of being lost; and Ansegisus, moved, as he tells us in his preface, by love and reverence for the princes by whom they had been issued, collected all he could find, and transcribed them in one volume. He arranged them in four books, two relating to ecclesiastical and two relating to secular affairs; one book in each division was composed of the capitularies of Charlemagne, the other of those of Louis. He added to the

fourth book three appendixes, comprehending imperfect capitularies, or rather titles of capitularies, or notices of the subject to which they related; capitularies which were repetitions of others previously issued; and others which for different reasons were not included in the body of the collection. The third appendix contains some capitularies of the Emperor Lothaire, son and associate, and afterwards successor of Louis le Débonnaire. This collection of Ansegisus received the sanction of Louis, and was cited by Charles le Chauve, as having the authority of law. Several years after Ansegisus had made his collection, another was formed by Benedict of Mayencé, which comprehended several capitularies both of Charlemagne and Louis that had escaped the notice of Ansegisus, as well as some of Pepin, the father, and Carloman, the brother of Charlemagne. The collection of Benedict appears to have acquired similar authority to that of Ansegisus. Some MSS. have three or four supplements or additions, but it is questioned if these are by Benedict. A selection of these two compilations was made by the Emperor Lothaire (A. D. 845) after the death of Louis le Débonnaire, and published by him with a capitulary of his own, confirming those which his selection contained. This selection was the first printed: it appeared at Ingolstadt A. D. 1545; at Mayence, appended to the letters of Hincmar, A. D. 1602; and at Frankfurt, in Goldast's "Collectio Consuetudinum et Legum Imperialium," A. D. 1613. The collections of Ansegisus and Benedict were first printed at Paris in 12mo., A. D. 1548; but the work was not completed, though some copies of it got abroad. It was edited by Jean du Tillet, bishop of St. Briec. An edition of the two collections complete, with their respective supplements and a glossary, was published at Paris, A. D. 1588, in one volume 8vo. by Pierre Pithou, but it is not accurate. Another, but not more correct, edition was published at Paris, A. D. 1603, in one vol. 8vo. by François Pithou, brother of Pierre. This edition was followed by Lindebrog, who reprinted the capitularies in his "Codex Legum Antiquarum," Frankfort, A. D. 1613. The collections of Ansegisus and Benedict were republished at Paris, A. D. 1620, and with the notes of Sirmond A. D. 1623, 1640, and 1696. Baluze has inserted these collections in his "Capitularia Regum Francorum," 2 tom. folio, Paris, A. D. 1677. Le Cointe, in his "Annales Ecclesiastici Francorum," has noticed that the edition of the compilations of Ansegisus and Benedict in Baluze differs considerably from the earlier editions. An edition of the work of Baluze with the latest MS. corrections of the author was published in two volumes, folio, Paris, 1780, by M. de Chiniac.

The only other extant writings of Ansegisus are his will, or deed for the distribution

of his property, and the "Constitutio," or arrangement which he drew up for the regulation of the monks of St. Wandrille; both preserved by his contemporary biographer. (The chief authorities for the foregoing article are the life of Ansegisus in the *Gesta Abbatum Fontanellensium*, drawn up apparently by a contemporary. The life is given by Mabillon in his *Acta Sanctorum Ordinis Sti. Benedicti*, sæc. iv. tom. i. and the whole of the *Gesta*, &c., by D'Achéry, *Spicilegium*, tom. iii. of the first edition, and by Pertz, *Monumenta Germanica Historica*, tom. ii. The account of the Capitularies with the editions they have gone through is from Baluze's Preface to his edition of the "Capitularia," from the *Histoire Littéraire de la France*, tom. iv., from Le Long's *Bibliothèque de la France*, and from the Supplement to the *Biographie Universelle*. See also Bouquet, *Recueil des Historiens des Gaules et de la France*, tom. v. vi.; Ceillier, *Auteurs Sacrés*, tom. xviii.; Cave, *Scriptorum Ecclesiasticorum Historia Literaria*; and Fabricius, *Bibliotheca Media et Infima Latinitatis*.) J. C. M.

ANSEGISUS, archbishop of Sens, in the ninth century. The time and place of his birth are not known. In the notice of him in the "Gallia Christiana" (tom. xii.), he is said to have been the son of Ardradus and Witela, and brother of Wala, bishop of Auxerre. He was a priest of the diocese of Reims, and abbot of St. Michael; but where this abbey of St. Michael was is a matter of dispute.

In the year 870 Ansegisus was sent by Charles le Chauve, in conjunction with Lothaire or Liethard, a layman, on a mission to the Pope, Adrian II., who had sent messengers to Charles, forbidding him to take possession of the dominions of his deceased nephew, Lothaire, King of Austrasia or Lorraine. Ansegisus carried with him letters and rich presents, to propitiate his holiness; but the result of the embassy does not appear, except from the fact that Charles retained possession of Lorraine, which he had occupied before the arrival of the Pope's messenger.

In 871 Ansegisus was elected archbishop of Sens, after the see had been vacant a year from the death of Egil or Egilo, who had last held it. He was present at the synod of Douzi les Prés in August, that same year, and concurred in the condemnation of Hincmar, bishop of Laon. In the year 875, according to Mabillon and the account in "Gallia Christiana," he was sent again to Rome to induce Pope John VIII. to exert his influence in procuring the imperial crown for Charles le Chauve; and was so successful, that on his return, accompanied by three Italian bishops as papal legates, he invited Charles to Rome, where he was crowned Emperor by the Pope on Christmas day. It was probably in return for this important service, and at the desire of Charles, that

Ansegisus received of the Pope early in the year 876 an appointment as papal vicar and legate in France and Germany (per Gallias et Germanias), with the amplest powers.

On the return of Ansegisus into France with the Bishops of Toscanella and Arezzo, his co-legates, Charles le Chauve appointed a council to meet in the middle of June at Pontion or Ponthion, between Châlons and Vitry-sur-Marne. Here the validity of the papal appointment was questioned, especially by Hincmar, Archbishop of Reims; but it was strenuously supported by Charles, who ordered a seat to be placed for Ansegisus above the bishops and metropolitans, who were his seniors, and this seat Ansegisus occupied, notwithstanding the protest of Hincmar. Whether the council consented absolutely to admit the appointment of Ansegisus is not clear. The "Annales Bertiniani," or "Annals of St. Bertin," the fullest authority, say that the prelates gave only a conditional assent to the appointment; but those annals, written, as some think, by Hincmar himself, at any rate by one of his admirers, are perhaps scarcely to be trusted. According to one copy of the acts of the council, the claims of Ansegisus were admitted and confirmed, and it is probable that these acts are referred to by the annalist of St. Bertin when he says that "Odo, bishop of Beauvais, read certain decrees (capitularia) dictated by the papal legates and by Ansegisus and by Odo himself, without the knowledge of the council, contradictory one to the other, not only useless, but even destitute of reason and authority." In fact, the opposition of Hincmar seems to have been overruled; and the annalist of St. Bertin has sought to depreciate the character and validity of the acts of the victorious party.

After the breaking up of the council, Ansegisus was again sent, in the latter part of A. D. 876, to Rome by Charles, and met with an honourable reception from the Pope, whose displeasure however he soon incurred by some intrigues, real or supposed, with Landbertus or Lambert, Duke of Spoleto. In the year 877 he was present at the coronation of Louis II., le Bègue, son of Charles, at Compiègne; and next year (878) assisted at a council of the Gallic and Belgian bishops at Troyes, at which the Pope (John VIII.) was present, and in the latter part of its session, Louis le Bègue, king of France. At this council the excommunication which the Pope had denounced against Lambert of Spoleto and others was repeated by the council. Among those on whom the sentence fell was Formosus, bishop of Porto; and an ancient chronicle (that of Clarius, otherwise the "Chronicon St. Petri Vivi Senonensis") affirms that he was left (apparently under restraint) in the charge of Ansegisus. Both the Pope and Formosus are said to have brought with them some relics which were

bestowed partly on Ansegisus, partly on various monasteries in that part of France. In 879 Ansegisus assisted in crowning the young kings, Louis III. and Carloman, who had succeeded their father, Louis le Bègue, at the monastery of Ferrières, on the Loing, in the diocese of Sens.

These are the only acts of Ansegisus to which we can affix a date. In the "Chronicon Odoranni," a monk of St. Pierre-le-Vif (St. Petri Vivi) at Sens, he is said "from a particular cause to have expelled the Jews and the nuns from Sens, and to have prohibited them from having any fixed abode there." The expulsion of the Jews was in accordance with the spirit of the age, but for that of the nuns there must have been some particular reason. Ansegisus died November 25, 882, and was buried in the chapel of St. Bartholomew in the monastery of St. Pierre-le-Vif, at Sens. (Bouquet, *Recueil des Historiens des Gaules et de la France*, tom. vii. viii. ix., where the ancient authorities for this notice are to be found; Mabillon, *Annales Ordinis Sti. Benedicti*, tom. iii.; *Gallia Christiana*.)

J. C. M.

ANSELIN, JEAN LOUIS, a French engraver, born at Paris in 1754, was the pupil of Augustin de St. Aubin, and engraved several good plates, after French masters. The best are — Adam and Eve, after Lebarbier the elder, in 1808; the Siege of Calais, after Barthelemy; Madame de Pompadour, after Boucher; several scenes of Bacchanals, after Carême; Molière reading his "Tartuffe" before Ninon de Lenclos and others, after Monsiau, in 1814; Portrait of Lally-Tolendal, after Verhulot; and Sabinus discovered in his retreat, after Taillasson, in 1819; also Anacreon, after Restout, and some vignettes for the complete works of Rousseau. He died in 1823. (Gabet, *Dictionnaire des Artistes*, &c.)

R. N. W.

ANSELM, an old sculptor of Milan called Dædalus, who lived about the end of the twelfth century; he is mentioned in Hagen's letters "Briefe in die Heimath." On one of the gates of Milan there is a coarse bas-relief of the expulsion of the Jews and Arians from that place, with a Latin inscription recording the sculptor's name. The figures are short and ill-proportioned. (Nagler, *Neues Allgemeines Künstler Lexicon*.)

R. N. W.

ANSELM, bishop of HAVELBERG, in Saxony, was sent by the Emperor Lotharius II. to Constantinople on an embassy to the Emperor John Comnenus, probably on some subject connected with the mission which Comnenus sent to Lotharius in 1137. During his stay at Constantinople, Anselm held public and private conferences with members of the Greek church relative to the points of difference between the Greek and Latin churches. He was at Tusculum in the month of March, 1145, where he met the

Pope, by whom he was requested to draw up an account of all that had been said on both sides in these conferences. In compliance with this request, Anselm composed a work, which he entitled *Ἀντικείμενα*, "Things set over against each other," and which D'Achéry has printed in his "Spicilegium," tom. 1. 2nd ed. It consists of three parts. The first is a small treatise on the perpetuity and uniformity of the church; in which he shows that the points of belief have always been the same from the beginning of the world, though the observances have been different. The second contains an account of a public conference, which Anselm held with the archbishop of Nicomedia relative to the procession of the Holy Spirit. The archbishop allowed that the Holy Spirit "is of the Son, is sent by him, receives from him, and hears from the Son what he says," but he would not say that the Holy Spirit "proceeds from the Son," as the Gospel does not declare it in express terms. The first part of the third book is a narrative of another conference with the same archbishop on the primacy of the Roman church. The archbishop allowed to the church of Rome the first rank amidst her sisters, that is, the patriarchal churches, and its right to preside in a general council, but denied its authority to pass decrees without the knowledge or consent of the Greek church, which should be binding on the Greeks, or that they ought to renounce their own rights and follow the usages of Rome, without testing them by reason or Scripture, and walking after it with closed eyes, wherever it might go. The rest of the third book treats of the Greek customs, of using leavened bread in the celebration of the holy communion, of anointing with oil the Latins whom they received into communion with themselves, and putting water into the cup after consecration. These last two books are written in the form of a dialogue. Anselm states the points of difference fairly, and does not attribute to the Greeks opinions which they do not hold. Frederic Barbarossa sent him on a second embassy to Constantinople to negotiate an alliance with the Emperor Emanuel Comnenus against the King of Sicily. He returned from this mission in 1155, and was elected archbishop of Ravenna by the clergy and the people, and Frederic gave him the exarchate of the province as a reward for his services. He died in the winter of 1159. One of the miracles attributed to St. Bernard was wrought upon Anselm. (Fleury, *Histoire Ecclésiastique*, liv. 69. chap. 17. and 42. liv. 70. 4. and 29.; Dupin, *Histoire des Controverses &c. dans le XII^e Siècle*, p. 609.; Oudin, *Commentarius de Scripturis Ecclesiæ antiquis*, tom. ii. col. 1428.) C. J. S.

ANSELM, SAINT, archbishop of Canterbury, was born at Aosta, in Piedmont, about the year 1034. His father, Gundul-

phus, and his mother, Hemeberga, were both of noble extraction. The mother of Anselm was a woman of piety, and her lessons of religion and virtue early made a deep impression upon her son. Brought up amidst the Alps, he used to "fancy that Heaven rested on the mountain-tops." He soon distinguished himself in the public schools, and at the age of fifteen he felt a strong desire to enter the cloister; but his wishes were checked by his father, and were diverted by the prospects which his rank opened before him. As he grew up his religious impressions and even his love for study gave way before the amusements of youth. While his mother lived his regard for her kept him in check; but she died in his youth, and then "the ship of his heart, having lost its sole anchor, drifted off almost entirely into the waves of the world." (Eadmer, *Vita S. Anselmi*.) But he was arrested in his irreligious career in a singular way. The harshness of his father, increased if not caused by his follies, drove Anselm from his home. He went into Burgundy and thence into France, and at the end of three years he came to Avranches in Normandy. Here he heard so much of Lanfranc, the prior of the abbey of Bec, and of the school which he had opened there, to which scholars of all nations flocked, that he conceived a strong desire to know so celebrated a man, and went to Bec. Here his ardour for study revived, and he sacrificed his sleep to satisfy it. His untiring industry attracted the attention of Lanfranc, who employed him to teach under himself. His early desire for a monastic life returned, but he hesitated long, and it was not till after many internal struggles that he became a monk of Bec, in 1060, at the age of twenty-seven. Three years afterwards he succeeded Lanfranc as prior, Lanfranc being made abbot of St. Estienne in the city of Caen. Amidst the duties of the office he found time for those metaphysical inquiries and those logical speculations in which he delighted. (*Vita S. Anselmi*, p. 6.) In moral philosophy we are told that he made such progress that he could lay open to each applicant the secrets of his heart, point out the source and trace the progress of virtue and vice, and teach men how to acquire the one and avoid the other. He was also greatly interested in the correction of manuscripts, which were vitiated by the carelessness of copyists. Many came to him personally to propose the doubts and difficulties of their conscience; others consulted him by letter; and he gave his advice to all. The school of Bec, so flourishing under Lanfranc, lost none of its reputation under Anselm. His fame spread through the other provinces of the kingdom, reached England, and brought from all parts many nobles and knights to Bec. He paid particular attention to the young. His system was to treat them with mildness and discretion, and not with harsh-

ness and passion. Occupied as he was, he never omitted his prayers and usual acts of penitence. At the end of fifteen years (20th August, 1078), Herluin, the abbot and the founder of Bec, died, and Anselm was unanimously elected his successor. He did not however receive the abbatial benediction till the 22d of February in the succeeding year, when he was forty-five years old. His first step was to give the administration of the temporalities to such of the brethren as he could trust, while he reserved to himself the spiritual direction of the abbey.

The abbey of Bec had possessions in England, which required at times the presence of the abbot in that country. This was the case in the year of Anselm's election to the office. There was another strong motive which induced him to cross the sea, and this was the desire of seeing his old master Lanfranc, who had been archbishop of Canterbury for nine years. He was received in England with the greatest honour. His manners were affable; and he had the art of accommodating himself to the habits, and suiting his conversation to the profession, of all classes. The king himself, William the Conqueror, stern as he was to others, was so affable towards him, that he seemed to become another man in his presence; and "there was no earl or countess, or great person, who did not think that they missed favour in the sight of God, if they haply had not an opportunity of rendering some service to Anselm, abbot of Bec." (*Vita S. Anselmi*, p. 11.) Such was the character which Anselm had left behind him in England, when at the end of thirteen years he visited it again. The affairs of his monastery required his presence, and many of the nobles whose consciences he directed by letter, urged him to come over; but a rumour had spread abroad, that if he came to England, he would be made archbishop of Canterbury, which see had been vacant for more than three years by the death of Lanfranc. Anselm therefore hesitated to go, but Hugh, count of Chester, one of the most powerful of the conqueror's barons, and a particular friend of Anselm, was attacked with a dangerous sickness, and pressed him so earnestly, that he determined to visit England. He arrived at Canterbury the 7th September, 1092, the eve of the Nativity of the Virgin; the clergy and people welcomed him as their future archbishop. This induced him to depart early the next morning without celebrating the festival. He went to court to pay his respects to William Rufus who was now king. Rufus received him with a politeness which he did not generally show to ecclesiastics; he rose from his throne, met the abbot at the door of the chamber, and after embracing him, gave him his hand, and led him to a seat. In this first interview, Anselm told the king all that he had heard of his ec-

clesiastical administration. Whenever a bishopric or abbey became vacant, the king's commissioner went and took possession, and the place was kept vacant, the revenue going meanwhile into the exchequer, or the benefice was sold to the highest bidder. The see of Canterbury had been thus unoccupied for many years. In five months Anselm had accomplished the objects of his visit, and requested permission to return into Normandy, but the king refused to grant it. The motives which determined William to detain Anselm cannot easily be discovered. When Anselm's disinterestedness was once praised in his presence, and the speaker remarked, that the Abbot of Bec had no wishes for any thing earthly, William added, "no, not even for the archbishopric, but by the holy face of Lucca (his usual oath; the holy face was a picture of our Lord) there shall be no archbishop besides me." However, when his nobles petitioned him to allow prayers to be offered up throughout the kingdom, that God would be pleased to put it into the king's heart to institute a worthy pastor to the church of Canterbury, William consented, and the bishops requested Anselm to draw up the form of prayer. Shortly after this William fell sick; his danger became imminent; and in a moment of terror, when he was urged among other acts of atonement to fill up the archbishopric, he nominated Anselm. The scene which followed is one, with respect to which it is impossible to express any decided opinion; but Anselm's character leads to the belief that he was not dissembling. When the bishops came to lead Anselm into the king's presence, he refused to go: he said "that he had not health and vigour sufficient for so weighty a charge; that his inclination was entirely for the cloister; and that he always declined concerning himself in secular affairs;" and therefore he begged they would not endeavour to drag him out of his repose and force him upon his aversion: he was abbot of a monastery in a foreign dominion, bound to canonical obedience to the archbishop of that province, and owed allegiance to the prince of the country, and was bound to assist his convent to the best of his power, and he could not receive investiture without their consent and permission. He was forced into the king's sick chamber: the king asked him with tears, "Why he wished to destroy him in the other world, as would be the case, if he died without filling up the archbishopric." Anselm continued to refuse. He was dragged to the bedside, and his right hand was held out by the bishops to receive from the king the pastoral staff. But he kept his hand firmly closed, and the force which was used to open it caused him to cry out. The bishops then led him out to a neighbouring church, and the *Te Deum* was sung; but Anselm continued to deny the validity of the act.

All this took place at Gloucester, 6th March, 1093. The consent of the Archbishop of Rouen, the Duke of Normandy, and the monks of Bec was given; and Anselm, after doing homage to the king, according to custom, was consecrated at Canterbury by Thomas, archbishop of York, 4th December, 1093. But he first stipulated that all the lands of the see should be restored, and that the king should allow him still to recognise Urban II. as pope, to whom Anselm had vowed obedience while he was abbot of Bec.

From this time a life of anxiety and warfare began for Anselm. "From the first," says Eadmer, "he perceived and foretold that many would be the troubles he would have to endure during his pontificate." To the bishops who were so eager for his election at Gloucester he said, that they were yoking together an untamed bull and a weak old ewe, and that the bull would gore and trample upon his yokefellow. A dispute with William Rufus soon occurred. In 1094 William resolved to cross into Normandy and wrest that province from his brother Robert, and was raising money in all ways. Anselm was advised to make him a present; and he offered five hundred pounds, which was as large a sum as he could raise upon the wasted estates of the see without racking his tenants. The king at first was willing to receive it; but his courtiers representing that this was too small a present for the archbishop of Canterbury to offer, the king rejected it with expressions of anger. Anselm gave the money to the poor. The next year the king was at Hastings, waiting for a wind to carry him over to Normandy, and Anselm went to him, and desired permission to convene a national synod, to remedy the disorders of the church and state, and the general corruption of morals throughout the kingdom; but the king refused his request. Anselm became now so disheartened, that he thought of renouncing his bishopric; but his friend the archbishop of Lyon, whom he consulted, dissuaded him from this step. He waited for the return of the king from his unsuccessful expedition into Normandy, and then intimated to him his desire of going to Rome to receive the pall (pallium) from pope Urban II. This request supplied two new subjects for quarrel: first, because the king wished the archbishop to receive from him the pall; and next, because the English church had not yet declared for either of the two who disputed the papal throne—Urban or Guibert. This happened at the beginning of 1095, and the king summoned a general assembly of both the spiritual and temporal lords to meet on the 11th of March and consider this important point. The council lasted three days. The result was that the bishops, from fear of the king, abandoned their metropolitan, but the temporal lords refused to desert him. The king, however, wished to proceed to extremities and to have

the archbishop deposed by the council; but even the bishops refused to carry their obedience so far; and the king seeing that he could not effect his object, put off the affair till the following Whitsuntide, with a promise that matters should continue as they were till that period. But he did not keep his word, for during this time he banished from England the monk Baldwin, who directed the archbishop's household, and ordered Anselm's chamberlain to be carried off before his master's eyes. However, Walter, bishop of Albano, the pope's legate, arrived from Rome with the pallium; and by his address he contrived to secure the good graces of the king, who acknowledged Urban. In return for this concession William expected that Anselm should be deposed. The legate replied that it was impossible; and the king, to save appearances, made a show of reconciliation with the archbishop. They met at Windsor, and it was agreed that they should both forget the past. The question with respect to the pallium was thus settled: the legate was to carry it to Canterbury and lay it upon the altar, and the archbishop was to take it thence. The ceremony was performed with great solemnity on the 10th of June.

When Robert, duke of Normandy, was preparing to go on the Crusades, and ceded his duchy for three years to his brother William for a certain sum which William advanced, Anselm presented to the king three hundred marks of silver. But William soon showed that he retained feelings of ill-will towards the archbishop. He marched his troops into Wales, and Anselm furnished his quota. The king declared that they were not properly accoutred for the expedition, and he threatened to punish the archbishop for a misdemeanour, and ordered him to hold himself in readiness to make his appearance at the first summons. The archbishop returned no answer to the message. But a more serious question now arose between them. Anselm determined to go to Rome to consult the pope on the means of remedying the evils which afflicted the church of England. He requested the king to grant his permission, and twice the king refused. The king seems to have treated the petition as a crime, and "gave me," says Anselm (Ep. iii. 40.), "the choice either of making amends for this as an offence, and giving him security, that I would never ask leave again or appeal to the apostolic see, or else of taking my speedy departure from his realm. I chose rather to depart than to agree to such a scandalous act." At the last interview which they had, Anselm offered the king his benediction, not knowing when he should see him again, as a spiritual father to his son, and as archbishop of Canterbury to the king of England. As the king said he did not refuse it, Anselm made the sign of the cross while the king bowed his head, and thus

they parted, never to meet again. Anselm left England in October, 1097.

Anselm went to Lyon, and thence to Rome, accompanied only by Eadmer, the historian of his life, and the monk Baldwin, and they arrived safely at Rome after the Easter of 1098. The pope received him with the highest honour, lodged him in the Lateran palace, and kept him at Rome for two days, during which he wrote to William enjoining him to restore to Anselm the revenues and privileges of his see, for William, as soon as Anselm left England, had seized upon the archbishopric, and made void every thing which he had done. Anselm also wrote himself. From Rome Anselm went to a monastery, of which the abbot had been one of his disciples at Bec. Here he resumed his philosophical studies, and finished his treatise, "Why God had become man," which he had commenced in England. In this retreat he remained till the council of Bari (1st October, 1098), except on one occasion, when he had an interview with the pope, and conjured him to relieve him from the burden of his episcopal functions. At the council of Bari, as a mark of honour, he was placed next the pope, who called him "the pope of the other world." This council was held to oppose the errors of the Greek church, which does not hold that "the Holy Ghost proceeds from the Son." Anselm spoke on this subject on the second day, and he refuted the Greeks out of Scripture, and not out of the Fathers, for the Greeks would not allow the authority of the Latin fathers, and if the Greek fathers were quoted against them, they used to object to the authenticity of the copy. (Baronius, *Annales* i. 2. ad annum 1097.) The arguments which he used in this council he published in the treatise which he afterwards composed on this subject. The bishops of the council advised the pope to anathematise the king of England for his outrages on the church, but Anselm interposed and arrested the sentence. After the council Anselm returned to Rome. An ambassador came from England, who informed the pope that the king was surprised at his order that Anselm should be restored to his see. He had told him that if he left England he would seize it. The pope threatened the king in his first passion with the highest censure of the church, if he did not forthwith restore Anselm to all his rights; but the envoy, by presents and promises, succeeded in getting a delay allowed till the eighth day of May of the next year, 1099. Anselm was detained at Rome by the pope till the council, which he was to hold according to custom, in the third week after Easter. It was about this time that Anselm requested the pope to appoint the monk Eadmer, as his superior, to order all his actions; and we read that Anselm's submission to his superior was such, that, "when he had placed him in his bed, not only would he not rise without his

command, but he would not even turn in his bed." At the council of Rome nothing was done, and Anselm, the day after the council broke up, set out for Lyon, where his friend the archbishop received him with his usual kindness. Here he composed his treatises "On the Conception of the Virgin," "On original Sin," and his "Meditation on the Redemption of Man." Hearing of the death of Urban, which occurred on the 29th July, and the election of Pascal II., he wrote to the new pope, representing to him his situation, and that he was subsisting on the bounty of the archbishop of Lyon. In a visit to the abbey of La Chaise-Dieu, he heard of the death of William Rufus, who was killed 2d August, 1100; and receiving letters urging his return, he went back to Lyon, and began his journey to England without delay. Before he reached Cluni, a letter met him on the road from Henry I., who had succeeded his brother William, and who expressed a great desire to see him in England, and the intention of following his counsels. (Anselm *Epistol.* liv. iii. Ep. 41.) Anselm reached Dover, 23d September, and was well received by Henry.

But a dispute between Anselm and this new king soon arose. It was required of Anselm that he should be re-invested by the king, and do homage according to the custom of all his predecessors; but Anselm refused. He alleged the canons which had been passed in the late council of Rome, which excommunicated all laymen who should give investiture, and all ecclesiastics who should receive investiture from lay hands, or do them homage. As Henry was not firmly established on his throne, he did not wish to come to any rupture; and it was agreed to apply to the pope, Pascal II., and that the question of homage and re-investiture should in the meantime remain undecided. The negotiations at Rome lasted a long time, and meanwhile Anselm rendered Henry an important service in a critical conjuncture. Robert, duke of Normandy, had returned from the Crusade, and laying claim to the English throne he invaded England. He landed at Portsmouth, and many of the nobles were on the point of joining him. But Anselm summoned them together, and spoke to them so strongly of the allegiance which they had sworn to Henry, that they desisted from their purpose, and Robert, disappointed in his expectations, renounced his claims upon the throne. The question as to homage and investiture still remained undecided. When the first embassy came, the pope refused to dispense with the decrees of the Roman council concerning investiture, and the king resolved not to give up the royal prerogative. Fresh deputies were sent to Rome, and as the answer of the pope was variously interpreted, it was determined that Anselm should go there himself, and that the king should send

ambassadors again. Anselm began this second journey to Rome on the 27th April, 1103, and arrived there some days after the king's envoys. The pope persisted in refusing to grant the king the right of investiture. Anselm went from Rome to Lyon, and wrote to the king, stating the decision of the pope, and requesting to know whether the king would allow him to return to England on condition of abiding by that decision. As the king's answer was not favourable, he stayed at Lyon sixteen months. However, Henry was in Normandy 22d July, 1105, and Adela, his sister, countess of Blois, took Anselm to meet the king, and endeavoured to bring about a reconciliation. In the interview the king agreed to restore to the archbishop the revenues of his see, which he had seized, but he would not allow him to return to England unless he consented to receive investiture at his hands. At last the pope gave an answer which satisfied the king; he did not yield the point of investiture, but he permitted bishops and abbots to do homage for their temporalities. Henry gained a great point by this decision, for the right to demand homage from ecclesiastics made him their feudal superior. After this answer arrived from the pope, as Anselm was sick at the abbey of Bec, Henry paid him a visit, and all their differences were settled. Anselm returned to England, and he passed the rest of his life in writing some of those works which have come down to us, holding councils to remedy abuses, and providing in various ways for the well-being of the church. He was engaged, however, in one more contest a short time before his death. Thomas, elected archbishop of York, delayed his consecration beyond the usual time: his object was to disengage himself from a dependency upon the see of Canterbury, and to avoid making the customary profession of canonical obedience; and he hoped, as Anselm's health was now very infirm, that his death would soon take place, and he might be consecrated while the see of Canterbury was vacant. Anselm wrote to Thomas a letter, prohibiting him from exercising any priestly function, and to the bishops, forbidding them, under pain of excommunication, from consecrating him. Before this affair was determined, Anselm died on the 21st April, 1109, at Canterbury, in the sixteenth year of his episcopacy and the seventy-sixth of his age. He was buried in the cathedral at the head of Lanfranc, his master and predecessor in the see. A few days before his death he said that he was resigned, and yet he would feel thankful if God would to prolong his days till he had finished a treatise which he was meditating on the origin of the soul. Many miracles were said to be wrought by Anselm, which are related in the life of the archbishop, written by John of Salisbury (Johannes Sarisburiensis, *De Vita Anselmi*),

who died seventy-two or seventy-three years after the death of Anselm. Anselm was canonised in the reign of Henry VII. at the instance of Cardinal Morton, then archbishop of Canterbury.

To estimate rightly the motives of Anselm in his disputes with the English kings, it is necessary to remember that he lived at a time when piety was almost measured by obedience to the see of Rome, and ecclesiastics considered it a duty to resist any interference of the temporal authority with the affairs of the church. Anselm was considered in his day the man of the church, and he seems to have been sincere. His intellect was of the highest order, and a more profound and original writer had not appeared in the church since the times of St. Augustine. Anselm may be considered as the reviver of metaphysics. In his works he treats of all the fundamental points of religion, the existence of God, his divine perfections, the incarnation of the Word, the fall of the angels, the procession of the Holy Spirit, the origin of evil, original sin, and freewill. He is now ranked among the fathers of the church. There is no proof that he knew Hebrew, but his writings show some acquaintance with Greek. The first edition of Anselm's works appeared in folio, in 1491, at Nürnberg, and was reprinted at the same place in 1494. It contains most of his writings, and some which are not his. The best edition was published at Paris by Dom Gabriel Gerberon, in one volume, folio, first in 1675, with two appendices, one containing the works of Eadmer, the inseparable companion of Anselm. The first is a life of Anselm, another is a history of the troubles which Anselm experienced while archbishop of Canterbury, and it is entitled "*Historia Novorum*." These two works and Anselm's letters are the original sources from which all accounts of Anselm should be derived. A second edition of Gerberon's work appeared at Paris in the same form in 1721, with no alteration, except that it contains fourteen letters of Anselm, and two elegies in his praise, which were not contained in the first edition. Joseph Saez de Aguirre, afterwards a cardinal, first attempted to reduce to a system the theology of Anselm in a work which he published at Salamanca in Spain, in three volumes folio, 1679, 1681, 1685, a volume each year. A revised edition was published at Rome in the same form in 1688, 1689, 1690. At Delft in Holland a small anonymous volume in 12mo. appeared in 1692, entitled "*S. Anselmus Cantuariensis Archiepiscopus per se docens*," of which the author is probably Gerberon. In consequence of the great reputation which Anselm had, many works have been attributed to him which he never wrote, and they are inserted in the various editions of his works. However, the following list contains all the

genuine works of Anselm : — 1. "Monologium;" 2. "Proslogion." These two treatises are Anselm's great works; the first he had originally entitled "Monologium, Exemplum meditandi de Ratione Fidei," and he wrote it about 1070: the second, "Alloquium, Fides querens Intellectum." He subsequently prefixed his name, at the request of his friends, and altered the titles to "Monologium" and "Proslogion." In the preface to the "Proslogion" the author tells us that, after composing the "Monologium," in which he establishes, by several arguments, the existence and attributes of God, he conceived a desire to prove by one *a priori* argument the existence of God; and this desire was so intense as to deprive him of sleep and all relish for food till he discovered it. This argument, which is developed in the "Proslogion," may be reduced to this syllogism: the most perfect of beings is not in thought only, but also in reality; God is the most perfect of beings; therefore God is not in thought only, but also in reality. As soon as this work appeared, Gaunilo, a monk of Marmoutier, in a book entitled "Liber pro Insipiente," showed the fallacy of the argument by this popular illustration: — The Happy Island, which is said to lie in the western ocean, is the best of all lands; and as the best of things possible must exist in reality, as well as in the mind, therefore the Happy Island exists. The invention of this argument, that existence, being a perfection, enters of necessity into the idea of the being who is supremely perfect, has been wrongly attributed to Descartes. 3. An answer to the book of Gaunilo, entitled "Liber Apologeticus pro Anselmo contra Gaunilonem respondentem pro Insipiente." 4. "Liber de Fide Trinitatis, et de Incarnatione Verbi, contra Blasphemias Ruzelinisive Roscelini." Anselm began this work, while he was abbot of Bec, shortly before September, 1092, and finished it in England, after he was ordained archbishop of Canterbury. Urban II., to whom it was dedicated, made use of some of the arguments contained in the work at the council of Bari to refute the errors of the Greeks touching the procession of the Holy Spirit. 5. "Liber de Processione Spiritus Sancti, contra Græcos," written probably between the end of 1100 and 1103. 6. "Dialogus de Casu Diaboli." Eadmer says that this was Anselm's first work, and that he wrote it soon after he became prior of Bec. 7. "Cur Deus Homo, Libri duo." This treatise is written in the form of a dialogue, and was composed before October, 1098. 8. "Libri de Conceptu Virginali et Originali Peccato." Both these subjects form only one work; it was written in 1099 or 1100. 9. "Dialogus de Veritate." 10. "Liber de Voluntate." 11. "Dialogus de Libero Arbitrio." 12. "Tractatus de Concordiâ Præscientiæ et Prædestinationis necnon Gratiæ Dei cum Libero Arbitrio." This is the last

work which Anselm wrote. 13. "De Tribus Walerani Quæstionibus, ac præsertim de Azymo ac Fermentato." In answer to the questions of Valeran, or Galeran, bishop of Naumburg, Anselm argues that it is more conformable with the practice of Jesus Christ to use unleavened bread than leavened bread which the Greeks use in the holy communion. 14. "De Sacramentorum Diversitate ad Waleranum Episcopum." This is an answer to the same bishop, who had complained of the different ceremonies used in the administration of the sacraments. 15. "De Presbyteris Concubinariis, seu Offendiculum Sacerdotum." 16. "De Nuptiis Consanguineorum." In this treatise Anselm carries the prohibition to marry to the sixth degree of relationship. 17. "Dialogus de Grammatico," or as Anselm himself describes it, an "Introduction to Logic." 18. "De Voluntate Dei." 19. "Homiliæ XVI." 20. "Exhortatio ad contemptum Temporalium, et Desiderium Æternorum." 21. "Admonitio Morienti, et de Peccatis suis nimium formidanti." 22. "Meditationes XXI." on various subjects, but all are not the work of Anselm. The editions of these meditations are very numerous. 23. "Orationes LXXIV.," prayers to the Holy Trinity, or the several persons of the Trinity, the Virgin, and various saints. Anselm composed other prayers besides these: one has been published by Mabillon in his "Vetera Analecta," tom. iv. p. 401. 24. "Hymni et Psalterium de S. Virgine Mariâ." All the hymns are in iambic verse. The psalter consists of verses chosen from the Psalms, and each verse is accompanied with four iambic verses, of which the first always begins with the word "Ave." 25. "Epistolæ," divided into four books. Gerberon has not collected in his edition all the letters of Anselm: the authorities where they may be found are detailed in the "Histoire Littéraire de la France." 26. "Tractatus de Pace et Concordiâ." 27. We should add to these works the "Statuta," which Anselm passed in various councils, and which are inserted by Eadmer in his "Historia Novorum," p. 63, 64., and reprinted from his work in the general collection of councils by Labbeus and Cossartius, tom. x. p. 728—731. by Willelmus Monachus Malmesburiensis in his life of Anselm, "De Gestis Pontificum Anglorum," lib. i. p. 228, 229. 28. A poem in heroic verse upon the death of Lanfranc, archbishop of Canterbury, which Anselm wrote while abbot of Bec. D'Achéry published it at the end of the life of Lanfranc, "Lanfranci Vitâ," p. 17, 18. and Mabillon reprinted it in his "Acta Sanctorum Ordinis S. Benedicti," tom. ix. p. 659, 660. It is not inserted in the edition of Gerberon. 29. Several speeches which Anselm delivered on various occasions, and which may be found in Eadmer, "Historia Novorum," and in "The Life of Anselm." A list of the spurious works

attributed to Anselm is given in the "Histoire Littéraire de la France." (Eadmerus, *Historia Novorum et De Vita S. Anselmi*, published at the end of Anselm's works, fol. Paris, 1675.; *Histoire Littéraire de la France*, tom. ix. p. 398—465.; *Biographia Britannica*; Franck, *Anselm von Canterbury*, 8vo. Tübingen, 1842; Möhler, *The Life of St. Anselm*, &c.; a *Contribution to a Knowledge of the Moral, Ecclesiastical, and Literary Life of the Eleventh and Twelfth Centuries*. Translated from the German by H. Rymer, London, 1842.) C. J. S.

ANSELME, ANTOINE, abbot of SAINT-SÉVER, in Gascony, and preacher in ordinary to the king, was born the 13th January, 1652, at l'Isle-Jourdain, in the comté d'Armagnac. His father was a surgeon. He received his first instruction from an uncle, who was a curé of a parish in the neighbourhood of his native place; afterwards he was sent to the college of Gimont, and finally to Toulouse. His memory at the age of twelve was so great, that he could repeat a sermon after hearing it once delivered. He twice gained the prize, which is given by the Académie des jeux floraux of Toulouse for the best ode. When he had finished his course of theology, he began his career as a preacher at Gimont. Here he was so admired, that he received the title of le Petit Prophète, "the little prophet," an appellation which he retained through life. He next went to Toulouse. The Marquis de Montespan who heard him in this city, was induced, by his eloquence and learning, to appoint him tutor to his son, the Marquis d'Antin, who was then ten years old. Anselme went with his pupil to Paris, where his sermons were equally admired. In 1681, the French academy chose him to deliver before it the panegyric upon St. Louis. From this time Anselme was invited to preach in all the distinguished parishes of Paris, and it was requisite to bespeak his services four or five years beforehand. He preached before the court in 1683 on Holy Thursday and Whit Sunday, in 1698 during Advent, and in 1709 during Lent. After continuing this successful career for thirty years, he retired to the house of his former pupil, who was now a duke, and was very much attached to him, and devoted himself chiefly to literature and the arts, though he did not entirely give up preaching. He was soon admitted as an honorary member of the Academy of Painting; the Duc d'Antin succeeded in having the office of historiographer of buildings revived and conferred upon him; and in 1710 he became an associate of the Academy of Inscriptions and Belles Lettres. He rendered the Academy such services that it gave him the title of supernumerary pensionary with the promise of the first pension which should become vacant. At the age of seventy-two he retired to the abbey of Saint-Séver, of which he had been made abbot by Louis XIV. in 1699.

Here he passed the rest of his life, occupying himself with his books and his garden, and performing numerous acts of charity. He did much good to the parishes which depended upon his abbey: he opened new roads, ornamented the churches, and founded some hospitals: but he was particularly anxious to reconcile friends and relations, between whom any quarrels had arisen. He quitted his abbey twice to make two journeys to Paris, one at the age of seventy-nine, and another at the age of eighty-one, years. He died at Saint-Séver on the 8th August, 1737, aged eighty-five. The oratorical productions of Anselme are characterised by elegance and purity of language; but they are deficient in force and warmth of feeling. They are no longer read, admired as they were in the lifetime of Anselme. His works are—1. Some "Odes" printed in the "Recueil de l'Académie des Jeux Floraux" of Toulouse. 2. "Panégyriques des Saints, et Oraisons funèbres," 8vo. Paris, 1718, 3 vols. 3. "Sermons pour l'Avent et le Carême, et sur divers Sujets," printed at Paris in 1731, 8vo. 4 vols. and 12mo. 6 vols. The opinion of Madame de Sévigné on these sermons is this (*Lettre du 8^{me} Avril*, 1689), "The Abbé Anselme had de l'esprit, devotion, grace, and eloquence, and there was no preacher whom she considered superior to him." The following dissertations are printed in the "Mémoires de l'Académie des Inscriptions et Belles Lettres." 4. "Des Monuments qui ont Suppléé au Défaut de l'Ecriture," and which served as materials for the ancient historians, tom. iv. and v. 1723—1729. 5. "Dissertation sur ce que le Paganisme a publié de merveilleux," tom. iv. 1723. 6. "Dissertation sur le Dieu inconnu des Athéniens," tom. iv. 1723. 7. "Dissertation Analysee pour prouver que les Lettres ont été cultivées dans les premiers Temps," tom. v. 1729. 8. "Réflexions sur l'Opinion des Sages du Paganisme," on the subject of the happiness of man, tom. v. 1729. (*Biographie Universelle; Dictionnaire Biographique et Bibliographique des Prédicateurs*, 8vo. Paris, 1824; Quérard, *La France Littéraire*.)

C. J. S.

ANSELME OF GEMBLOU, whose latinised name is Anselmus Gemblacensis, became at an early age a monk of the abbey of Gemblou, a town in Brabant, which is also written Gemblours, Giblou, Gembloux. Anselme received his education from a relation named Guerin, who was a member of the same monastery, "whose prudence, elegance of manners, and assiduity in prayer he imitated." Gaining reputation as a scholar, he was invited first to the abbey of Hautvilliers, and soon afterwards to that of Lagni, to direct the schools attached to these communities. He remained at Lagni for several years, and when he quitted it he left scholars who were capable of taking his place. Returning to his own mo-

nastery, he was entrusted with the care of its library and the superintendence of the school. He was passionately fond of books, he increased the number of volumes in the library, and corrected the faults which he found in them. The abbottship became vacant in 1113, and he was elected to the office, which he discharged with great diligence, extending his vigilance over all the houses which depended upon his abbey. He tells us himself that he re-established the strict rules of his order, which was that of St. Benedict, in the priory of Mont St. Wibert. Anselme died in 1136, after suffering much throughout his life from bad health. He was the eighth abbot of Gemblou. Anselme has left one work, a continuation of the Universal Chronicon of Sigebert, who was also a monk of Gemblou. Sigebert had carried his chronicle to the year 1112, in which year he died on the 5th of October, and Anselme continued it from this date to the year 1136. The Chronicon of Anselme is very accurate, and the chroniclers who wrote after him have made great use of it. Portions of it are inserted in the Chronicon of Albericus Trium Fontium.

Guillaume de Nangis has made it the foundation of his own for those periods of time which Anselme embraced in his work.

The Chronicon of Anselme has been continued by three Benedictines, the first a monk of Gemblou, the second of the abbey of Afflighem, the third of the abbey of Anchin. The names of these three authors are unknown, but the first carries his Chronicon to the year 1148; the second beginning from this year continues to 1164, and the third to 1224. These last three writers are inexact in dates. All these Chronica, including that of Sigebert, were edited by Aubertus Miræus (Aubert le Mire), from the original manuscripts, and published at Antwerp in one vol. 4to. 1608. Le Mire has discharged his task with the greatest care, marking by italics all the additions of subsequent copies which are not found in the original manuscripts, and correcting in the margin the inexact dates of the last three authors. The Chronicon of Anselme is the second in the collection after that of Sigebert. The title of this work, as given by Le Long, *Bibliothèque Historique de la France*, tom. ii. No. 16630, 16641, is "Sigeberti, Genblacensis Monachi, Chronicon, ad Autographum, veteresque Codices comparatum usque ad annum 1112. Accessit Anselmi Gemblacensis Chronicon, cum auctuariis Gemblacensi, Affligemensi, Vallicellensi, et Aquicinctino, usque ad annum 1225, primum nunc typis editum studio Auberti Miræi, Bruxellensis, Canonici et Bibliothecarii Antwerpiensis." There was a manuscript poem in praise of St. Bernard, and of the monastery of Clairvaux, preserved at the abbey of Anchin, with this inscription, "Venerabili Abbati Claravallensi Bernardo An-

selmus." This may be the production of Anselme of Gemblou, but it is more probably the work of another Anselme, who from being a monk of Saint Médard de Soissons, became abbot of St. Vincent de Laon, and bishop of Tournai in the year 1146. This bishop was a man of learning, though there is no work which can with certainty be attributed to him; but he was an intimate friend of St. Bernard, and owed to him his promotion to the episcopal dignity. (*Histoire Littéraire de la France*, tom. xi. p. 623—626, and tom. ix. p. 100. and p. 542.; *Histoire de l'Académie des Inscriptions*, tom. xiv. p. 211.; Miræus, *Sigeberti Chronicon*, §c. p. 203.);

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ANSELME, JACQUES BERNARD MODESTE D', was born at Apt 22d July, 1740. When he was five years old, 27th September, 1745, his name was placed, as the son of an officer, according to the custom of the time, on the roll of the regiment of Soissonnais. He was ensign 27th March, 1752, at the age of twelve; colonel of the second regiment d'état-major 1st January, 1784; and maréchal-de-camp 20th May, 1791. He was serving at Perpignan in 1792, when five companies of the regiment of Vermandois, entering the city on Easter day, became intoxicated, and began to commit acts of violence upon the townsmen. Anselme went to the barracks with the magistrates of the town, and by his addresses brought the soldiers to a sense of their duty. He was appointed lieutenant-general 22d May of the same year, and sent to join the army of the Var, which was commanded by Montesquiou. He was ordered to effect the conquest of the Comté of Nice. Anselme crossed the Var 28th September, 1792, took possession of Nice, captured the fort of Montalban and the castle of Villefranche with scarcely any resistance. This conquest was important, as a hundred pieces of artillery, five thousand muskets, a million of cartridges, a frigate and a corvette, which were in the harbour at the time with their cannon on board, and a well-furnished arsenal, fell into his hands. Anselme was next appointed commander-in-chief of the army of Italy, and he continued his operations but with less success. The rain, the snow, and the destitute state of his troops, who were without shoes, clothes, and ammunition, compelled him, after a fruitless attempt upon Saorgio, to confine himself to the occupation of Sospello, and to take up his winter quarters in the environs of this town. However, the orders of the government and the necessity of providing supplies for his troops led him to renew offensive operations. In concert with Admiral Truguet, he formed a plan for taking possession of Oreglia, near Genoa. The fleet presented itself before this place 23d November, and an officer was despatched in a boat to hold a parley with the magistrates, and induce them to receive the

French. The inhabitants made signals to the officer who was charged with this commission, which seemed to invite his approach; but as soon as the boat drew near the shore a sudden discharge of musketry wounded the officer, and killed seven of those who accompanied him. But this treachery was quickly punished: the town was bombarded the same day, carried the next, pillaged and reduced to ashes. All discipline was now at an end in Anselme's army; the soldiers began to plunder all the country round about, and were guilty of every species of violence. Anselme was accused of want of energy in not checking these excesses; he was even charged with countenancing them, for the purpose of plundering the inhabitants himself and committing exactions upon them. He published in the course of December, 1792, a memoir in justification of his conduct, in which he endeavoured to prove that he had checked the excesses of his troops, and that so far from "looking calmly upon murder," as was charged against him, he had rescued several persons from the fury of the soldiers. He imputed the destitute state of his soldiers to Montesquieu and the negligence of the administration, and he declared the purity of his republican sentiments. Commissioners were sent by the convention to examine into his conduct, and they declared that all these disorders were owing to his carelessness and want of spirit, and suspended him from his command in December, 1792. General Brunet was appointed his successor provisionally. The national convention, in its sitting of the 14th February, 1793, decreed upon a report drawn up by Collot d'Herbois, that General Anselme should be arrested, and he was immediately put into prison. His papers, his correspondence, his military registers were taken from him, and sealed up, yet Anselme wrote and published, in March, 1793, a new memoir in justification of his conduct, consisting of thirty-five pages in 4to., in which he gave a detail of his actions from the day in which he received the command of the army of the Var, and in which he declared that at that period the army was destitute of every thing, and in a state of insubordination, and that he ought to receive thanks for having led it to victory against forces much more numerous and better organised. This memoir produced a good effect, the "Moniteur" spoke favourably of it, and Anselme was left unmolested in his prison. He remained here till the revolution of the 9th Thermidor, 27th July, 1794, when he recovered his liberty. He retired immediately from the army, and received a pension, upon which he lived in peace and obscurity till the day of his death, which took place about 1812. In this second memoir Anselme promised a third, which should contain the documents necessary to substantiate his statements, and which he proposed to publish when he recovered his

papers. It does not seem ever to have been published. (*Biographie Universelle, Supplément*; De Courcelles, *Dictionnaire des Généraux Français*.) C. J. S.

ANSELME or ANSEL of LAON, was one of the most celebrated theological teachers of the eleventh and twelfth centuries. His latinised name is Anselmus Laudunensis, and he is generally called Scholasticus, or the Schoolmaster. Anselme was born before the middle of the eleventh century at Laon, a town of France, which was then the capital of the Pays Laonnais, and is now the capital of the department of the Aisne. The parents of Anselme were agricultural labourers. Nothing is known about his early years, but it is supposed that he was sent to the abbey of Bec to study under St. Anselm, who was then prior of that abbey. But wherever he studied, Anselme soon qualified himself to give public lessons at Paris, in conjunction with Manegolde, who was called "the Master of the Doctors" of his times; and their lessons were so successful, that it was said the sciences had passed into Gaul. It was about the year 1076 that Anselme began to teach at Paris. This was the epoch of the revival of literature, and of the study of theology in that capital; and Pope Eugenius III. (Marlot, *Metropolis Remensis Historia*, tom. ii. p. 285, 286.) attributes this revival to Anselme. He may therefore be considered one of the founders of the university of Paris, for he was the earliest teacher of the "school of Paris," from which sprang the University. But however successful Anselme was as a teacher at Paris, he obtained that celebrity which has transmitted his name to posterity at his native town of Laon, whither he returned before the commencement of the twelfth century, to superintend the schools connected with the cathedral church of Laon, having been elected chancellor or scholasticus of the church. He had been previously made a canon, and he was subsequently dean of the church. Under the direction of Anselme, the school of Laon became the most celebrated in Europe. He himself gave lessons in theology, while his brother Raoul or Radulphe taught the *Literæ Humaniores* and dialectic. Anselme laboured more to form the heart than to cultivate the mind of his pupils; "he paid more regard to God than to man." Having in view only the glory of God, he cared not for the birth or wealth of his pupils, but he directed his attention particularly to those whom he found humble and docile. In such as were of high birth he strove to repress all feelings of pride and vanity. His principal endeavour was to inspire them all with a love for truth and a profound respect for revealed religion. He was averse from all subtleties, and saw the danger of seeking to penetrate too far in theological inquiries. His theology consisted of a simple exposition of the Holy Scriptures,

supported by the authority of the Fathers, whom he studied all his life. Thus "he made more good Catholics than any heretic of his times succeeded in perverting." (Guibertus, Abbas B. Mariæ de Noviginto, *Prologus ad Genesim*.) His brother Raoul seconded him in this system of teaching. Pupils came to them from all parts, from Italy, Spain, Germany, England, and the extremities of the north. Even the most celebrated doctors and professors became their disciples. Vicelin, the apostle of the Vandals and the Bohemians, had presided for several years over the school of Bremen, under the Archbishop Frederic, when he came to Laon with his disciple Thietmar, and spent three years in the study of the Scriptures under Anselme. Guillaume de Champeaux, who was bishop of Châlons sur Marne in 1113, was advanced in age, and had been an admired teacher of philosophy at Paris, when he became one of Anselme's pupils. Many of the bishops who were distinguished for piety and learning at the commencement and middle of the twelfth century had studied at Laon. Among them were the famous Gilbert de la Porcè or Porrée, bishop of Poitiers, who differed from his master in his passion for metaphysical refinement upon the doctrines of the gospel; Geoffroi le Breton and Hugues d'Amiens, successively archbishops of Rouen; Mathieu, cardinal bishop of Albano; Gui d'Etampes, bishop of Mans; Guillaume de Corbeil, archbishop of Canterbury in 1123, and Robert de Bethune, bishop of Hereford. In a word, "the school of Laon was almost as celebrated in its age under Anselme, as the school of Alexandria under Origen." (*Histoire Littéraire de la France*.) But the period of its greatest celebrity was the immediate close of the eleventh and the first seventeen years of the twelfth century. Accordingly many authorities have represented Anselme of Laon as a writer of the twelfth century, though he spent the greater part of his life, and gained a high reputation, both as a writer and teacher, in the eleventh century. The later and more brilliant part of his career has caused his earlier success to be overlooked. In 1113 Abailard was attracted by the reputation of Anselme, and came to Laon to hear his lectures; and he has expressed in one of his letters this contemptuous opinion of Anselme's merits: "I drew near this tree to gather from it fruit, but I perceived that it was a barren tree, like the fig-tree of which Scripture speaks, which was cursed by the Saviour of the world." Anselme had no love for those metaphysical subtleties in which Abailard delighted.

Anselme never lost sight of the meanness of his birth, and from this motive he refused several bishoprics which were offered him, and among them the bishopric of Laon; and when Etienne de Garlande, who was successively chancellor of France and grand

seneschal, offered to ennoble his nephews and advance their fortunes, he replied, "Let them remain in their condition; I would rather that I had never given lessons on the Holy Scriptures than contribute by so doing to procure them honours, which might cause them to lose humility of mind." After the death of Couci, bishop of Laon, which occurred about 1107, great disturbances arose in that town. The canons of the church elected Gaudri for their bishop at the solicitation of the king of England. Anselme alone opposed the election, and he went for this purpose to Pope Pascal II., who was then at Dijon, but his efforts were ineffectual. The people of Laon irritated by the conduct of Gaudri, massacred him, and after insulting his dead body, set fire to the house of the treasurer, which communicated with the church, and thus the church was reduced to ashes, together with the episcopal palace. Massacre and pillage commenced throughout the town. Then Anselme, "whom God had preserved," says Herman the monk, "like another Jeremiah to console the remains of his people in this desolation, collected several passages from the Holy Scriptures, the most suitable to inspire the people with patience and submission to the orders of Providence" (Guibertus Novig. *De Vita sua*, p. 528.); and he succeeded in quelling the commotion. Anselme died 15th July, 1117, and was buried in the abbey of St. Vincent, and an epitaph was placed on his tomb, which has been erroneously supposed by some to be an epitaph upon Anselm of Canterbury. The works of Anselme have all been attributed to various authors, particularly to Anselm, the archbishop of Canterbury, but the authority of manuscripts, which date up to the time of Anselme of Laon, proves that he was the author of the following works:—1. His great work is an interlinear gloss upon all the Old and New Testament, in which the text of Scripture is explained by short notes, drawn chiefly from the Fathers. This gloss has been a sort of foundation upon which subsequent expositors of Scripture have worked. Gilbert de la Porée and Peter Lombard in their explications of the psalms and the canonical epistles, and Lipoman in his "Chain upon Genesis," have made great use of it. Anselme also revised and augmented the "Glossa Ordinaria," as it is called, or "Marginal Gloss," of Walafridus Strabo, or Strabus, which consisted of short notes upon the text of the Bible. [STRABO.] In 1330 Nicolas Lyranus in Normandy wrote a third gloss, entitled "Postilla Perpetua," which, with the first two and some other works, form a large collection, which was preserved in manuscript in the libraries of several chapters, monasteries, and ancient colleges. There is no work even of the fathers of which the manuscripts are more numerous than those of these glosses. This collection

was one of the first works which appeared at the time of the invention of printing, and the number of editions which were published shows the value which was attached to this explanation of Scripture. Le Long gives this list of the editions under the name of Anselmus Laudunensis, "Glossa Interlinearis in totum Vetus et Novum Testamentum, una cum Glossa ordinariâ edita," fol. Basle, 1502, 1508, and elsewhere 1524, 1528, 1539, 1545, 1588, 1617, 1634. This last edition, which was published at Antwerp, is considered the best. This "Glossa Interlinearis" has been attributed to Gislebert or Gilbert, canon of the church of Auxerre. 2. "Commentarius in Canticum Canticorum." 3. "Commentarius in Apocalypsin." These last two works are generally attributed to Anselm of Canterbury; and Gerberon assigns them to Hervé, a monk of Bourg-Dieu in Berri. Simon Fontaine was the first who endeavoured to restore these two commentaries to their real author: he published them in 1549 at Paris with this title, "Enarrationes Anselmi Laudunensis in Cantica Canticorum et in Apocalypsin;" yet these two commentaries continued to be confounded with the works of Anselm of Canterbury in the editions of that author which were published at Cologne in 1573 and 1612. 4. "Commentarius in Matthæum," 8vo. Antwerp, 1651. This has been attributed to Anselm of Canterbury, and also to Guillaume d'Auvergne, bishop of Paris, who died in 1248. 5. "Commentarius in Psalterium." This has been assigned to Anselme, canon of Auxerre, who lived about 1136 and 1145. 6. "Commentarius in Johannem." Le Long makes no mention of this work, and it is assigned to Anselm of Canterbury in the editions of his works of the years 1573 and 1612. Le Long ascribes to Anselme of Laon another work, "Commentarius in Epistolas D. Pauli," and this is also assigned to Anselm of Canterbury (*Opera*, folio, Cologne, 1612), but it is the production of Hervé, monk of Bourg-Dieu. 7. A letter, inserted by D'Achéry in his notes on Guibert de Nogent (Guibertus, *Opera*, Paris, 1651, folio, p. 642.): it is addressed to Héribrand, abbot of St. Laurent de Liege, and treats of a question which was agitated in the abbey. There appear to be other letters which have never been published. Sanderus (*Bibliotheca Belgica Manuscripta*, Insulis, 1641, 4to. part ii. p. 171.) speaks of two letters which he saw at Louvain in the "Bibliothèque du Parc." 8. Sanderus (*Bib. MSS. Belg.* part i. p. 2. in MSS. 121.) says that he found among the manuscripts of the library of St. Amand a work with this title, "Flores Sententiarum ac Quæstionum Magistri Anselmi et Radulphi Fratris ejus." This work, which is the most ancient of its kind, may have served as a model for those systems of theology which were afterwards written by

Abailard, Robert de Melun, the Master of Sentences and others. 9. At Oxford among the manuscripts of the college of St. Magdalen, and at Cambridge among those of the old monastery of St. Benedict, there was a work with this title, "Anselmus de Antichristo." If this is not Anselme's commentary upon the Apocalypse, it is the work of Adsoe, abbot of Montier-en-Der. 10. Le Long gives this title for another work, "Explanaciones in varia Loca Evangeliorum." (*Histoire Littéraire de la France*, tom. vii. p. 89—92, tom. ix. p. 35., tom. v. p. 62.; Le Long, *Bibliotheca Sacra*, p. 610.) C. J. S.

ANSELME, canon of the cathedral of LIEGE, whose latinised name is Anselmus, Canonicus Leodiensis, was a writer of the eleventh century, of whose life little is known. He was descended from a noble family, possessed the confidence of Vazod or Wathod, an eminent bishop of Liege, and of Theoduin, the successor of Vazod. In 1053 Anselme accompanied Theoduin on a pilgrimage to the tombs of the apostles, Peter and Paul, at Rome. After his return to Liege he became dean of the cathedral. In 1055 the abbotsip of the monastery of St. Hubert became vacant; and as the monastery had fallen into disorder under the rule of the late abbot, it was important that a pious and zealous man should be appointed to succeed him. Anselme secured the election of his friend Thiéri (Theodericus). Several modern writers have supposed that Anselme was dean of the church of Namur and scholasticus (teacher) of the church of Liege, but there is no authority for the supposition. Anselme has left one work, a history of the bishops of Liege, the whole of which has never been published. From an old manuscript copy, which was once in the library of the abbey of St. Hubert in Ardennes, it appears that Anselme divided his work into two parts. The first contained the history, which was written by Heriger, abbot of Laubes, of the first twenty-seven bishops of Liege, up to the time of St. Remacius. The only alteration which Anselme made in the work of Heriger was, to divide it into chapters, and give each chapter a title, whereas in the original the history was written consecutively, without any divisions. The second part was the original production of Anselme himself; it contained the history of the bishops from St. Theodard up to Vazod inclusively. Anselme assures us that he has introduced nothing into his work which he had not found in previous accounts, or learned from trustworthy authorities, or seen himself. His chief authority was the history of the bishops of Liege, which had been written a few years, before, about 1048, by another canon of Liege, named Alexander. This history of Alexander did not give satisfaction, and therefore Anselme undertook a new history about the year 1056, at the command

of his superior, Anno II., the archbishop of Cologne, his metropolitan, to whom he dedicated his work; and of Ide, abess of Sainte Cécile at Cologne. Chapeville (Chapevillus) professed to publish this history in his "Leodiensium Historia, seu Historia Sacra et Profana, necnon Politica," &c. tom. i. p. 99—318., 4to. Liege, 1612, under this title, "Anselmi, Canonici Leodiensis, Gesta Pontificum Leodiensium à beato Theodardo usque ad Obitum Wazonis, cum Additionibus Ægidii de Leodio." But this is, in reality, an abridgment of Anselme's work, though the original expressions of the author are generally preserved, and the text is so mixed up with the additions of Giles of Liege, that it is impossible to distinguish them from the text of Anselme. A new edition of the second part of Anselme's work was given by Martene and Durand in 1729 in their "Veterum Scriptorum et Monumentorum, &c., amplissima Collectio," Paris, folio, tom. iv. p. 843. The work of Anselme contains the principal events of the civil history of Liege, as well as the ecclesiastical, and many details as to the state of literature in the times. The article in the Supplement to the Biographie Universelle is very inaccurate. (*Histoire Littéraire de la France*, tom. vii. p. 472—476.) C. J. S.

ANSELME, a monk of the abbey of ST. REMI (Sanctus Remigius) of REIMS, was a writer of the eleventh century; of whom nothing is known, except that he wrote a work, which is sometimes called the "Itinerarium Papæ Leonis," but of which the correct title is "Historia Dedicationis Sancti Remigii apud Remos, factæ a Leone IX. Papa, Auctore Anselmo, ejusdem Loci Monacho et æquali." The origin of the work is this: Herimar, abbot of St. Remi of Reims, built a church in honour of St. Remi, who was once bishop of Reims, and requested the pope, Leo IX., to perform the ceremony of its dedication to the saint. Leo came from Rome for this purpose in the year 1049, and Herimar chose Anselme to write an account of all that passed at Reims on the occasion of the pope's visit. Anselme did not execute his task till several years after the event, certainly not before the year 1055, for in his work he speaks of Gervais as Archbishop of Reims, and Gervais became archbishop in 1055. Although the work has for its title "the History of the Dedication of the Church of Saint Remi of Reims," Anselme has introduced into it several events which preceded and followed the ceremony. After describing the construction of the new church, he narrates all that Leo did on his journey from Rome to Reims; and this is the reason why Sigebert (*De Scripturibus Ecclesiasticis*, chap. 152.) calls it the "Itinerarium" of Leo IX. But what constitutes the value of the work is, the account which it contains of the sittings of the council, which Leo held in the new church

after its dedication on the 3d of October, 1049, and the two following days. The pope summoned to this council bishops not only from Gaul, but from other nations. Among those who attended were one bishop and two abbots from England: hence the council is frequently called by ancient writers, a general council. The writer of the article in the Supplement to the Biographie Universelle says that the king of the French was present at this council; but it is expressly stated by Mabillon, that he was absent in consequence of an insurrection which had broken out. The best edition of Anselme's work was published by Mabillon from the manuscripts of St. Remi de Reims with a preface containing some historical and critical observations, in the "Acta Sanctorum Ordinis S. Benedicti," &c. Sæculum vi. pars prima, p. 711—727. The next best edition is that by Marlot, "Metropolis Remensis Historia," &c. tom. ii. p. 88—104. The greater part of the work is inserted in the general collection of councils by Labbeius and Cossartius. (*Concilia*, tom. ix. p. 1028—1045.) François Juret had formerly in his possession a manuscript poem in Latin iambic rhyming verse, which was dedicated to the emperor Henry III., by a monk of Reims, named Azelinus, who is probably the same as Anselme. The poem is a translation in verse of a prose work entitled "Cæna," which has been erroneously attributed to St. Cyprian, of Carthage. Salmasius cites several verses from it in his notes on the Life of the emperor Aurelian by Vopiscus, "Historiæ Augustæ," tom. ii. Leyden, 1671, 8vo. notæ variorum, p. 557. and 586. (Preface to the edition in the *Acta Sanctorum Ordinis S. Benedicti*, p. 711.; *Histoire Littéraire de la France*, tom. vii. p. 477—479.; Fleury, *Histoire Ecclesiastique*, liv. lix. chap. 59—63.)

C. J. S.

ANSELME, count of RIBEMONT, a town of France, and lord of several other lands, was a soldier and writer of the eleventh century, whose munificence, magnanimity, and generalship are extolled by various chroniclers. He was descended from the ancient counts of Valenciennes. His parents made him study, although it was not the custom for the nobles of those days to give any education to their children, unless they were destined for ecclesiastical dignities. Several acts of liberality towards the church are recorded of Anselme. In 1070 he became master of his property by the death of his father, and with the consent of his mother, Agnes, he ceded a portion of it to the abbey of Saint Amand. In 1079, when the abbey of Anchin was built, at the distance of about six miles from Mons, he gave the small island on which the abbey is situated. Four years afterwards he founded and endowed the monastery of Notre Dame de Ribemont, and this last act was subsequently confirmed by his son Godefroi. When the council of Clermont, in 1095, de-

terminated upon the famous crusade for the delivery of the Holy Land, Anselme was one of the nobles who took a part in the expedition. His name is mentioned immediately after that of Godefroi de Bouillon, who was the leader of the crusade. (Guillelmi Abbatis *Chronicon Andrensis Monasterii*, printed in the ninth volume of the "Spicilegium Dacherianum," p. 375, &c.) After escaping the dangers of the sieges of Nicæa and Antioch, Anselme was killed by a stone which fell upon his head during the siege of the castle of Archos or Arcas, situated about six miles from Tripoli. His name is mentioned very early in the list of those who were killed, and therefore we may suppose that he died in February or March, 1099. The crusaders recovered his body, and buried it with suitable honours. The night previous to his death he was warned of it by a vision, and prepared for his end. Anselme wrote two narratives of all the memorable events which occurred during the crusade, both of which he addressed to Manassé II., archbishop of Reims, to whose care he had intrusted his domain of Ribemont. The first of these narratives, in which he detailed the capture by the crusaders of Nicæa in Bithynia, and all that happened to them during their journey through Romania and Armenia, is lost. The second narrative was published by D'Achéry from a manuscript, which was once in the possession of Baluze, in the seventh volume of his "Spicilegium," p. 191—196. It contains the recital of the siege and capture of Antioch, and of the various battles between the Christian army and the infidels. This narrative is too succinct, though it gives a detail of all the events; but it is lively and animated, and it is evidently the production of an eye-witness and an actor in the scenes which it describes. Anselme wrote it, after the Christians had obtained possession of Antioch, in the beginning of July, in the year 1098. Guibert de Nogent, in his history of the crusade, has made great use of Anselme's two narratives, and he preferred him as an authority above all the other historians of the Holy War, though they were numerous enough at the time when Guibert wrote his work. (Guibertus de Noviginto, *Gesta Dei per Francos, seu Historia Hierosolimitana*, p. 426. 447.) Fabricius ("Bibliotheca Latina" lib. i. p. 310.) attributes to the author of these two histories a detailed description of the Holy Land, which was published by Canisius in his "Antiquæ Lectiones," tom. vi. p. 1287—1320, and which bears the name of Anselmus; but there is evidence in the work itself that it was the production of an author who lived several centuries subsequently to Anselme of Ribemont. (*Histoire Littéraire de la France*, tom. viii. p. 499.)

C. J. S.
ANSELME, DE LA VIERGE MARIE, commonly called Le Père Anselme, was born

at Paris in the year 1625. His original name was Pierre de Guibours, which he changed to that of Anselme at the age of nineteen, when he entered the order of Augustins Déchaussés. Though he was of infirm health, he observed all the austerities of his order throughout his life. He died on the 17th of January, 1694, at the age of sixty-nine. Anselme applied himself particularly to the study of heraldry, and he left the following works:—1. "Le Palais de l'Honneur, contenant les Généalogies historiques des illustres Maisons de Lorraine et de Savoye et de plusieurs nobles Familles de France; ensemble l'Origine et Explication des Armes, Devises, et Tournois, &c. enrichi des Armes et Figures en taille-douce," 4to. Paris, 1664. Le Long says that an edition of this work was published at Paris in the same form in 1663, and also in 1688; but the edition of 1664, from which this title has been copied, has every appearance of being the first. This is a work of great labour and research: but it is not free from inaccuracies. 2. "Le Palais de la Gloire, contenant les Généalogies historiques des illustres Maisons de France, et de plusieurs nobles Familles de l'Europe, où est compris l'Origine, le Progrès, et la Fin de diverses Familles avec leurs Eloges," 4to. Paris, 1664. 3. "Histoire généalogique et chronologique de la Maison Royale de France, des grands Officiers de la Couronne, avec les Qualités, l'Origine, et le Progrès de leurs Familles; ensemble le Catalogue des Chevaliers du Saint-Esprit, le tout dressé sur Chartres, Titres, et autres Preuves," &c. 4to. Paris, 1674, 2 vols. Anselme was preparing a second and improved edition of this his great work, when he was attacked by a malady, which carried him off in eight days. He intrusted his papers to a friend, named Honoré Caille, sieur du Fourny, giving him permission to make such alterations as he thought proper. Du Fourny, who was very learned in heraldry, revised the work, and published a second edition with considerable additions, in 2 vols. folio, Paris, 1712, but did not put his name to it. An edition appeared at Amsterdam, fol. 1713, but it is worthless. A third edition, with numerous improvements and additions, was published in 9 vols. fol. Paris, 1726—1733, by the fathers, Ange de Sainte Rosalie (that is, François Raffard, who died on the 4th January, 1726) and Simplicien (that is, Pierre Lucas, who died 10th October, 1759), both Augustins Déchaussés. The first portion of this work, which was written by Anselme, is not so accurate as the part written by his continuators. 4. "La Science Héraldique," 4to. Paris, 1675. (Le Long, *Bibliothèque Historique de la France*, tom. ii. No. 24837., where several sources of fuller information are indicated; tom. v. *Table des Auteurs*, p. 382.; Clément, *Bibliothèque Curieuse et Historique*, &c. tom. i. p. 355.)

ANSELMI, BATISTA, was born in Liguria, and practised medicine at Genoa in the middle of the seventeenth century. He wrote — 1. "Breve Discorso della Peste," Genoa, 1630, 4to. 2. "Opera nella quale si dichiara l'Essenza della Peste," Genoa, 1638, 4to. 3. *Consultatio pro Ill. Pellina Spinula*," Bologna, 1643, 4to. (Mazzuchelli, *Scrittori d'Italia*.)

J. P.

ANSELMI, MICHELANGELO, a painter of Lucca, in which town he was born in 1491; he is called Michelangelo da Lucca, but more commonly da Siena, which place also claims him, but Lanzi says without any further title to him than that he studied there. His family was of Parma. He studied first in Lucca, under Sodoma, or under his son-in-law Riccio, then spent some time in Siena, and finally settled in Parma, where, when in 1522 Correggio was commissioned to paint the celebrated cupola and the great tribune of the cathedral of Parma, Anselmi with Rondani and Parmigiano were commissioned to paint the contiguous chapels; and although the work was never accomplished, it is evident that Anselmi was held in great estimation at Parma. Anselmi was an ardent imitator or follower of Correggio, though his senior in years. He executed many works in the churches of Parma, of which the best and most graceful, says Lanzi, and which approaches nearest to the style of Correggio is a painting at San Stefano representing St. John the Baptist and St. Stephen kneeling at the feet of the Madonna. There is a picture of this subject by Anselmi in the Louvre at Paris; the Virgin is presenting her son to the adoration of the angels, and in the lower part of the picture are John the Baptist and St. Stephen kneeling: Dr Waagen calls this work a bad imitation of Correggio; it is probably not the same as that mentioned by Lanzi. Before the Restoration in 1815 there were two other works by Anselmi in the Louvre; his pictures are however rare and seldom seen in galleries. Anselmi's most extensive works are some frescoes in the Madonna della Steccata, the Adoration of the Magi and the Coronation of the Virgin, painted, according to Vasari in the life of Garofolo, from cartoons by Giulio Romano; but this, says Lanzi, is contradicted by a document existing, which assigns a room to Anselmi for the purpose of making his cartoons in, for these works: Giulio Romano may have made the sketches. Anselmi was weak in composition, but large and full in his outlines, studied in his heads, and gay in his colouring: he was fond of red, of which he introduced various tints in the same picture. He died in 1554.

Another clever fresco painter of this name was GIORGIO ANSELMI, born at Verona in 1723. He was a scholar of Balestra, and distinguished himself by the frescoes he

painted in the cupola of Sant' Andrea at Mantua. He died in 1797. (Affò, *Il Parmigiano Servitore di Piazza*, &c.; Lanzi, *Storia Pittorica*, &c.)

R. N. W.

ANSELMO, ANTONIUS, a native of Antwerp, was for several years a magistrate (scabinus) of that city, and fiscal advocate to the bishop. He had a high reputation as a lawyer. He died in 1668, when he had nearly completed his eightieth year. His works are — 1. "Placcaten, Ordonnantien, Privilegien ende Instructien van de Hertoghen van Brabant, t' sedert het jaer 1220," &c. fol. Antwerp, 1648, 4 vols. 2. "Codex Belgicus, seu Jus Edictale à Principibus Belgarum sancitum, e quatuor Tomis Edictorum Antwerpiae et Gandavi editis, collectum," fol. Antwerp, 1649. 3. "Tribonianus Belgicus, sive Dissertationes forenses ad Belgarum Principum Edicta," fol. Brussels, 1663. There is appended at the end "J. Rommellii, J. C. Brugensis, Dissertatio ad Articulum XIX. Edicti perpetui." 4. "Commentaria ad perpetuum Edictum Sereniss. Belgii Principum Alberti et Isabellæ evulgatum 12 Julii, 1611," &c. fol. Antwerp, 1656. 5. "Consultationes seu Resolutiones et Advisamenta diurna, ad Quæstiones à Consultoribus et Litigantibus propositas," &c. fol. Antwerp, 1671. (Foppens, *Bibliotheca Belgica*, i. 66.)

C. J. S.

ANSELMO, GIORGIO, a mathematician and astronomer of Parma, who died in 1440, was the grandfather of Giorgio Anselmo, the writer of Latin poetry. In the Vatican library at Rome there is a manuscript with this title, "Georgii de Anselmi Astronomia." In the poems of the grandson there are two epigrams, one with this title, "In Dialogos de Harmoniâ Georgii Anselmi Avi," the other, "In Libros Astrologicarum Institutionum Georgii Anselmi Avi." The grandson placed the following inscription in honour of his grandfather in the church of St. Thomas at Parma: "Memoriæ Georgii Anselmi Avi Viri Illustr. Qui Mathemat. Duo De XX. Voluminibus In Lucem Revocavit, Georgius Anselmus Pientiss. Nepos Posuit. H. M. H. N. S." (Mazzuchelli, *Scrittori d'Italia*.)

C. J. S.

ANSELMO, GIORGIO, a writer of Latin poetry, who lived in the beginning of the sixteenth century, was born at Parma, and was descended from an ancient family. He was also a physician of the college of Parma. His works are — 1. A volume of poems, which is very rare, printed at Venice, 1528, in 8vo., with this title, "Georgii Anselmi Nepotis, Epigrammaton Libri Septem; Sosthyrides, Palladis Peplus, Æglogæ Quatuor." An edition of six books of Anselmo's Epigrams appeared two years before at Parma in 8vo. 2. Some other poems by Anselmo are inserted in the "Deliciæ Italarum Poetarum" of Gruterus, p. 230—239. in

the "Aggiunte all' Appendice di vari Soggetti Parmigiani" of Ranuccio Pico, in the preface to the "Falconiere del Tuano" of Bergantini, in the "Libro d'Arme e d'Amore de' Philogine," (4to. Parma, 1508,) of Andrea Bafardo. The verses of Anselmo are harsh. 3. Besides these poems, Anselmo wrote a work to which he gave the title of "Epi-phyllides," and in which he illustrated some of the comedies of Plantus. This work was printed first in the edition of Plantus which was published at Parma in 1509, folio, and subsequently in the edition of the same author, which appeared at Venice in 1518. 4. A life of Jacopo Caviceo, a celebrated writer of romances, who died in 1511, and who was a native of Parma as well as Anselmo. This life was published together with the romance of Caviceo, which is entitled "Libro del Peregrino" at Venice, 8vo. 1526 and 1547. (Mazzuchelli, *Scrittori d'Italia*.) C. J. S.

ANSELMO, ST., bishop of Lucca in Tuscany, and a distinguished ecclesiastical writer of the eleventh century, was born either at Mantua or at Milan, about the year 1036. His uncle was the Pope Alexander II., who in 1066 appointed him director to the Countess Matilda, and sent him, in 1073, to the emperor Henry IV. to receive the investiture of a bishopric; but although it is evident from this, that Alexander did not disapprove of the secular powers disposing of ecclesiastical dignities, Anselmo was of a different opinion, and he would not receive investiture from the emperor. In the same year, 1073, the pope-bishopric of Lucca became vacant by the death of Alexander II., who retained it till his decease; and Anselmo was elected to succeed him. He consented to receive investiture, and to take the ring and pastoral staff from the hands of Henry, but afterwards he felt such scruples about the act, that he left his bishopric, and retired to the monastery of Cluni, where he became a monk, and an order from Gregory VII. was requisite to induce him to quit it. Anselmo returned into the hands of Gregory the ring and the staff which he had received from the emperor, and the pope re-established him in his ecclesiastical functions, allowing him at the same time to retain his monastic dress. From the commencement of his episcopate, Anselmo endeavoured to establish a reform among the canons of his cathedral church. The Countess Matilda and Pope Gregory seconded him in his attempts, but the canons refused to obey. At last a council was held near Lucca; the canons were excommunicated; and the pope wrote on the 1st of October, 1079, to the clergy and people of Lucca, forbidding them to allow the canons to retain their prebends, or to give them any aid. The canons becoming desperate, joined the party of the Antipope Guibert, who came into Tuscany in 1081,

and gave the bishopric to one of the canons named Peter, who succeeded in driving Anselmo out of Lucca in 1083. Anselmo went to Mantua and fixed his abode there. Pope Gregory soon after appointed him legate for all Lombardy, to act as bishop for the whole country, to confirm, ordain, absolve, and particularly to endeavour to win over the adherents of the antipope. Anselmo had shown his zeal for the cause of Gregory VII. in 1081, when the emperor Henry IV. marched against Rome, and took with him Guibert, whom he wished to have recognised as pope in the place of Gregory. The expedition was unsuccessful, and the most determined resistance was made by the Countess Matilda, who spared neither her vassals nor her wealth in defence of Gregory. She sent continual supplies to the pope at Rome, and received the bishopric, monks, and clergy, whom Henry deprived of their benefices and drove from their homes. All this she did under the direction of Anselmo. He survived Gregory, whom he regarded as his master and model, only ten months. He died in Mantua 18th March, 1086, and was buried in the cathedral. The "Vita Anselmi" speaks of many miracles which were wrought at his tomb; and during his lifetime he is said to have wrought several, especially with the mitre of Gregory, which that pope had sent him when he was dying. Anselmo was very abstemious, drank no wine, and never ate any delicate food; he slept little, said mass every day, and shed tears at it; he was very particular about the psalmody being sung with proper gravity. He was canonised, and the church of Rome honours his memory on the day of his death. The works of Anselmo are — 1. "Libri II. contra Guibertum Antipapam pro Gregorio VII." This work was first published by Canisius in his "Antiquæ Lectiones," 4to. Ingolstadt, 1604, tom. vi. p. 199. It was reprinted in the Supplement to the "Bibliotheca Patrum" of Paris, 1639; in the "Bibliotheca Patrum," of Cologne, 1618, tom. xi.; and of Lyon, tom. xviii. p. 602, and elsewhere. 2. "Collectanea ex variis Auctoribus, Ecclesiæ Facultates non esse in Potestate Regis, aut Cæsaris," published in Canisius, "Antiquæ Lectiones," tom. vi. p. 235., and in the "Bibliotheca Patrum" of Lyon, tom. xviii. p. 613. 3. "Meditatio in Orationem Dominicam." 4. "Meditatio in Ave Mariâ." 5. "Meditatio super Salve Regina." 6. "Meditationes de Gestis Domini Jesu Christi," first published by Wadding, as Mazzuchelli says, about the year 1654, but probably in 1657 at Rome, and inserted in the "Bibliotheca Patrum" of Lyon, tom. xxvii. p. 436. 7. "Epistolæ." One of these letters was published by Tegnagellus in his collection of "Ancient Monuments" in 1612, another may be found in the chronicle of Verdun, in the year 1078; others were published by Rota at the end of his "Notizie di S. An-

selmo," p. 359. and 366. 8. "Oratio ad Consolationem Dominae Comitissæ Mathildis." 9. "Alia Oratio ad Corpus Christi, quam dicta Domina dicebat, quando communicare debebat." These two prayers were first published by Rota in his "Life of Anselmo," p. 368. 375. 10. "Collectionis Canonum, Libri XIII." This is Anselmo's great work. The whole of it has never been published, but portions of it were printed by Holstenius, in his "Collectio Romana bipartita veterum aliquot Historiæ Ecclesiasticæ Monumentorum," 8vo. Rome, 1662, pars i. p. 215, and pars ii. p. 214. It exists in manuscript in various libraries. The most ancient copies are four, which are in the Vatican library at Rome. All the thirteen books are in the codex marked No. 4983. The three other manuscript copies in the same library, Nos. 1364. 6361. and 3531. are incomplete. A detailed account of this work is given by Fabricius in his "Bibliotheca mediæ et infimæ Latinitatis," i. 115. ed. Mansi; and in his "Bibliotheca Græca," xii. 254. ed. Harless, and by Oudin, "Comm. de SS. Eccles." tom. ii. col. 719, &c. ad. an. 1070. 11. "Commentarii in Psalmos." This work is supposed to be lost; Anselmo undertook it at the request of the Countess Matilda, and he carried the commentary to the end of the 128th Psalm. A portion of it was published by Rota, in the "Scriptores Rerum Italicarum," tom. iii. p. 351. 12. "In Threnos Jeremiæ." This is supposed to be lost. (The original source of information relative to Anselmo is the *Vita S. Anselmi Episcopi Lucensis in Italiâ Auctore B. ejus Discipulo et Penitentiario*, which is published in the "Acta Sanctorum Ordinis S. Benedicti, Sæculum VI. Pars Secunda," p. 469—486. Rota, a Jesuit, composed with great care a life of Anselmo, entitled *Notizie Istoriche di S. Anselmo, Vescovo di Lucca, e Protettore di Mantova*, 8vo. Verona, 1733; Fleury, *Histoire Ecclesiastique*, liv. lxii. ch. 4., liv. lxiii. ch. 12. 21. 28—30.; Mazzuchelli, *Scrittori d'Italia*.) C. J. S.

ANSELMUS, AURELIUS, or AURELIO ANSELM, was a native of Mantua, and was first physician to the Duke of Mantua, when, in 1606, he published "Geroconica, sive de Senum Regimine Opus," Venice, 1606, 4to.; a learned but tedious book in praise of old age (which he had not yet nearly attained), and on the signs, the appropriate regimen, and the treatment of the diseases to which it is peculiarly liable. (Aurelius, *Geroconica*.) J. P.

ANSELMUS DE JANUA, was a surgeon in the thirteenth century. It is supposed from his name that he was of Genoa, but Astruc suggests that as his name is found in a list of the old physicians of the faculty of Montpellier, he may have been born at Porte, a village of Languedoc. He is called by some Anselmus de Porta, or Porta. Sprengel refers to him, but without any apparent

authority, under the name of Baptista Anselmi (*Hist. de la Médecine*, vii. p. 10.), confounding him with the Genoese physician of that name. His practice is quoted in Lanfranc's "Surgery" in proof of the ill-success of the operation of trepanning; and he is mentioned by Guy de Chauliac, under the name of Ansericus de Janua, as the inventor of a plaister for wounds of the head, consisting of resin, turpentine, vinegar, and certain herbs, which he is said to have presented to Pope Boniface VIII. (Astruc, *Mémoires... de la Faculté de Médecine de Montpellier*, p. 150.; Haller, *Bibliotheca Chirurgica*.)

J. P.

ANSELMUS OF PARMA, a writer on music, who lived in the fifteenth century, but of whom or his works little was known till lately, except that he is frequently noticed by Gaforio, and mentioned with emphatic commendation by Padre Affò, in his "Memorie degli Scrittori e Letterati Parmigiani;" who also deploras the loss of a dialogue which he was known to have written on the subject of music. In 1824 this manuscript was accidentally discovered in a grocer's shop at Milan, where a part of its contents had been torn up; what remains of it is now deposited in the Ambrosian library. This copy probably belonged to Gaforio, for, in a different hand, on the last page, is written "Liber Franchini Gafori laudensis Musicæ Professoris," &c. It is divided into three dialogues or dissertations:—I. De Harmoniâ celestii. II. De Harmoniâ instrumentali. III. De Harmoniâ cantabili. Unfortunately the accompanying examples and illustrations have been destroyed. Padre Affò says that Anselmus died in 1443. (Affò, *Memorie degli Scrittori e Letterati Parmigiani*; Fétis, *Biographie Universelle des Musiciens*.) E. T.

ANSELMUS, SAINT. [ANTHELMUS, SAINT.]

ANSELMUS, THOMAS BADENSIS, wrote a work entitled "Rationarium Evangelistarum, omnia in se Evangelia, Rosa, Versibus imaginibusque mirifice completens," 4to. 1508. The book is very scarce. (Watt, *Bibliotheca Britannica*.) C. J. S.

ANSERSUS. [ANEGISUS.]

ANSGARUS. [ANSCARIUS.]

ANSHEL, RABBI, (אֲנֶשֶׁל) a German Jewish writer, the author of a work called "Mirkebbeth Hammishne," ("The Second Chariot," Gen. xli. 43), which is also well known by the title of "Sepher Shel Rabbi Anshel" ("The Book of R. Anshel"). Bartolocci, following Baxtorff, calls it "Sepher Hasharashim Milashon Hackkodesh Veashkenazi" ("A Book of Roots of the Holy Tongue and German"), i. e. a Hebrew and German Lexicon; but this, as will be seen, is not the nature of the work. It is a sort of lexicon and concordance of the Bible in Hebrew and German, in which the Hebrew words, in the form in which

they are found in the Scriptures, are placed alphabetically in one column; another column contains the places or texts of scripture in which they occur; and a third contains their signification in German. It was printed at Cracow A. M. 5312 (A. D. 1552); and again A. M. 5344 (A. D. 1584), 4to. In the "Theatrum Anonymorum et Pseudonymorum" of Placcius, p. 708., this work is erroneously stated to be in Hebrew and Latin. We find no account of the exact period at which this author lived and wrote. There is also among the manuscripts of R. Oppenheimer's library, a 4to. volume with the title "Cabbala Shel R. Anshel Micabbala Shel R. Shemuel" ("The Cabbala of R. Anshel, from the Cabbala of R. Samuel"), which is most probably the work of the same R. Anshel. (Wolfius, *Biblioth. Hebr.* i. 206, 207, iii. 130.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 423.)

C. P. H.

ANSIAUX, JEAN JOSEPH ELEONOR ANTOINE, one of the most distinguished historical and portrait painters of the modern French school, was born at Liège in 1764, and was the scholar of F. A. Vincent at Paris. His first works which attracted notice were a Sappho, and a Leda, exhibited in the Louvre in 1801. In 1804 he exhibited a portrait of General Kleber; and in 1812 and 1814 three very large pictures of the Assumption, the Resurrection, and the Conversion of St. Paul, which are now in the cathedral at Liège: for the picture of the Assumption a medal was awarded to him. He is distinguished also for the following works:—The Cardinal Richelieu presenting Poussin to Louis XIII., now in the museum of Bordeaux; the Return of the Prodigal Son, in the prefecture at Liège; Cupid taught by Mercury, and the Judgment of Paris; St. John reproving Herod, the Discovery of Moses, and Christ blessing little Children, exhibited in 1822, the first two in the museum at Lille, the third in the queen's apartments at Versailles; St. Paul at Athens, in the Polytechnic school at Paris; the Annunciation of the Virgin, in the chapel of the Infirmary of Maria Theresa; the Flagellation of Christ, at Metz; the Adoration of the Magi, in the cathedral of Mans; the Resurrection of Christ, in the cathedral of Arras; an Elevation of the Cross; a Crucifixion, and some others; besides many portraits, as Marshal Kellermann; the ministers of the interior, Champagny and Cretet; Mlle. Mézeray, &c. Ansiaux was still living in 1831. (Gabet, *Dictionnaire des Artistes de l'Ecole Française, au XIX^e Siècle.*)

R. N. W.

ANSIDEI, GIUSEPPE, born at Perugia, of a noble family, in 1642, was sent by his father to Florence at an early age to act as page to Ferdinand II., grand duke of Tuscany. After some years Ansidei returned to Perugia, and applied himself to poetical and other studies. He became a member of the aca-

demy of the Insensati of Perugia, and of the academy of Ravenna, and of the Crusca academy. He was particularly well acquainted with the science of chivalry, and was frequently called upon to give his opinions on controversies concerning points of honour and precedence. He wrote a useful and moral work against the long continuance of private enmities:—"Trattato cavalleresco contra l' Abuso del Mantenimento delle private Inimicizie, diviso in tre Libri," 8vo. Perugia, 1691, which was highly praised in the "Giornale de' Letterati," Modena, 1692. He left also two works in MS. on subjects connected with chivalry:—"Risposte e Decisioni cavalleresche," and "I Simboli morali e cavallereschi." Ansidei wrote also Italian poetry:—"La Beltà di Fillide ammaestra a non amara, Ode Platonica," and "Rime," or Sonnets, and other short poems. He edited the poems of his friend Ricci after the death of the latter:—"Poesie del Sig. Dott. Costanzo Ricci," 4to. Perugia, 1673. Ansidei died in 1707. One of his sons, MARCANTONIO ANSIDEI, became a cardinal, and died in 1728. (Mazzuchelli, *Scrittori d'Italia.*) A. V.

ANSIGISUS. [ANSCISUS.]

ANSLAY, BRIAN, sometimes called Brian Annesley, is known as the author or translator of a very curious volume printed by Henry Pepwell in 1521, respecting which Warton has some remarkable misstatements in his "History of English Poetry," where it is said to have been translated from "a popular French poem into *English rhymes*, at the exhortation of the gentle earl of Kent," and to be called "The Citie of Dames." The copy of this work preserved in the British Museum, which formerly belonged to George Steevens, has no titlepage, but commences with an analysis of the contents, headed "Here begynneth the boke of the Cyte of Ladyes." A prologue in quaint rhyme, by the printer, states, that there lately came into his custody

"This foresayd boke by Bryan Anslay,
Yoman of the seller with the eyght Kyngge Henry;"

but that he hesitated to print it until he had shown it to "the gentyll Erle of kente," who, having read it, exhorted him "to prynte it in his name." The body of the work is in *prose*, and the whole is printed in black letter, and illustrated with curious woodcuts. Warton does not say who the original French poem was written by; but Ritson, who prints the heading or title of the work, the prologue, and the colophon, in his "Bibliographia Poetica," says that it is probably a translation of the "*Tresor de la Cité des dames*," by Christine de Pisan, or, as he incorrectly gives her name, Christian of Pisa. Though the book itself does not appear to contain direct evidence on this point, the heading of most of the chapters state that "Christine telleth howe iij ladyes ap-

pered to her," &c.; the name Christine being abbreviated in a manner formerly very common.

J. T. S.

ANSLO, REINIER, a Dutch poet of considerable note in his time, was the son of Cornelis Claaszoon Anslø, pastor of the Waterlandsche Doopgezinde at Amsterdam, and grandson of Claas Claaszoon Anslø, who settled in that city about 1580, and there founded the charitable institution called Anslø's Hofje. Reinier, whose mother, Hester Willems Rodenborgh, was of noble family, was born at Amsterdam in 1626. His abilities began to display themselves at an early age, and while yet a youth he was not only acquainted with, but attracted the encouraging notice of Vondel and other distinguished literary persons, and obtained from some of them the title of the "young prince of the Amsterdam poets," while Vondel himself praised him for the elegance of his style. One of his earliest productions is his "Martelkroon von Steven," written in his twentieth year; and of about the same date, although not published till 1649, is the "Parijsche Bruijloft, of Bartholomeus Nacht," a dramatic poem on the subject of the massacre of the Protestants at Paris, in which the character of Charles IX. is delineated with considerable skill, and so as to show the compunctious workings of conscience in that weak and miserable prince. It is rather remarkable that neither of the productions just mentioned displays any tendency towards or prepossession in favour of the Roman Catholic creed, to which he shortly after became a convert. In the very same year that the "Parijsche Bruijloft" appeared, he went to Italy, and although that work, supposing it to have been at all known or heard of there, was ill calculated to recommend him, he obtained the notice of the pope himself (Innocent X.), who bestowed on him a gold medal for some Latin verses which he had written on the Jubilee. From Christina, queen of Sweden, he also received flattering attentions, and a gold chain as a token of her favour. Having changed his religion, Anslø also changed his country, continuing thenceforth to reside in Italy, where he died at Perugia, in 1669, at the age of forty-three. He did not, however, abandon his attachment to his native muses, for the majority of his poems were composed after he had settled in Italy. Among his most remarkable compositions of this period is that on the pestilence of Naples, "De Pest te Napels," a poem abounding in powerful but painful and even revolting descriptions, full of physical horrors; and as his poetry was generally of a gloomy cast, it is not to be wondered at if it is now valued more for the talent displayed in it, than for the subjects themselves. The first entire edition of his works was published by J. D. Haes at Rotterdam, in 1713, with a portrait

of him by Flinck, engraved by Folkema. (De Vries, *Nederduitsche Dichtkunde*; Van Kampen, *Beknopte Geschiedenis*, &c.; Wagenaar, *Amsterdam*.) W. H. L.

ANSON, GEORGE, LORD ANSON, BARON SOBERTON, admiral of the White, third son of William Anson, Esq., of Shugborough in Staffordshire, by Elizabeth, daughter and co-heiress of Robert Carrier, Esq., of Wirksworth in Derbyshire, was born at the manor of Shugborough on the 23d of April, 1697. His father's family was respectable, and had long been settled in Staffordshire; a sister of his mother, marrying Sir Thomas Parker, became afterwards Countess of Macclesfield.

The history of his boyish days is a blank. He entered the navy at an early age, as his name appears on the books of the Ruby in January, 1712. On the 9th of May, 1716, he was made second lieutenant of the Hampshire ship of war, by Sir John Norris, commander of the Baltic squadron. From this period till the year 1724 George Anson saw a good deal of service, in various seas, and advanced in rank with the equable, and not tedious, progress of a respectable officer who has good connections to back him. In 1717 he was in the Baltic under Sir George Byng. In March, 1718, he was appointed second lieutenant of the Montague, one of Byng's squadron on the expedition to Sicily, and was present in the action with the Spaniards off that island. On the 29th of June, Anson was promoted to be master and commander of the Weazel sloop; and on the 1st of February, 1724, he was raised to the rank of post-captain, and the command of the Scarborough man-of-war.

During the greater part of the period which intervened between 1724 and 1735, Captain Anson was placed on the Carolina station. He was sent to South Carolina soon after his appointment to the Scarborough, and remained there till he was commanded home in October, 1727. He arrived in England in May, 1728. His ship was immediately paid off. On the 11th of October of that year he was appointed to the Guarland man-of-war, and sent back to Carolina, whence he was recalled in December, 1729, and the ship put out of commission at Sheerness. On the 19th of May, 1731, he obtained the Diamond, one of the Downs' squadron, but this vessel was paid off after he had held the command only three months. On the 25th of January, 1732, he was appointed to the Squirrel, and his ship was ordered in April to South Carolina. He remained there till the spring of 1735, when he was recalled, and his ship paid off in the month of June. In all these employments he appears to have acted with an ability and discretion that gave general satisfaction. He acquired a considerable property in South Carolina, on which he erected a town, Ansonburgh, which subsequently gave name to

a county. A letter from a lady in South Carolina, which appears to have been written about 1734, was published in London in 1747, at the time when Anson, who is the principal subject of the epistle, had obtained a reputation that rendered the most trivial discourse relating to him sure to sell. He is described in that document as quiet and pleasant in his manners, sagacious and benevolent, fond of music, averse to dancing, as having a reputation for being fond of a quiet carouse, and addicted to gallantry when he could engage in it without risk of scandal.

On the 9th of December, 1737, he was put in command of the *Centurion*, and stationed on the coast of Africa to protect the British traders from aggressions on the part of the French. He continued on this station till 1739, when he returned home by Barbadoes and South Carolina.

The high opinion entertained at the Admiralty of Anson's prudence, spirit, and seamanship, occasioned his being recalled in 1739, the year in which war was declared between Great Britain and Spain. The original intention of government was to despatch one squadron under Anson by way of the East Indies, and another of equal force under Cornwall by way of Cape Horn, to rendezvous at Manilla and await further orders, after having done the utmost possible damage to the trade and settlements of the enemy on their respective routes. The execution of this scheme was deferred, and ultimately fell to the ground. But to compensate Anson for his disappointment, he was informed that the part of the plan intended to have been intrusted to Cornwall was still to be carried into effect, and that he and his squadron were to be employed on that service.

The war of 1739 was forced upon Walpole by the mercantile interests, who were eager to share in the riches which they imagined Spain derived from her possessions in the South Sea. The expedition entrusted to Anson was of a motley character: viewed in one light it was little better than a buccaneering expedition against the Spanish trade and settlements; viewed in another it was the first step in that brilliant career of maritime discovery in which Cook, Vancouver, and others have earned such laurels, and of busy colonisation to which their discoveries have ultimately led. Anson entered upon this charge in a spirit worthy of its fairer features. Before sailing he took care to furnish himself with the best printed and manuscript accounts he could procure of the Spanish settlements on the coasts of Chili, Peru, and Mexico. But the persons upon whom devolved the charge of fitting out the expedition appear to have been animated solely by the avaricious disposition which had wrung its undertaking from a reluctant minister. Several of the vessels were in-

adequate to the voyage; they were insufficiently manned, and the troops sent on board were worn-out pensioners from Chelsea. The proper season was allowed to elapse before the fleet set sail. And what most of all revealed the character of those with whom the expedition originated, two persons, denominated agent victuallers, were sent along with it. These men had formerly been in the Spanish West Indies in the employment of the South Sea Company; they had persuaded the government that they might often have influence to procure provisions for the squadron by compact with the inhabitants where force of arms would be unavailing; and had, under this pretext, obtained permission to carry out goods to the value of fifteen thousand pounds on board the squadron to barter for supplies. It was in vain that Anson pointed out that the object of the agents was to enrich themselves by trading on the coast, and that if their views were acted upon, the military operations of the squadron must be frustrated. The jobbers were successful in carrying their point, but the trading speculation was a total loss. That was a trifle, but the mere shipping of their goods was the occasion of much suffering and loss of life.

The expedition sailed from St. Helen's on the 18th of September, 1740. Anson came to anchor at Spithead, after sailing round the world and encountering numberless hardships, on the 15th of June, 1744. This is not the place to give a detailed account of the adventures of the voyage. In doubling Cape Horn his ship (the *Centurion*) was separated from the fleet, part of which never rejoined him. By the time he reached Tinian, his squadron was reduced to a single ship. His crew and soldiers had been picked up at random instead of being selected with care for a voyage capable of trying the best constitutions. His ship was so deeply laden, in part with the merchandise of the victualling agents, as, in the words of Sir John Pringle, "not to admit of opening the gun-ports, except in the calmest weather, for the benefit of air." The misfortunes, increased by misarrangement against which Anson had in vain remonstrated, paralysed the expedition for any achievement of national importance; but afforded the commander an opportunity of showing what a powerful character can accomplish when thrown upon its own resources.

Before quitting St. Catherine's (Brazil), he gave directions to the other captains that would have rendered it unnecessary to abandon the undertaking even if he had been lost. When staying at Juan Fernandez after the passage of Cape Horn, he set his officers the example of labouring with his own hands, and obliged them, without distinction of rank, to assist in carrying the sick on shore. His assiduity in sowing

vegetables and planting fruit trees on the island for the better accommodation of his countrymen who might afterwards touch there, looks like a renewal of the taste which had made him a coloniser in South Carolina. He had every coast and road he visited surveyed according to his directions and under his eye, and he collected all the Spanish charts and journals he could procure. With his weak equipment he took Païta and a number of ships, among others the famous Manilla galleon. His conduct towards his prisoners, and especially the females, was humane and delicate as that of a hero of romance. When his ship drifted out to sea at Tinian, leaving himself with many officers and part of the crew on the shore, and when in the moment of victory the Centurion took fire near the powder room, he displayed the most imperishable serenity and fertility of resource. At Macao he proved himself an able negotiator. In short, his conduct was such that in perusing the narrative of his voyage, the reader feels only the personal triumph of a man over difficulties and dangers besetting him on all sides, the victory gained by his conduct over the misapprehension of the English character entertained by the Spanish Americans, and the re-discovery of the Pacific Ocean to the English public. In so far as the hero of this adventurous voyage was concerned, it ended most successfully. He conquered a fortune on board the galleon, and had the luck to carry his acquisitions safely, under the shelter of a fog, through the midst of a French fleet cruising in the Channel at his return.

A few days after Anson's return he was created rear-admiral of the Blue, and in a short time elected member of parliament for Heydon in Yorkshire. When the Duke of Bedford was appointed first lord of the Admiralty (27th of December, 1744), Anson was made one of the commissioners of the Admiralty. In June, 1749, he was made vice-admiral, also a civil appointment. On the 12th of June, 1751, he was made first commissioner in the room of Lord Sandwich; and he retained the office till the change of administration in November, 1756. While a member of the Admiralty he made two naval campaigns. He commanded the channel fleet during the winter of 1746-7. A plan which he had formed for attacking the French fleet under Admiral d'Anville was frustrated through the intelligence conveyed to the enemy of Anson's station and intention by the master of a Dutch vessel; but he had an opportunity of displaying, on this harassing service, the same patience and perseverance which had rendered his voyage round the world illustrious. In the spring of 1747 he was again at sea, and, falling in with a

French fleet bound to the Indies with merchandise, treasure, and warlike stores off Cape Finisterre, obtained a brilliant victory on the 3d of May. Six French ships of war carrying 2719 men and 340 guns, and three East Indians fitted out as men-of-war, carrying 400 men and 80 guns, were captured. It was a scrambling fight. Anson formed his fleet in a line, but, inferring from the motions of the enemy that their object was to gain time, he made the signal for the whole fleet to chase and engage without any regard to the line of battle. Anson's old ship the Centurion, Captain Dennis, was the first to engage, and being a-head of her comrades, had to bear the brunt, for a time, of three of the enemy's largest ships. The Namur (Boscawen), Defiance (Grenville), and Windsor (Hanway), were next up, and, having disabled the three engaged with the Centurion, left them to their comrades astern, and made sail to prevent the van of the enemy from escaping. The Yarmouth (Brett), and the Devonshire (West), which carried rear-admiral Warren, came into action soon after; and as soon as the admiral's ship, the Prince George, ranged alongside of the Invincible, all the ships of the enemy struck their colours, as did his whole line before night. Anson brought to at the close of the action, and detached the Monmouth (Harrison), Yarmouth and Nottingham (Saumarez), in pursuit of the enemy, many of whom fell into the hands of the British. In reward for this severe blow to the naval power of France, Anson was created a peer in the month of June under the title of Lord Anson, baron of Soberton, in the county of Southampton. In his administrative capacity Anson was of still more use to the service he belonged to than at sea. He carried into the discharge of his official duties the same provident and scientific spirit with which he had prepared himself for the expedition round Cape Horn. In common with his colleagues, he was loudly accused of having been the main cause of Byng's discomfiture off Minorca. He and they were however acquitted of any blame or neglect of duty by the house of commons, after an enquiry instituted subsequent to their resignation. The general justice of this verdict may be questioned; but it seems clear that any faults committed attached to the higher branches of administration, not to the Admiralty. On the 24th of February, 1757, Anson was made admiral, and on the 2d of July he was reinstated at the head of the Admiralty, where he remained for the rest of his life.

Anson appears to have been a favourite with George II. He conveyed the king from England to Holland for the first time in 1748, and attended him on all his subsequent visits to the continent, both going and returning. He was one of the Lords Justices during the king's absence in 1752, and again

in 1753. He participated in the glory and popularity of Pitt's great administration. His last campaign was in 1758. He cruised off Brest in that year with a formidable fleet, to cover the descents upon St. Malo, Cherbourg, and other places. As the French fleet kept in port, he had no opportunity of engaging; but he embraced the opportunity to introduce the practice of exercising the seamen, which he had found of so much use in his engagement with the Manilla galleon.

He was created admiral of the fleet on the 30th of July, 1761; and sailed in a few days from Harwich in the Charlotte yacht to convey the future queen of George III. of England. In February, 1762, he was ordered to accompany the queen's brother, Prince George of Mecklenburg, to Portsmouth; and on this visit of ceremony he caught a cold which, settling upon his lungs, carried him to his grave on the 6th of June, 1762.

Dr. Kippis, writing from documents communicated by the Earl of Hardwicke and Mr. Stephens, secretary to the Admiralty, says of Anson: "He was very assiduous at the admiralty board, and remarkably quick and ready in making naval dispositions of every kind, and in appropriating the proper strength and proper sort of ships to the different services. He liked to see his table filled with the gentlemen of the navy; and many eminent and valuable men of that profession frequently met there. Among the various services which will render the name of Anson illustrious, his discreet and successful choice of officers deserves particularly to be mentioned." In action, both as a warrior and navigator, he was approved by his deeds. There was nothing of brilliant promise about Anson to raise expectations, but he always rose with the occasion, and was found equal to the most trying emergencies. His was that tranquil greatness which is ever the most deeply and generally felt, and the space he occupied in the eyes of England towards the close of his career attests this. His foibles were as characteristic as his virtues. His aversion to gay society, his addiction to the social board, and the rumours of his taste for quiet gallantry have been noticed above. In after life he is said to have been noted for love of play, and for the impatience with which he bore the laugh of the "polite world."

Lord Anson married in April, 1748, Elizabeth, eldest daughter of Lord Hardwicke; who died without issue on the 1st of June, 1760. He left his fortune to his brother Thomas, at whose decease the family estates devolved upon a nephew, son of their eldest sister. (The authorities for the statements in this sketch are:—1. *The Life of Lord Anson*, by Dr. Kippis in his edition of the *Biographia Britannica*, the materials for which were supplied by Lord Hardwicke,

Mr. Stephens, secretary of the Admiralty, and the Anson family; 2. *The Narrative of Anson's Voyage round the World*, attributed to Walker, the chaplain of the Centurion, but according to other accounts, by Mr. Benjamin Robins from materials furnished by Lord Anson; 3. *The Gazette of the Day*; 4. A pamphlet published at London, without date, but apparently about 1747, entitled *The Private Character of Admiral Anson*; 5. *A Journal of Anson's Voyage*, published 1745, by Thomas Pascoe, teacher of the mathematics on board the Centurion.) W. W.

ANSON, PIERRE HUBERT, a French political and miscellaneous writer, was born at Paris on the 18th of June, 1744, and was brought up to the profession of the law, from which he was taken by D'Ormesson, commissioner of finances, who placed him in the office of his son, who was comptroller-general of finances. The "Biographie Universelle" contradicts assertions which had been made that Anson was a descendant of the English circumnavigator Lord Anson, and also that he was a native of Némours. Anson became successively receiver-general for the province of Dauphiné; a member of the central committee of receivers-general; a deputy or member of the constituent or national assembly; and farmer, and subsequently administrator-general, of the posts of France, an office which he held until his death, on the 20th of November, 1810. On the title-page of a printed discourse which was delivered by Anson in 1789, in the national assembly, he is styled secretary of the committee of finances; and in a political pamphlet published in the following year, he is called deputy of the city of Paris. Ersch states that he was elected deputy for the department of the Seine in October, 1795, but that he declined the appointment. He further calls him, in 1802, president of the general council of the department of the Seine; founder of the republican lyceum at Paris; and member of the "Société d'Emulation" at Abbeville and of the Athenæum of Lyon. During the reign of terror Anson was for some time concealed in the house of a member of the Jacobin club, to whom he subsequently allowed a pension. He was an able financier and a man of taste in general literature, as may be seen by the following list of his principal writings:—1. Among his earliest productions were anecdotes of the family of Le Fevre, of the branch of Ormesson, the ancestors of the minister D'Ormesson, which were published in the "Journal Encyclopédique," in 1770. 2. Historical memoirs on the towns of Milly and Némours, in the "Nouvelles Recherches sur la France," vol. i. pp. 492—506, and vol. ii. pp. 472—500, published in 1766. These papers bear the signature A. D. E. D. 3. A comedy, in two acts, in verse, entitled "Les Deux Seigneurs, ou l'Alchymiste," pub-

lished in 1783, and written in conjunction with M. L. Th. Hérissant. From the manner in which this work is mentioned by Quérard, it appears to have been published anonymously, or simply as by MM. A*** and H***. 4. A new translation, in French verse, of the odes of Anacreon, with a preliminary dissertation on Anacreon, published anonymously at Paris in 1795, in a small 12mo. volume. 5. A new French translation of the letters written by Lady Mary Wortley Montagu during her travels in Europe, Asia, and Africa, published in 1795, in two 12mo. or small 8vo. volumes. A second edition appeared in 1805, in the same form, augmented by a translation, the first which had appeared in the French language, of Lady Montagu's poems, by M. Germain Garnier. The "Biographie Universelle" observes that this work of Anson has caused two previous translations of the letters to be forgotten. In addition to the above, Anson published several of his discourses and reports delivered to the constituent assembly, and various short poems in the "Almanach des Muses," the "Etrennes Lyriques," and other collections. (*Biographie Universelle*; Ersch, *La France Littéraire*, and *Supplements* 1802 and 1806; Quérard, *La France Littéraire*.) J. T. S.

ANSPACH, MARGRAVES OF. Anspach, or Ansbach, formerly called Onolzbach (in Latin, Onoldum), at present a province of the circle of the Rezat in Bavaria, was formerly an appendage of the house of Brandenburg, and as such was held, sometimes singly, and at other times in conjunction with the margraviate of Baireuth, by successive collateral branches of that family, from the latter part of the fifteenth century to the year 1791. Frederic, the second son of the elector Albert commonly called "the Achilles," succeeded to Anspach on the death of his father in 1486, and to Baireuth on the death of his younger brother in 1495. He was born in 1460, and died in 1536, having married Sophia daughter of Casimir V. of Poland. He was deposed by his sons in 1515; when Anspach fell to the lot of George, called Der Fromme, or the Pious, born 1484, who died in 1543. George likewise obtained the principality of Jagendorf in 1523; and in 1527, on the death of his brother Casimir, he succeeded to Baireuth. He embraced Lutheranism in 1528. He was thrice married, his first wife being sister to King Matthew of Hungary. On the death of George, the two margraviates were again divided; Anspach falling to George Frederic (born 5th April, 1539), who succeeded to Baireuth on the death of his eldest brother, Albert Alcibiades, in 1557. George Frederic dying on 26th April, 1603, without issue, the principalities reverted to the electorate, when the elector Joachim Frederic bestowed them on his two brothers, Joachim Ernest (born 11th June, 1583) obtaining Anspach.

Ernest died 25th February, 1625, leaving a son, Frederic, born 21st April, 1616, who was killed at the battle of Nördlingen 27th August, 1634. The succession was taken up by his brother Albert, who was born 16th September, 1620, and died 22d October, 1667. Albert was succeeded by his son John Frederic, born 8th October, 1654; he died 22d March, 1686, leaving as heir his eldest son Christian Albert (born 8th September, 1675), who died 8th October, 1692, before he was able to assume the government. Albert was succeeded by his brother George Frederic (born 25th April, 1678), who dying unmarried (29th March, 1703) was succeeded by his brother William Frederic, who was born 29th December, 1685, and died 7th January, 1723, leaving the principality during the minority of his heir to the management of his widow Christina Charlotte of Würtemberg. In 1729, his son Charles William Frederic (born 12th May, 1712) assumed the government. He married Frederica Louisa, sister of Frederic the Great, and died 3d August, 1757, when he was succeeded by his son, the subject of the following article. (Pütterus, *Tabula Genealogica*; Ersch and Gruber, *Allgem. Encyclop.*, voce "Ansbach;" Küsterus, *Bibliotheca Historica Brandenburgica*, 623—634, where references will be found to the local histories which contain accounts of the successive margraves.) J. H. B.

ANSPACH, CHRISTIAN FRIEDRICH KARL ALEXANDER, MARGRAVE OF, was born on 24th February, 1736. Of the character of his father, who was nephew to Queen Caroline of England, the wife of George II., some account will be found in the memoirs of his sister-in-law the Margravine of Baireuth, which show pretty clearly that whatever education he gave his son, he must have shown him a very poor example, whether for discretion as a ruler, or conduct as a man. The elder margrave having married a sister of Frederic the Great, his conduct towards her tended to alienate him from the royal family of Prussia, and he attempted to strengthen his position by an alliance with the house of Austria. To this end, his son was in 1754 married to Frederica Carolina of Saxe-Coburg, who, being born in 1735, was a few months his elder. She was feeble in health, plain, and according to some accounts deformed in person. To a man brought up in a court where each one followed the dictates of his own appetites, such a marriage was not likely to be attended with constancy and fidelity. The gallantries of the young margrave after his succession to his principality, in 1757, appear to have been numerous and notorious. According to his second wife, who introduces the statement as a part of an eulogium on his character, "he had mistresses of every country except Germany;" and she adds that he "was never known to

seduce or encourage the advances of a married woman; nor to remain long attached to any woman who practised coquetry or dissimulation." He attracted particular attention by his connection with the great French actress Clairon. Her influence over his vacillating mind appears to have been for a long time very powerful, and for seventeen years she resided at or paid visits to the court of Anspach, much to the annoyance of the petty courtiers whose influence yielded to hers. She was at last superseded by Lady Craven. The margrave's restless disposition prompted him, unlike the other German princes of his day, to travel through the greater part of Europe. In 1769, on the death of his cousin Frederic Christian, he succeeded to the margraviate of Baireuth. It was on a visit to France about the year 1783, that he met with Lady Craven, to the influence of whose stronger mind he became thenceforth subject for the remainder of his life. Before their marriage, Lady Craven was the companion of his travels and his most intimate adviser. Her influence seems to have produced a marked improvement on the court, which conciliated the first margravine, though it very naturally created jealousies and discontents among the officials, who supposed that the leading motive of Lady Craven must be the transference to herself and her relations of the offices and emoluments connected with the court. Lady Craven entertained the margrave with a perpetual succession of theatrical exhibitions and other entertainments, and she likewise conferred on him more substantial benefits, by turning his mind to the improvement of the internal economy of his dominions. She assisted him in introducing a system of dairy management, and the English plan of gardening, and in rearing a superior breed of horses. After the outbreak of the French revolution, between the ambitious views of Austria and Prussia on the one hand, and internal disputes on the other, the margrave seems to have found his principal too heavy a burden on his mind, and he commenced negotiations which terminated in his conveying it to the King of Prussia (who would have been his successor on his death, as he was childless) for an annuity of four hundred thousand Prussian thalers. This transaction was finished on 2d December, 1791, the margrave having been married to Lady Craven about three weeks previously, and very soon after the death of Lord Craven, which was preceded by that of the margrave's first wife. For the remainder of his history reference must be made to the memoir of his wife, which immediately follows. He died at Benham near Newbury, Berks, on the 5th January, 1806. The property he left behind him was supposed to amount to one hundred and fifty thousand pounds. (Ersch und Gruber, *All-*

gem. Encyclop.; Mem. of the Margravine of A.; Gent. Mag. lxxvi.91, 92.) J. H. B.

ANSPACH, ELIZABETH BERKELEY, MARGRAVINE OF, was born in December, 1750. She was the daughter of Augustus, fourth Earl of Berkeley, by his wife Elizabeth, daughter of Henry Drax of Charborough. She was brought up under the care of a native of Switzerland, the wife of a German tutor of her uncle. She describes herself as having been a delicate diminutive child, addicted at an early age to reading, and of timid and retired habits. She first beheld a play when she was twelve years old, and from that occasion she dates the growth of her subsequent partiality for theatrical entertainments. At the age of thirteen she paid a short visit to France with her mother and her elder sister, and at fourteen she had been, as she says she afterwards discovered, "in love without knowing it" with the Marquis de Fitz James. On the 10th May, 1767, she was married to William Craven, nephew and heir of the fifth Lord Craven, whom he succeeded in 1769. She professes to have felt indifference when receiving his addresses, but the marriage was for some time a happy one, and she says "my husband seemed to have no other delight than in procuring for me all the luxuries and enjoyments within his power, and it was an eternal dispute (how amiable a dispute!) between us; he always offering presents, and I refusing whenever I could." Gifted with genius and beauty, both of which she knew well how to apply, a woman of Lady Craven's rank naturally drew round her a large circle of admirers. She says of herself, very characteristically, "In London the Duke and Duchess of Marlborough showed their partiality to me, and Mr. Walpole, afterwards Lord Orford, Dr. Johnson, Garrick, and his friend Colman, were among my numerous admirers; and Sir Joshua Reynolds did not conceal his high opinion of me. Charles Fox almost quarrelled with me because I was unwilling to interfere with politics—a thing which I always said I detested, and considered as being out of the province of a woman."

It appears to have been in the year 1779 that Lady Craven discovered the infidelities with which she charged her husband, when she requested of him the favour "that he would not permit his mistress to call herself Lady Craven." After an interval of about three years spent in partial reconciliation, a separation took place. The indifferent tone in which she treats the whole of this transaction, and her professed readiness to overlook every slight that was not public and glaring are a stain on her character, which she has by her own animated pen exhibited to an age which had forgotten the accusations to which she was subjected. At the time of her separation from her husband she was the mother of seven children.

Lady Craven had in the meantime produced her first play "The Sleepwalker," a translation from the French, printed in 1778, at her friend Walpole's press at Strawberry Hill. In 1779 she published "Modern Anecdotes of the Family of Kinvervankotsprangkatchdern, a Tale for Christmas." This was a caricature of the ceremonious pomposity of the petty German courts; it was dramatised by Mr. M. P. Andrews. Soon after the separation, she passed some time in France, where she met with the Margrave of Anspach. They formed a sudden friendship for each other, and agreed to consider each other (we are told) as brother and sister. In June, 1785, Lady Craven commenced a tour, in which, starting from Paris, she passed by the Rhine to Italy, went thence by the Tyrol to Vienna, passed on to Warsaw, Petersburg and Moscow, proceeded by the Don to Turkey, and returned by Vienna, which she reached in August 1786. On this occasion she ran, by her own account, a serious risk of being made Empress of Austria. In 1789 she published an account of her tour (1 vol. 4to.), in letters addressed to the margrave, saying in the dedication, "Beside curiosity, my friends will in these letters see, at least for some time, where the real Lady Craven has been, and where she is to be found — it having been the practice for some years past for a Birmingham coin of myself to pass in most of the inns in France, Switzerland, and England, for the wife of my husband. My arms and coronet sometimes supporting in some measure this insolent deception; by which, probably, I may have been seen to behave very improperly." This work is interesting from the many sketches it contains of eminent people — such as the Empress Catherine, the Princess Dashcoff, Prince Potemkin, Count Romanzoff, Admiral Mordvinoff, the Duc de Choiseul, and others. It is full of accurate observation and lively description, expressed in clear and simple English — a style from which in later life she considerably diverged. She descended into the grotto of Antiparos, being the first female to undertake the adventure. The French biographers maintain that the tameness of her description of the scene shows a deficiency of appreciation of the wonderful and sublime. She does not indeed ornament her description with hyperboles and exclamations, but it is clear and expressive, and by the distinctness of the impression which it conveys to the reader, shows that the scene was fully noticed and comprehended by the writer. After her return from her journey, she visited England to see her children, and then proceeded to France, where she joined the margrave and accompanied him to Anspach. Here, during a residence of a few years, she established a theatre, which was chiefly supplied with dramatic entertainments of her own composition. They

were collected into two volumes 8vo., under the title "Nouveau Théâtre d'Anspach et de Triesdorf," the latter being the name of a country seat nine miles from Anspach, where she laid out a park and garden in the English manner. She established at the same time "a society for the encouragement of arts and sciences." She soon afterwards visited, in company with the margrave, the congenial court of Naples, where she made the acquaintance of Sir William and Lady Hamilton. Her conduct was the subject of much censure both in England and among the officials of the court of Anspach, to whom her interference was a natural subject of distrust; and if it should even be admitted that her own account of the purity of her motives and conduct is correct, it cannot be denied that she afforded material for forming the worst interpretations of them. She maintains that she always opposed the cession of his dominions to the crown of Prussia by the margrave in 1791, but she was almost his sole adviser on the occasion. She states that she received the first hint of his design at Naples. One day while she was dressing for dinner, a servant intimated that the margrave desired to see her. On her appearance he said, "I must go to Berlin *incog.* — will you go with me? it is the only sacrifice of your time I will ever require of you." They set out together, and on the way through Anspach they found the establishment nearly in open revolt against her influence. The king, however, was kind and generous in the extreme, and the contracting parties are represented as only striving to excel each other in generosity. Meanwhile the margrave's first wife died, and Lord Craven's death occurred six months afterwards, on the 26th September, 1791. Immediately on hearing of this event Lady Craven was married to the margrave. "It was six weeks," she says, "after Lord Craven's decease that I gave my hand to the margrave, which I should have done six hours after, had I known it at the time." As the cession of the margravate to Prussia dates 2d December, 1791, the marriage must have taken place about three weeks before it. The nuptials were solemnised at Lisbon, whence the new married pair passed through Spain and France to England.

The margrave, on the sale of his principality, resolved to spend his days with his wife in England. They had no sooner arrived, however, than the storm of family and public indignation which had been brewing against the margravine burst upon her head. She received a letter from her three daughters, saying, "with due deference to the Margravine of Anspach, the Miss Cravens inform her that, out of respect to their father, they cannot wait upon her," and her eldest son, Lord Craven, refused to countenance her. The margrave received a message from the

queen, through the Prussian minister, to the effect that his wife, though she had received a diploma from the emperor, could not be received at court as a princess of the empire. She says that she refused to derogate from her dignity by appearing merely as a peeress of England; but it is not clear that she would have been received in that capacity. She addressed a memorial on the subject to the house of lords, but they gave her no redress; indeed it would not have been consistent with the practice of that body to interfere on such an occasion. Soon after their arrival, the margrave purchased, through trustees, Lord Craven's estate of Benham, and the mansion of Brandenburgh House, a place celebrated as afterwards affording a retreat to Queen Caroline, the wife of George IV. Until the margrave's death in 1806, it was a scene of continued profusion and gaiety, in which the luxuries and amusements of an English mansion were united with those of a German court. "My whole enjoyment," says the margravine, "during the margrave's valuable life, was to do every thing in my power, to make him not only comfortable, but happy. Under my management, the world imagined that he spent double his income." Her attachment to her second husband was strong. She speaks of him with an enthusiasm and devotion which bear the stamp of sincerity. "I believe," she says, "a better man never existed. There never was a being who could act upon more sincere principles. Nothing could divert him from what was right. None could bear with patience, like himself, the ill conduct of those to whom he was attached. None could more easily forgive." After his decease, the margravine, who succeeded to the large property which he left, felt impatient to recommence her wanderings. On the restoration she sailed for France, and, after being interrupted in her movements by the reign of the hundred days, reached Rome, where it was said that she kept open house for all the revolutionists of all countries who chose to accept her hospitalities. The King of Naples afterwards presented her with a small estate, in which she built a palace, where she resided till her death, which occurred on January 13, 1828. Only two years previously, and when she was seventy-six years old, she surprised and delighted the English world by the publication of her well known memoirs. This work is perhaps one of the best examples of the French memoirs which English literature possesses. It is indeed thoroughly French, not only in spirit but in idiom, and, to the reader, has all the appearance of a translation from that language. It thus affords, in its style, a remarkable contrast to the book of travels above noticed. It contains a vast variety of anecdotes and sketches of character, always amusing if not always accurate.

It has no continuity of narrative, leaping backwards and forwards through all ages, and among every variety of subject: from a description of the monument which she erected to the memory of her husband, she takes occasion to give a rapid sketch of the history of the art of sculpture. The least pleasing feature in the work is its intense egotism. The margravine was a woman of wonderfully versatile genius. She wrote with fluency in French and German. She was an accomplished musician and actress; and she tells us, "I have executed many busts myself, and among others one of the margrave, which is generally allowed to be extremely like him." (*Memoirs of the Margravine of Anspach, written by herself*, 2 vols. 8vo. 1826; *Biog. des Hommes vivants*; *Biog. des Contemporains*; Collins, *Peerage*; *Gent. Mag.* xviii. 466—468.) J. H. B.

ANSPRAND, one of the leading men among the Longobards, was appointed by King Cunibert, on his death-bed, as tutor to his infant son, Liutbert, A.D. 700. But Ragumbert, duke of Turin, and cousin of Cunibert, who had hereditary claims to the Longobard crown, collected an armed force, and marched upon the town of Ticinum or Pavia, the capital of the kingdom of the Longobards. He was met in the field by Anspand, who had with him Rotaris, duke of Bergomum, and a battle took place, in which Ragumbert being victorious, entered Pavia and assumed the crown. Anspand and his pupil Liutbert escaped to Bergomum. Ragumbert did not enjoy his success long; he died a few months after, A.D. 701, and was succeeded by his son, Aribert II. In the following year Anspand and Rotaris, having collected an army in the name of young Liutbert, marched against Pavia, but were defeated by Aribert, who took Liutbert prisoner and caused him to be suffocated in a bath. Aribert followed up his success by pursuing Rotaris to Bergomum, which he took, and he put Rotaris to death. Anspand took refuge in the island of Comacina, on the lake of Como, but being pursued by Aribert, he escaped into Rhætia, and from thence repaired to the court of Teudebert, duke of Boioaria, where he remained for nine years. A close connection had existed between the Longobards and the dukes of Boioaria ever since the marriage of Theudelinda with King Agilulfus. Aribert wreaked his vengeance against the family of Anspand, by putting to death his elder son, Siegbert, and cruelly mutilating Anspand's wife and daughter. Liutprand, the younger son of Anspand, was spared on account of his youth, and he found means to join his father in Boioaria.

In the year 712 Anspand, having obtained a body of troops from Duke Teudebert, marched into Italy and fought a battle against King Aribert, the result of which seems to have been doubtful; but in the night that

followed Aribert thought it prudent to fall back upon Pavia. This alienated from him the affections of his soldiers, who began to speak loudly in favour of Ansprand. Aribert fearing for his life, secreted about his person all the gold that he could carry, and got out of Pavia, with the intention of escaping to France, but he was drowned in swimming across the river Ticino. Paulus Diaconus says that the weight of the gold which he had about him was the cause of his sinking. The chiefs of the Longobards proclaimed Ansprand. Ansprand reigned only three months. He died at Pavia in June, 712, and was buried in the church of S. Adriano. His epitaph, in which he is praised for his wisdom, prudence, and perseverance, and likewise for his captivating eloquence, is given by Muratori. He was succeeded by his son Liutprand. (Paulus Diaconus, *De Gestis Langobardorum*, lib. vi.; Sigonius, *De Regno Italia*; Muratori, *Annali d'Italia*.) A. V.

ANSPRAND, called by some Ageprand, was appointed duke of Spoleto by his uncle Liutprand, king of the Longobards, about A. D. 740, in the place of Trantmund, who had incurred the king's displeasure. After the death of King Liutprand it would appear that Ansprand was dispossessed of the dukedom, and Lupo was appointed in his place, A. D. 745. (Fatteschi, *Memorie Storico-diplomatiche del Ducato di Spoleto*.) A. V.

ANSSE DE VILLOISON. [VILLOISON.]

ANSTEY, CHRISTOPHER, the author of a poem of almost unequalled popularity in its day, "The New Bath Guide," was born on the 31st of October, 1724. He was the son of the Rev. Christopher Anstey, D.D. of Brinkley, Cambridgeshire; received the rudiments of his education at the free school at Bury St. Edmunds; was subsequently a king's scholar at Eton, and in due time became a scholar and a fellow of King's College, Cambridge. In 1746 he took his bachelor's degree. He was refused his master's degree, in consequence of a somewhat absurd opposition to the authorities of the university, who, having required the bachelors of King's to deliver certain declamations, Anstey, as senior bachelor, chose to turn the whole affair into ridicule, by reciting an incoherent rhapsody instead of the composition which was required. His biographer calls this "a popular and spirited opposition;" and it probably was in accordance with the principle still recognised, that King's College is, to a certain extent, independent of the university. The university, however, enforced their authority on this occasion by refusing Anstey his degree of master of arts. His son, who is his biographer, says that he was "exemplary and regular in his moral conduct at the university." He held his fellowship till 1754, when, upon succeeding to the family estates of his maternal grandfather, he resigned it, and quitted Cambridge. Two years after-

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wards he married. During the next ten years he was an occasional resident at Bath; but his celebrated poem was originally printed at Trumpington, near Cambridge, at which place he lived upon his own property. The first edition appeared in 1766, when the author was at the mature age of forty-two. Its success was decided. Dodsley, who purchased the copyright after it had been printed in the country, placed it again in the hands of the author, in 1777, saying that he had made more by it than by any book he had ever published, taking the length of time into account. It is easy to understand the reason of this success. Without any knowledge of the personalities involved in some of the descriptions, "The New Bath Guide" may still be read with pleasure, as a lively picture of a past state of society, droll if not witty, sparkling if not profound, and, with some exceptions, not more malicious in its satire than is agreeable to the mere reader for amusement. It is difficult, however, at the present day, to understand how some of its grossnesses could ever have been tolerated. Its chief subjects of ridicule were doctors and Methodists. All the world was ready to laugh, and without any great harm, at the clever caricature of a fashionable community whose rulers were the physicians; where the bumpkin of fortune who is come to drink the waters sends for the doctor, and the doctor sends for the nurse, and the nurse recommends a consultation, and they all meet together to talk politics, till the patient begs them to think of his stomach and nerves.

"But a tight little doctor began a dispute
About administration, Newcastle, and Butte."

In his gross satire upon the followers of Wesley and Whitfield, who, in the cant of that day, were universally called hypocrites, the author refers as an authority to bishop Lavington's "Enthusiasm of Methodists and Papists compared." It is a worthy authority—worthy of an age when all religious earnestness was held to be folly or cunning; and the orthodox teaching interfered in no degree with worldly gratification. The son of a doctor of divinity was no doubt held to do good service, by writing indecent verses against those who sought, however mistaken they might appear in some points, to rouse men from the prevailing indifference to all things that belong to their spiritual nature. The last editor of "The New Bath Guide," Mr. Britton, omits some of the more offensive of these passages; but it is difficult to purify what is radically corrupt. The style of "The New Bath Guide," in its ease and playfulness, has been carried forward with a higher polish by the author of "The Twopenny Post Bag." It is in many respects original in Anstey, although it necessarily suggests some points of resemblance to Swift. Mr. Campbell, in his "Specimens of the

British Poets," is mistaken in his belief that the leading characters of "The New Bath Guide" are borrowed from Smollett. "Humphrey Clinker," to which he refers, was not published till 1771. Sir Walter Scott, in his "Life of Smollett," assumes the obligations of the author of Humphrey Clinker to "The New Bath Guide," as far as regards "the very ingenious scheme of describing the various effects produced upon different members of the same family by the same objects." Perhaps, after all, the supposed resemblance may very much depend upon the two authors (each writing from personal observation at the same period), describing scenes and characters that are peculiar to one locality. We find a similar resemblance to Humphrey Clinker in Sheridan's "Rivals;" but here, although the scene is still Bath, the identity has more relation to individual character, not dependent upon place or time. Mr. Anstey published several other poems, amongst which is the "Election Ball." Some of his own poems were translated by him into Latin verse, as well as some of Gay's "Fables," and Gray's "Elegy." All his works were reprinted in 1808, in one volume, quarto, with a memoir by his son, John Anstey, who was himself the author of a poem which used to be familiar to students of the inns of court, "The Pleader's Guide." This satirical poem, which professes to contain "the conduct of a suit at law, with the arguments of Counsellor Bother'um and Counsellor Bore'um, in an action betwixt John-a-Gull and John-a-Gudgeon, for assault and battery, at a late contested election," was published as "By the late John Surrebutter, Esq., special pleader, and barrister-at-law." The first book or part was originally published as an octavo pamphlet in 1796; and this was reprinted, in 1803, with the second and concluding part, in a small pocket volume. Christopher Anstey lived to the age of eighty-one, dying in 1805 at Chippenham. He was buried at Walcot, Bath; and there is a monument to him in Poet's Corner, Westminster Abbey, erected at a period when the world was not very discriminating in awarding the honours of that hallowed spot.

C. K. ANSTIS, JOHN, sometimes called, to distinguish him from his son and successor in the office of garter-king-at-arms, "the elder Anstis," was born at St. Neot's, in Cornwall, of a respectable Cornish family, about the 28th of September, 1669; educated at Exeter college, Oxford, where he was admitted in 1685; and three years afterwards was entered of the Middle Temple. He was elected one of the members for St. Germain's in the first parliament of Queen Anne, in 1702. Opposing what was called the Whig interest, he distinguished himself, observes Noble, "by his voting against the bill for occasional conformity, for which his name appeared amongst the 'Tackers' in the prints of that time." There

is, however, evidently some error in this statement, as the bill alluded to was entitled "An Act for preventing Occasional Conformity," and was warmly promoted by the High-church or Tory interest in the house of commons, though eventually lost in consequence of the opposition it met with in the house of lords, who, according to Cobbett's "Parliamentary History," (vol. vi. p. 61.) "were so little fond of this bill, that apprehending it, or some other bill they did not wholly like, might one time or other be tacked to a money bill by the commons, they passed a vote 'that it would be an infringement of the privilege of their house.'" It is therefore more probable that Anstis voted for the bill alluded to.

In 1703 Anstis was appointed deputy-general to the auditors of the imprest, an office which he never executed; and in the same or the following year, he became one of the principal commissioners of prizes. His distinguished attainments in heraldry recommended him to the queen, who, on the 2d of April, 1714, gave him a reversionary patent for the office of garter-king-at-arms, an office which appears to be alluded to in a letter quoted by Noble and Nichols, addressed to the lord treasurer, March 14, 1711-12, in which Anstis expresses that he had reason to believe that his affair (what it was is not stated) would be ended forthwith if his lordship would speak to her majesty at once, which, in the name of the duke of Norfolk, he earnestly requests him to do. This may refer to the reversionary patent. Anstis represented St. Maws from 1711 to 1713, and in the last parliament of Queen Anne, elected in the last-mentioned year, he was returned a member for Launceston, or Dunheved. He was re-elected on the accession of George I., soon after which he fell under the suspicion of government, as favouring a design for the restoration of the Stuarts, on which account he was imprisoned with several other gentlemen. In a pamphlet published on this occasion, Anstis is styled "a gentleman as well known for his proficience in the study of heraldry, and his pretensions to garter-king-at-arms' place, vacant by the death of Sir Henry St. George, as his affection to the party that distinguish themselves by the name of high churchmen;" and it is stated that it would appear that the government obtained some intimation, from the papers seized at the time of his arrest, of the design of the conspirators "to raise an insurrection in Cornwall, the rather because their interest was very great amongst the tinnars there, of whom Mr. Anstis was hereditary high steward." Anstis immediately claimed the office which, as above intimated, had just become vacant by the death of St. George; but his reversionary grant was disregarded, and on the 25th of October, 1715, Sir John Vanbrugh, the architect and dra-

matist, who had for some years held the office of Clarencieux-king-at-arms, was elected garter. Anstis nevertheless persisted in his claim, first clearing himself from all criminality in having conspired against the succession of the House of Brunswick, and then asserting the validity of the queen's patent. In opposition to his claim it was argued that in a contest which had arisen in the reign of Charles II. respecting the right of nomination, the king had given it up, only retaining the confirmation of the earl marshal's choice; but Anstis urged that Charles had only waived, and not given up, his claim. The matter came to a hearing (before what court is not stated by Noble) on the 4th of April, 1717, when Anstis and Vanbrugh claimed under their respective grants, but the controversy was not terminated until April 20, 1718, when Anstis's patent was confirmed, and he was admitted to the office.* For some time previous to this decision, he had resided in the college; and he gradually gained the good opinion of the government so completely that he obtained on the 8th of June, 1727, a few days only before the death of George I., a patent under the great seal, securing the office of garter to himself and his eldest son, and to the survivor of them. Anstis died at his seat at Mortlake, in Surrey, on Sunday the 4th of March, 1744, and was buried on the 23d of the same month, at Dulo, in Cornwall. He was, it is observed by his biographers, an indefatigable and most able officer at arms; and though he lived to the age of seventy-six, there is room to wonder at the extent of his productions, especially as he was busied with many avocations out of the college. In him, it has been observed, were joined the learning of Camden, and the industry, without the inaccuracy, of Sir William Dugdale. The following were his principal works:—1. "Curia Militaris: or a Treatise of the Court of Chivalry; in three books:—I. Concerning the court itself; its judges and officers. II. Of its jurisdiction, and causes therein determinable. III. Of the process and proceedings therein. With an Introduction, containing some animadversions on two posthumous discourses, concerning the etymology, antiquity, and office of the Earl-Marshal in England, ascribed to Mr. Camden, and published in the last edition of the 'Britannia.'" Of this curious work only a few sheets are known to exist, containing the title, as above, with the date, 1702, the introduction, and table of contents. Noble states that the whole of the work was printed, though probably only for private friends, but he gives no evidence in support of the assertion. The fragment alluded to is in small 8vo., and a

copy is preserved in the British Museum. 2. A pamphlet, of the same size, entitled "Letters to a Peer, concerning the Honour of Earl-Marshal," but containing only "Letter I., shewing that no earl-marshal can be made during the minority, or other incapacity, of an hereditary earl-marshal." This seems to have been first printed in 1703, and it bears no author's name, but is signed N. S. Another edition appeared in 1706, in the same form, with an address to the reader, signed "Suffolke," and dated November 30, 1705, the writer of which states that he had with much difficulty procured the copy of the letter, which, he says, was "written, some time since, for the immediate service (I suppose) of the hereditary earl-marshal." 3. Noble mentions among the works of Anstis, "The Form of the Installation of the Garter," 1720, 8vo. 4. In 1724 appeared, in two large folio volumes, "The Register of the most noble Order of the Garter, from its Cover in Black Velvet, usually called the Black Book; with Notes placed at the Bottom of the Pages, and an Introduction prefixed by the Editor;" a work which, as avowed by Anstis in the introduction, is not a history of the order of the garter, "but a preparation or apparatus sent into the world to obtain, if possible, proper materials to compile a tolerable history." This work, which contains, by way of specimen, the lives of some of the knights of the order, was produced at Anstis's private expense. A few sheets, without any title, printed apparently as a prospectus or specimen of the above work, are bound up with a copy of Ashmole's "Institution, Laws, and Ceremonies of the most noble Order of the Garter," now in the library of the British Museum. 5. "Observations introductory to an historical Essay on the Knighthood of the Bath," forming a thin quarto volume, published in 1725, the greater portion of which consists of a collection of authorities for a regular and complete history of the order. 6. Watt mentions, in his list of the published works of Anstis, "Brook's Errors of Camden; with Camden's Answer, and Brook's Reply," 4to. 1724; and, 7., Noble states that sixty-four pages of his Latin answer to "The Case of Founders' Kinsmen" were printed in 4to., but gives no further particulars. Of detached pieces by Anstis in various works the following may be mentioned:—8. A curious account of visitation books, printed in Gutch's "Collectanea Curiosa," vol. ii. pp. 210—256, under the title of "Nomenclator Fecialium, qui Angliæ et Walliæ comitatus visitarunt, quo anno et ubi autographa seu apographa reperiuntur." It is written in English, and was copied from a manuscript by Anstis in the library of All Souls college, Oxford. 9. "An Account of the Ceremonial of the Marriage between Frederick, Count Palatine of the Rhine, and the Princess Elizabeth, eldest Daughter of King James I.,

* So says Noble; but Sir N. H. Nicolas, in his "History of the Orders of Knighthood of the British Empire," gives April 29, 1719, as the date of Anstis's admission.

in the Year 1618;" and, 10., "Ceremonial of the Marriage between William, only Son of Frederick-Henry, Prince of Orange, and Mary, eldest Daughter of King Charles I, the 2d of May, 1641;" drawn up in 1733, and first printed, with other miscellaneous pieces illustrative of the history and antiquities of Great Britain, in the edition published in 1770 of "Joannis Lelandi Antiquarii de Rebus Britannicis Collectanea," vol. v. pp. 325. and 337., from the original MSS. in the possession of Joseph Edmondson, Esq., Mowbray herald. 11. "Extracts relating to the Burial of King Edward IV.," published from the MS. in Mr. Astle's possession, in the first volume of the "Archæologia," p. 348. 12. The "Gentleman's Magazine," vol. lxix. p. 194., in a letter from a correspondent, has some extracts from a letter of Anstis (apparently in MS.), dated November 13, 1731, "in which he answers queries that had been proposed to him, as to the pretensions a dean of Westminster might have to bear the ensign of the order of the bath; and, supposing them to be well founded, in what manner the shield was to be exhibited upon a sepulchral monument." Among the MSS. left by Anstis were, 13., "Aspilogia," a discourse upon seals in England, nearly fit for publication, of which Mr. Drake read an abstract to the Society of Antiquaries in 1735-6, and which was in Astle's collection. 14. Two folio volumes of sepulchral monuments, stone circles, crosses, and castles, in the three kingdoms, which were also purchased by Mr. Astle, and from which he published some extracts in the "Archæologia," vol. xiii. p. 208. 15. A good collection of epitaphs and other inscriptions in England and Wales, likewise purchased, with many other curious papers, by Mr. Astle. 16. Several folio volumes of collections for a history of heralds, which came into the possession of George Nayler, Esq., afterwards Sir George Nayler, garter-king-at-arms, and were made use of by Noble in compiling his "History of the College of Arms." 17. Memoirs of the families of Talbot, Carew, Granville, and Courtney. 18. "The Antiquities of Cornwall." 19. Collections relative to the parish of Coliton, in Devonshire, containing matters relating to the tithes of that church, of which his son, the Rev. George Anstis, was vicar, in a dispute which he had with the parishioners, which came before the Court of Exchequer in 1742: these were, in 1780, in the possession of the late Dr. Ducarel. 20. Extensive collections relative to All Souls' college, Oxford, which were purchased by the college.

Anstis was one of the early members of the Society of Antiquaries in London, and he is mentioned by Nichols as a member of the Gentlemen's Society at Spalding. He married Elizabeth, daughter and heiress of

Richard Cudlipp, Esq., of Tavistock, by whom he had three sons, John, George, and Philip, of whom the two younger entered the church, and three daughters. There are portraits of Anstis in the picture gallery at Oxford, and in the hall of the College of Arms. (*Archæologia*, vol. i. p. xxviii. of introduction, where is a brief memoir, partly from Latin memoranda by Anstis himself; Noble, *History of the College of Arms*, pp. 376—379.; Nichols, *Literary Anecdotes of the Eighteenth Century*, v. 269—272, &c.; Beaton, *Chronological Register of both Houses of the British Parliament*, i. 21. 40.; *A full and authentic Narrative of the intended horrid Conspiracy and Invasion*, &c., 1715; Watt, *Bibliotheca Britannica*, &c.) J. T. S.

ANSTIS, JOHN, eldest son of John Anstis the Elder, born about the year 1708 or 1709, was educated as a gentleman commoner at Corpus Christi college, Oxford; and, on the revival of the order of the bath, in 1725, was made genealogist and registrar. Being associated with his father in the grant which passed the great seal in 1727, he was subsequently joined with him in the office of garter-king-at-arms, in which he was admitted, according to Nicholas, in 1730. On the 21st of July, 1736, he was elected fellow of the Society of Antiquaries; and on the 22d of April, 1749, on occasion of the opening of the Radcliffe library, he, with several other members of the university of Oxford, received the degree of LL.D. The Margrave of Anspach, on his investiture with the order of the garter, presented Anstis with three hundred ducats, the gold-hilted sword which he wore on the occasion, and one hundred ducats in lieu of his upper robe, which Anstis claimed by virtue of his office. He spent most of his time at Mortlake, where he died December 5, 1754, at the age of forty-six, having injured his health by excess in wine. Though a man of abilities, he disgraced them, observes Nichols, by his violent vindictiveness, especially towards the other members of the Heralds' college. Never having married, his brother George, vicar of Coliton, Devonshire, became his heir. The valuable libraries of the two garter-kings-at-arms, with additions by the Rev. George Anstis and Henry Anstis of Baliol college, (whose relationship is not specified), were, according to Nichols (vol. viii. p. 473.), sold in 1775, by Mr. Score, of Exeter. There appears, however, from a passage in a previous volume of the "Literary Anecdotes," (vol. v. p. 270.) to have been a sale of the MSS. of the elder Anstis in 1768. (Noble, *History of the College of Arms*, pp. 379, 380.; Nichols, *Literary Anecdotes of the Eighteenth Century*, v. 272, &c.; Nicholas, *History of the Orders of Knighthood of the British Empire*.

J. T. S.

ANSU'SUS. [ANSEGISUS.]

ANSTRUTHER, SIR ALEXANDER,

was the author of "Reports of Cases argued and determined in the Court of Exchequer from Easter Term 32 Geo. III. to Trinity Term, 37 Geo. III., both inclusive." These reports were first published in 1796 and 1797; and a second edition, which was merely a reprint of the first, appeared in 1817. The cases reported consist of decisions on the common law and equity sides of the Court of Exchequer, and also a few cases determined in the House of Lords and the Exchequer Chamber on writs of error. They are carefully and accurately compiled, and have always been considered as good authority in the courts of Westminster Hall. The author was the second son of Sir Robert Anstruther of Balcaskie in the county of Fife, baronet; he was admitted a member of the society of Lincoln's Inn in 1783, and was called to the bar in Michaelmas Term, 1792. In the year 1798 he went out to India with the appointment of Advocate-General at Madras. This office he held until the year 1812, when he was appointed Recorder of Bombay, upon the resignation of Sir James Macintosh, and was soon afterwards knighted. He died in July, 1819, at the Isle of France, to which place he had gone for the benefit of his health. (*Lincoln's Inn Registers*; Burke, *Peerage and Baronetage*; *Gentleman's Magazine*.)

ANTA'GORAS (Ἀνταγόρας), a Greek poet, was a native of Rhodes and a contemporary and friend of King Antigonus Gonatas, who reigned from B.C. 283 till 239, and whom the poet appears to have accompanied in some of his campaigns. Antagoras is said to have been particularly fond of good living, and Athenæus has preserved some witty answers of his when ridiculed for the delight he took in an exquisite dish. He wrote a great epic poem called "Thebais" (Θηβαίς), that is, the tragic history of the royal house of Thebes; but the poem is said to have been so tedious, that when he read it to the Boeotians, they could not keep from yawning. A similar story is related of the poet Antimachus and his "Thebais;" but there does not seem to be much truth in either of the stories. The "Thebais" is lost, and all that Antagoras wrote has perished, excepting an epigram in the Greek Anthology (ix. 147.), and two little poems preserved in Diogenes Laertius. (iv. 21. and 26.) (Pausanias, i. 2, 3.; Athenæus, viii. 340.; Plutarch, *Apophthegmata Antigon.* 17.; *Symposiac.* iv. 4.; Anonymi *Vita Arati*, p. 444., &c. ed. Buhle; Mich. Apostolius, *Proverb.* v. 82.; Welcker, *Der Epische Cycclus*, p. 109.)

ANTALCIDAS (Ἀνταλκίδας), a Spartan who has become notorious in history on account of a disgraceful peace which he concluded in the name of Greece with Artaxerxes II., king of Persia. In order to understand this transaction, it is necessary to give

an outline of the state of affairs in Greece at the time. The naval victory of Conon off Cnidus, in B.C. 394, the reviving power of Athens under the support of the Persian satrap Pharnabazus, and the few advantages which Sparta gained in the Corinthian war, determined the Spartans to send, in B.C. 393, Antalcidas, a very clever and intriguing politician, to Tiribazus, the Persian satrap in Asia Minor. His object was to deprive the Athenians of the support which they received from Persia, and to bring about a general peace which should restore to the Spartans their supremacy in Greece, while the Asiatic Greeks were to be abandoned to the Persians. When the Athenians heard of this embassy, they also, together with the Boeotians, Corinthians, and Argives, sent envoys to counteract the scheme of the Spartans. Tiribazus had, indeed, reason to be pleased with the proposals of Antalcidas; but the opposition of the Greek states allied with Persia did not allow him openly to enter into an alliance with Sparta, without the consent of the king. But at the same time Antalcidas was secretly supplied by the satrap with money for the purpose of raising a navy to carry on the war against the Greek states which were still allied with Persia. Artaxerxes himself, to whom Tiribazus communicated the proposals of Sparta, was not then inclined to enter into any negotiations. But an occurrence soon happened which changed the king's mind. In B.C. 390, Evagoras of Cyprus revolted from Persia, and was supported by the Athenians, whose condition was at the same time greatly improving through the skill and energy of Thrasybulus of Colythus (not the hero of Phyle) and Iphicrates. In B.C. 388 the Spartans determined to try once more what they could do by negotiation. Antalcidas, who was appointed admiral of the Lacedæmonian fleet, left it under the command of Gorgopas and Nicolochus, and went to the Persian court at Susa, where he renewed his proposals for peace. Antalcidas this time gained his point, the particulars of the peace were settled, and, after receiving the assurance that the Lacedæmonians should have every possible support from Persia in case the Athenians and their allies should refuse to accept the terms of the peace, Antalcidas returned to Asia Minor accompanied by Tiribazus B.C. 387. "The war which had in the mean time been carried on, had exhausted the Greek states, and the fleet of Antalcidas had been increased to eighty sail. These circumstances made the Greeks anxious to conclude an honourable peace. When therefore Tiribazus summoned the Greeks to hear the proposals of his king, they readily sent their ministers to the congress. Tiribazus announced to them that King Artaxerxes was willing to conclude peace on the following conditions:—1. That all the

Greek towns on the continent of Asia, together with Clazomenæ and Cyprus, should henceforth be subject to Persia. 2. That all the other Greek states, small and great, should be free, with the exception of Lemnos, Imbros, and Scyros, which were to remain subject to Athens as before. 3. That whosoever should refuse to accept these terms should be treated as an enemy of Persia and the other contracting parties. With this information the ambassadors returned to their respective homes, and all the states accepted the peace and swore to it, with the exception of Thebes, which alone had the courage to insist upon sanctioning the peace in the name and on behalf of all the Boeotian towns which were subject to her. But shortly after the Thebans also conformed to the terms, and allowed each Boeotian town the freedom stipulated in the peace. This peace, called "the peace of Antalcidas," because it was his work, which sacrificed all the Asiatic Greeks, had been planned with the view of dismembering the great states of Greece by making all the separate towns independent, while Sparta herself remained mistress of Laconia and Messenia. In order to avoid the appearance of too glaring selfishness, Sparta had left Athens in the possession of the three islands mentioned above, as if she respected the right of possession even in her enemy; but she well knew that these islands were too unimportant to enable Athens to maintain a powerful navy. This peace, however, did not last long, for the Spartans themselves, by their overbearing insolence, soon created new disturbances, and Antalcidas also had to do penance for what he had brought about. After the battle of Leuctra in B.C. 371, he went as Spartan ambassador to Artaxerxes to solicit a sum of money for the support of Sparta, and remembering the manner in which he had been received before, and relying upon his skill in negotiating, he had not the least doubt of his success. But the king had by this time acquired an insight into the man's impudent character, and treated him with contempt. Antalcidas was obliged to leave the Persian court without effecting any thing, and being ashamed to return and expose himself to the scorn of his enemies, or to the castigation of the ephors, he put an end to his life by starvation. (Xenophon, *Historia Græca*, iv. 8. 12, &c.; v. 1. 5—36.; Plutarch, *Agesil.* 23., *Artaxerx.* 21, 22.; Isocrates, *Panegyrr.* 47, 48.; Polybius, vi. 49.; Diodorus Siculus, xiv. 110.; Strabo, vi. p. 287.)

L. S.
ANTANDER (*Ἀντάνδης*), a brother of Agathocles, the tyrant of Syracuse (B.C. 317—289). He is first mentioned in history in B.C. 317, when his brother, supported by the wealthy Damas, began to be a man of great influence at Syracuse. About that time Antander was one of the commanders

of an army which the Syracusans sent to the assistance of the Crotonians in Southern Italy against the Bruttians. In B.C. 310, after the battle of Gela, when Agathocles crossed over into Africa to attack the Carthaginians on their own ground, Antander was left in Sicily in the command of Syracuse. After the unfortunate turn in the African campaign, Hamilcar, to whom several of the Sicilian towns had revolted, marched with an army against Syracuse, but before he began his hostile operations, he sent an embassy to the town with an offer of safety to Antander and his friends, if they would surrender the town to him. At a meeting of the most powerful men of the place, in which this proposal was discussed, Antander, a man of effeminate character, advised the surrender. But his counsel was rejected, and Hamilcar made preparations for a siege. We now hear no more of Antander, till after the landing of Agathocles at Egesta in B.C. 307, when Antander was the person who executed at Syracuse the cruel and atrocious commands of his brother, and slaughtered more persons, as Diodorus says, than any one before him had ever done. Antander is mentioned as an historian (*συγγραφεὺς*) among those who wrote the history of Agathocles; but whether Antander's work was only a biography of his brother, or a history of his time, is uncertain. (Diodorus Siculus, xix. 3., xx. 16. 72., xxi. 12. p. 278. ed. Bipont.) [AGATHOCLES.]

L. S.
ANTARAH IBN SHEDDA'D, surnamed Abū-l-fawāris, a celebrated Arabian warrior and poet of the times preceding Islām, was the son of Sheddād, a noble Arab of the tribe of 'Abs, by a negro slave. He seems to have lived about the middle of the sixth century of our æra, during the reign of Khosru Anushirwān, King of Persia, for he distinguished himself greatly in the wars of his own tribe against the Benī Dho-byān, which, according to Abū-l-fedā and other Arabian writers, began in 531, and lasted for forty consecutive years. In one of the many encounters to which those wars led, 'Antarah, who was one of the most renowned warriors of his day, personally engaged Dhamdham, the commander of the enemy's forces, and put him to death. 'Antarah had a mistress named 'Ablah, on whom he deoted, and for whom he is said to have encountered, paladin-like, all manner of dangers and adventures, although his extraordinary strength and courage always brought him out safe. 'Antarah died some time after the birth of Mohammed; he was the author of a kassidah or poem which is counted among the Mo'allakāt or suspended poems of Mecca, and of which the prophet Mohammed is said to have been so fond that, whenever it was recited in his presence, he never failed to exclaim, "By Allah! I know of no poem which describes so well the manners and

feelings of my people, as that of 'Antarah.' Besides the Calcutta edition of the seven Mo'allakát (1823, 8vo.), in which the poem of 'Antarah is included, it was published separately in 1816, with a Latin translation and notes by Vincent Elias Menil ("Antaras Poëma Arabicum Moallacah, cum integris Zusenii Scholiis, &c. Lips." 4to.) as well as by Alexander Boldyref, Göttingen, 1808, 12mo. Sir William Jones's English translation of all the Mo'allakát is well known. 'Antarah is best known to the European reader as the hero of a celebrated Arabian romance entitled "Seyrat 'Antarah Ibn Sheddád," or the high Deeds of 'Antarah, which was partly translated into English by Mr. Terrick Hamilton, oriental secretary to the British embassy at Constantinople. (*Antar*, a Beduin romance, Lond. 1819, 4 vols. 8vo.) This composition is generally ascribed to 'Abdul-malek Ibn Koreyb Al-bahelí, better known by his patronymic Al-asma'í, who compiled it for the khalif Hárún Ar-rashíd from the legendary tales and traditions of 'Antarah still existing in his time. ['ABDU-L-MALEK IBN KOREYB.] The work is written in an elegant and pleasing style, interspersed with poetry, and without any of that turgidity and affectation so common in other Arabic works; but, on the other hand, there is too much sameness to render it very interesting to the European reader: as a picture of the manners of the Beduin Arabs, which remain unchanged to this day, it is truly invaluable. It has always enjoyed considerable reputation in the East; and is still one of the favourite sources from which the professional story-tellers of Egypt, Syria, and Arabia draw their materials. The work is composed of forty-three parts, which are generally bound in sixteen or twenty volumes. Complete copies are exceedingly scarce. Professor Kosegarten, in his "Chrestomathia Arabica," p. 84., published the episcodical history of Al-'abd dáj. M. Caussin de Perceval has also given some French extracts in one of the numbers of the "Journal Asiatique" for 1833. (Háji Khalifah, *Lex. Bibl.*, voc. "Sirat;" *Journal Asiatique* for 1833; De Sacy, *Notice historique des Anciens Poëmes Arabes connus sous le nom de Moallacat*, p. 18.; Reiske, *Prologus ad Tharapha Moallakam* (Leyden, 1742), p. xxi. xxxii.) P. de G.

ANTELA'MI, BENEDE'TTO DEGLI, an old Italian sculptor of the twelfth century. He worked at Parma from 1178 until 1196; there is in the cathedral there a bas-relief of the Crucifixion or deposition from the cross by him, which, though a rough performance, is perhaps unequalled by the works of any of the old Italian sculptors anterior to Giovanni Pisano. It contains many figures, is simple in composition, and is marked with his name and date 1178. Antelami was likewise an architect, and is said to have built the baptistery of Parma. (Affò, *Il Parmig-*

giano Servitor di Piazza; Lanzi, *Storia Pittorica*, &c.; Nagler, *Neues Allgemeines Künstler Lexicon*.) R. N. W.

ANTELOTTO, BRACIOFORTE, a celebrated jeweller of Piacenza of the early part of the fourteenth century. According to an old chronicle of the city of Monza, by Buonincontro Morigia, Antellotto was called to that place in 1343 to repair some valuable jewellery, altar plate, and various vases of gold and silver, which had got very much damaged during transport. Antellotto restored them, partly remaking them in more beautiful forms, to the utmost satisfaction of the Archbishop of Milan, who spoke of his ability in the art of design in the following high terms: "Antellotum Brachium fortem de Placentia domicellum meum, plenum spiritu, sapientia, intelligentia, et scientia in omni opere ad excogitandum fabre quidquid fieri poterit ex auro et argento, sere, marmore, et gemmis. (Muratori, *Rerum Italicarum Scriptores*, vol. xii.; Cicognara, *Storia della Scultura*, &c.) R. N. W.

ANTELMI or ANTHELMI, CHARLES LE'ONCE OCTAVIEN, a French ecclesiastic of the seventeenth and eighteenth centuries. He was a canon of Fréjus, and was in 1702 elected prévôt (præpositus) of the cathedral, and in 1726 was appointed bishop of Grasse. He edited the posthumous work of his brother Joseph [ANTELMI, JOSEPH] "Assertio pro unico Eucherio," &c. and added notes to the appended dissertation on the council of Riez. (*Gallia Christiana*; Nicéron, *Mémoires*; Le Long, *Bibliothèque de la France*.) J. C. M.

ANTELMI or ANTHELMI, JOSEPH, a French ecclesiastic of the seventeenth century, brother of Charles Antelmi, the subject of the preceding article, was born at Fréjus in Provence, 25th of July, 1648. After having finished his studies, the theological portion of which had been conducted, partly at least, under Father La Chaise at Lyon, he obtained a canonry in the cathedral of Fréjus, vacant by the resignation or death of his uncle, Pierre Antelmi. He appears to have contemplated the duties of the station to which he was appointed with great seriousness, and embodied his views in a little treatise, "De Periculis Canonicorum" ("Of the Trials of Canons"), which he drew up, but which was never printed. In 1684 he was made grand vicar and official of J. B. de Verthamon, newly appointed bishop of Pamiers, to whom he was recommended by Father La Chaise, as a person well-calculated by his intelligence and skilful management to calm the agitation which had been excited in the diocese by the question of the "regale," or the king's right to present to benefices in the gift of an archbishop or bishop, if they became vacant during a vacancy in the see. In this commission Antelmi by his mildness and prudence was so successful

that the new bishop, on arriving in his diocese, found quietness perfectly restored. Antelmi died at Fréjus, 21st of June, 1697, of a complaint in the chest, brought on or aggravated by a degree of application inconsistent with the delicacy of his constitution. He had returned to Fréjus a little before his death.

His works are — 1. "De Initiiis Ecclesie Forojuliensis," 4to., Aix, 1680. This work was a portion of a complete civil and ecclesiastical history of Fréjus, which he designed to compose. 2. "Epistola de Cultu et Patria Sanctæ Maximæ;" published by Henschen and Papebroch in the "Acta Sanctorum," (Maii, tom. iii. decima sexta die,) Antwerp, 1680. 3. "Epistola de Translatione Corporis Sancti Auxilii." We do not know where or when this letter was published. 4. "De veris Operibus sanctorum Patrum Leonis Magni et Prosperi Aquitani, Dissertationes Criticæ," 4to. Paris, 1689. In these dissertations, Antelmi combats the opinion of Father Quesnel, who had assigned to St. Leo the Great the "Epistola ad Demetriadem," and the two books "De Vocatione Gentium," which Antelmi, in conformity to the general opinion, contended were the works of St. Prosper of Aquitaine; he gives also a critical notice of all the works, real or supposed, of St. Leo and St. Prosper, and assigns to the latter the authorship of the letters and sermons commonly assigned to St. Leo, and also the authorship of the Chronicle of Prosper. 5. "Deux Lettres de l'Auteur des Dissertations sur les Ouvrages de St. Leo et St. Prosper, &c.," 4to. Paris, 1690. These letters were a continuation of the controversy respecting St. Leo and St. Prosper, and contain a reply to a letter which Quesnel had published in the "Journal des Savans," of the 8th and 15th of August, 1689. 6. "Nova de Symbolo Athanasiano Disquisitio," 8vo. Paris, 1693. In this work Antelmi opposes another opinion of Quesnel, who had ascribed the authorship of the Athanasian creed to Vigilius or Vigil of Tapsus, in Africa. Antelmi contends that it was composed by Vincent of Lérins. 7. "De Ætate St. Martini Turonen-

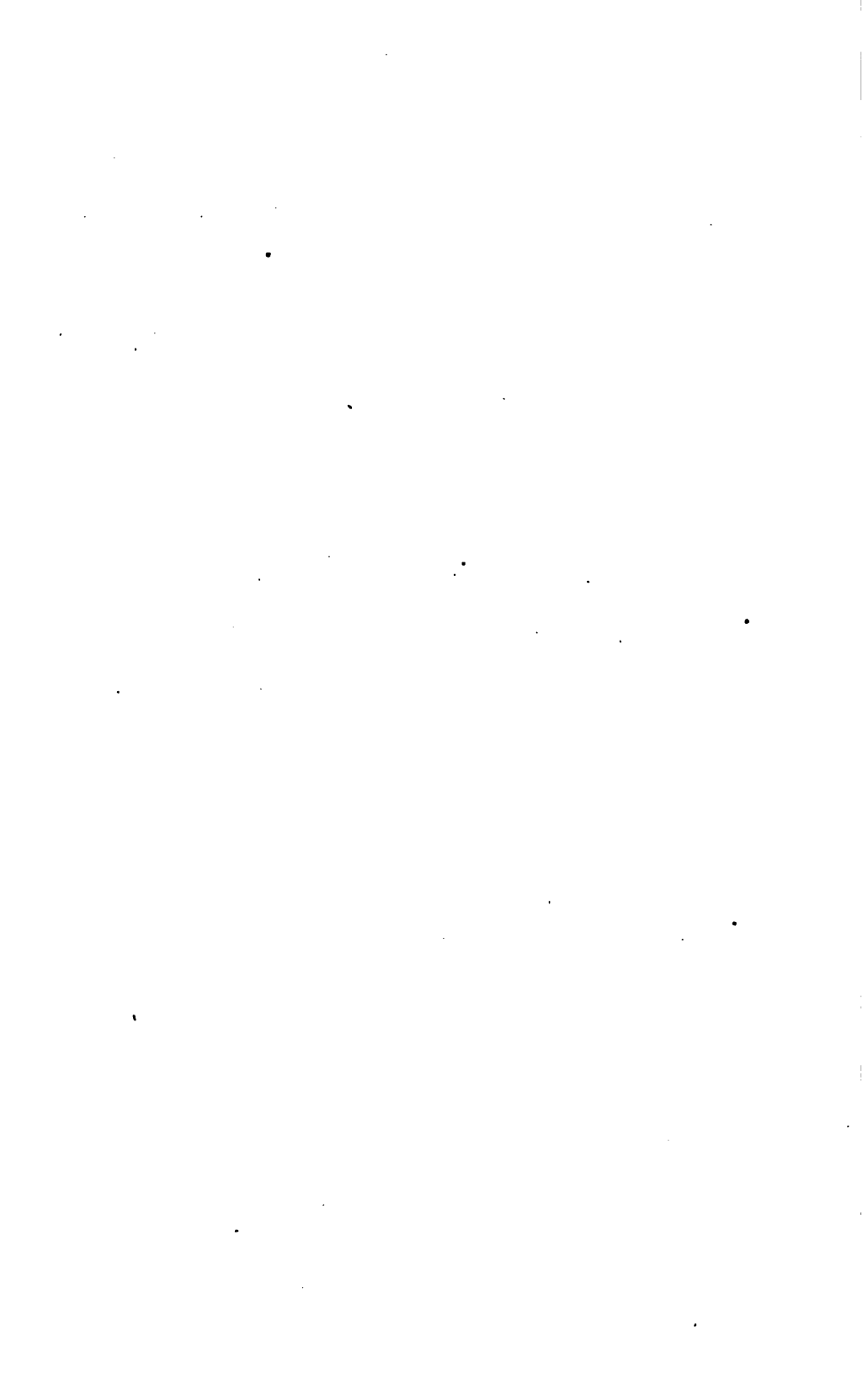
sis, necnon de St. Priccio Successore, Epistola ad R. P. Antonium Pagium," 8vo. Paris, 1693. In this work Antelmi attempts to solve the difficulties in the chronology of St. Martin of Tours and his successor, St. Brice. 8. "Assertio pro unico Sto. Eucherio Lugdunensi Episcopo. Accedit Concilium Regiense sub Rostagno, Metropolitano Aquisani, Anni 1285," 4to. Paris, 1726. This last work was not published until after the author's death, when it was edited, with notes on the appendix concerning the council of Riez, by his brother, Charles Antelmi, bishop elect of Grasse. None of the other manuscripts of Joseph Antelmi were finished. He left a history of Fréjus, ecclesiastical and civil; a history of the abbey of Lérins; some materials for an edition which he had promised of the works of St. Prosper of Aquitaine, and other papers, which were in the hands of his brother Leonce. (Niceron, *Mémoires*; Dupin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques* (XVII^{me} Siècle), where will be found an analysis of Antelmi's chief works. Accounts gathered from Niceron and Dupin are given in Moreri's *Dictionnaire*; the *General Dictionary* by Bernard, Birch, and others; the *Biographie Universelle*; and Adelung's *Supplement* to Jöcher's *Allgemeines Gelehrten Lexicon*.) J. C. M.

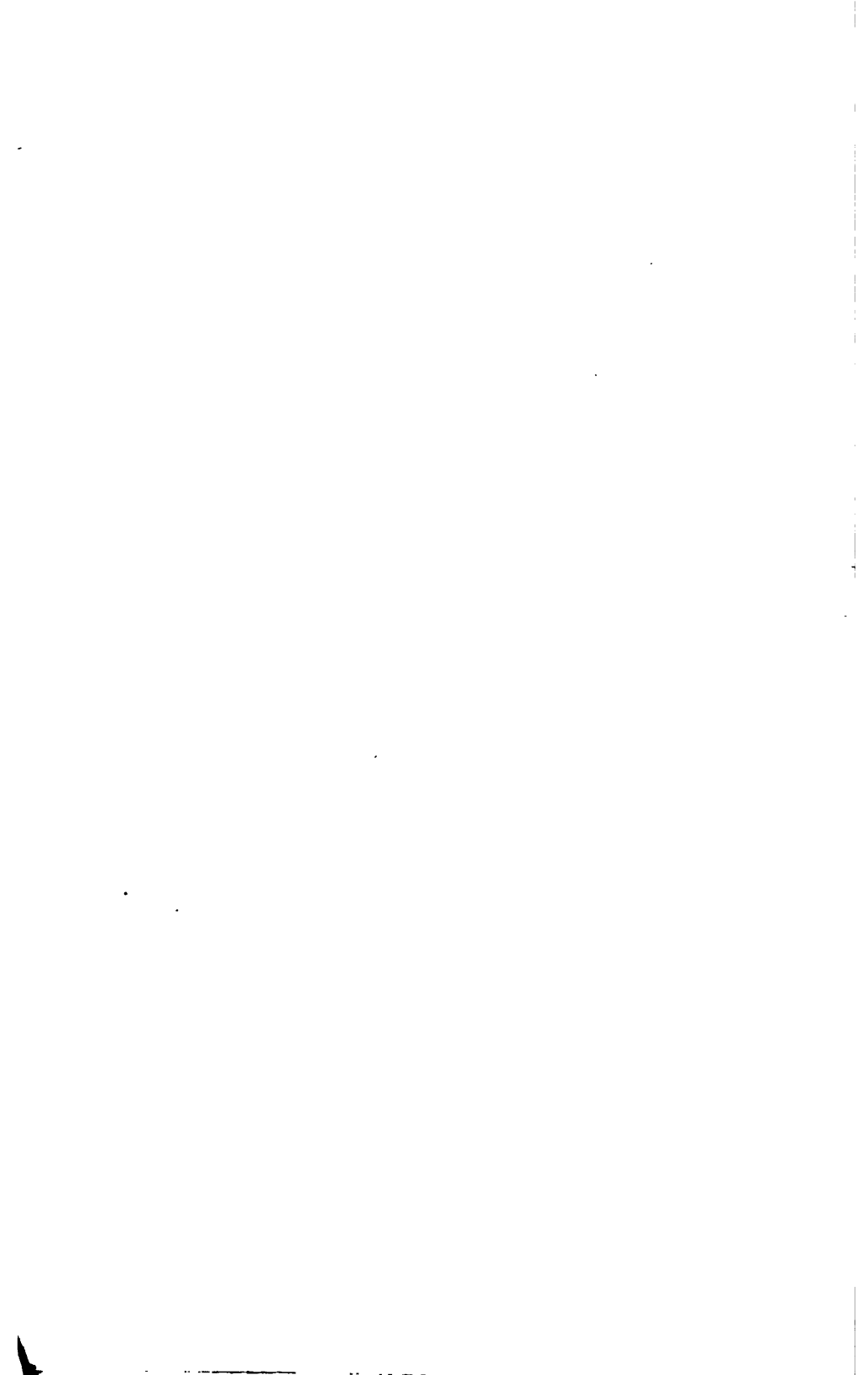
ANTELM or ANTHELM, LE'ONCE, brother of Charles and Joseph Antelmi, the subjects of the preceding articles, was prévôt and grand vicar of the cathedral at Fréjus. Le Long ascribes to him a life of François Picquet, consul for France and Holland at Aleppo, and afterwards successively bishop of Cæsaropolis and Babylon, &c., 12mo. Paris, 1732. In Quérard's "La France Littéraire," it is ascribed to Charles Antelmi, bishop of Grasse. From the preface to the work (which was published anonymously) there is some reason to think that it was in great degree prepared by Charles, and committed by him to his brother Léonce, to finish and carry through the press. (Le Long, *Bibliothèque de la France*; Quérard, *La France Littéraire*; Preface to *La Vie de Messire François Picquet*, &c.) J. C. M.

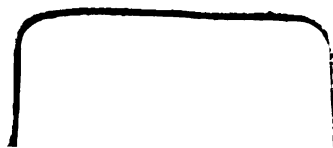
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